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**THE
HOMILETIC REVIEW**

VOLUME LXXVIII

From JULY TO DECEMBER, 1919

THE HOMILETIC REVIEW

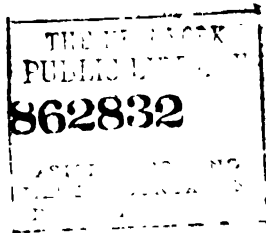
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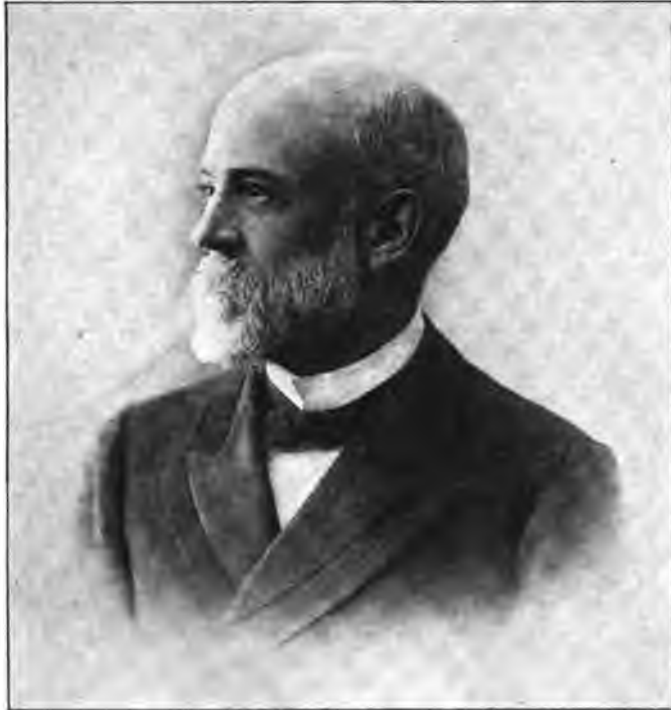
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ROBERT COLLEGE BUILDINGS

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THE HOMILETIC REVIEW

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No. 1

Some New Reasons for "Loving Enemies"

Nobody ever amounts to anything who lives without conflict with obstacles. It seems to be a law of the universe that nothing really good can be got or held by soft, easy means.

The Persians were so impressed with this stern condition of life that they interpreted the universe as the scene of endless warfare between hostile powers of the invisible world. Ormuzd, the god of light, and Ahriman, the god of darkness, were believed to be engaged in a continual Armageddon. There could be no truce in the strife until one or the other should win the victory by the annihilation of his opponent. This Persian dualism has touched all systems of thought and has left its influence upon all the religions of the world. The reasons why it has appealed so powerfully to men of all generations are, of course, that there is so much conflict involved in life and that no achievement of goodness is ever made without a hard battle for it against opposing forces. But if all this opposition and struggle is due to an "enemy," we certainly ought to love this "enemy," because it turns out to be the greatest possible blessing to us that we are forced to struggle with difficulties and to wrestle for what we get.

"Count it all joy," said the Apostle James, writing to his friends of the Dispersion, "when you fall into manifold testings, or trials, knowing that the proving of your faith worketh steadfastness, and let steadfastness have its perfect work, that ye may be perfect and entire, lacking in nothing." St. Paul thought once that his "thorn in the flesh" was conferred upon him by Satan and was the malicious messenger of an enemy; but in the slow process of experience he came to see that the painful "thorn" exercised a real ministry in his life, that through his suffering and hardship he got a higher meaning of God's grace; and he discovered that divine power was thus made perfect through his weakness, so that he learned to love the "enemy" that buffeted him.

The Psalmist who wrote our best loved psalm, the twenty-third, thought at first that God was his Shepherd because he led him in green pastures and beside still waters where there was no struggle and no enemy to fear. But he learned at length that in the dark valleys of the shadow and on the rough jagged hillsides God was no less a good Shepherd than on the level plains and in the lush grass; and he found at last that even "in the presence of enemies" he could be fed with good things and have his table spread. The overflowing cup and the anointed head were not discovered on the lower levels of ease and comfort: they came out of the harder experiences when "ene-

mies" of his peace were busy supplying obstacles and perplexities for him to overcome.

It is no accident that the book of Revelation puts so much stress upon "overcoming." The world seemed to the prophet on the volcanic island of Patmos essentially a place of strife and conflict—an Armageddon of opposing forces. There are no beatitudes in this book promised to any except "overcomers."

"Not to one Church alone, but seven
The voice prophetic spake from heaven;
And unto each the promise came,
Diversified, but still the same:
'To him that overcometh' are
The new name written on the stone,
The raiment white, the crown, the throne,
And I will give him the morning star."

But the conflict that ends in such results can not be called a misfortune, any more than Hercules labors through which the legendary hero won his immortality can be pronounced a misfortune for him. Once more, then, the saint who has overcome discovers, at least in retrospect, that there are good grounds for loving his "enemies"!

The farmer, in his unceasing struggle with weeds, with parasites, with pests visible and invisible, with blight and rot and uncongenial weather, sometimes feels tempted to blaspheme against the hard conditions under which he labors and to assume that an "enemy" has cursed the ground which he tills and loaded the dice of nature against him. The best cure for his "mood" is to visit the land of the bread fruit tree, where nature does everything and man does nothing but eat what is gratuitously given him, and to see there the kind of men you get under those kindly skies. The virile fiber of muscle, the strong manly frame, the keen active mind that meets each new "pest" with a successful invention, the spirit of conquest and courage that are revealed in the farmer at his best are no accident. They are the by-product of his battle with conditions, which, if they seem to come from an "enemy," must come from one that ought to be loved for what he accomplishes.

These critics of ours who harshly review the books we write, the addresses we give, the schemes of reform for which we work so strenuously—do they do nothing for us? On the contrary, they force us to go deeper, to write with more care, to reconsider our hasty generalizations, to recast our pet schemes, to revise our crude endeavors. They may speak as "enemies," and they may show a stern and hostile face; but we do well to love them, for they enable us to find our better self and our deeper powers. The hand may be the horny hand of Esau, but the voice is the kindly voice of Jacob:

All sorts of things "work" for us, then, as St. Paul declared. Not only does love "work," said faith and grace; but tribulation "works" and affliction and the seemingly hostile forces which block and buffet and hamper us. Everything that drives us deeper, that draws us closer to the great resources of life, that puts vigor into our frame and character into our souls, is in the last resort a blessing to us, even tho it seems on superficial examination to be the work of an

"enemy," and we shall be wise if we learn to love the "enemies" that give us the chance to overcome and to attain our true destiny. Perhaps the dualism of the universe is not quite as sharp as the old Persians thought. Perhaps, too, the love of God reaches further under than we sometimes suppose. Perhaps in fact all things "work together for good," and even the enemy

forces are helping to achieve the ultimate good that shall be revealed "when God hath made the pile complete."

Rufus M. Jones

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ROBERT COLLEGE AND THE NEAR EAST¹

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WHEN, about a century ago, American missionaries went to Turkey to start the work of evangelization, they found the country in the throes of a political and social crisis, which were generally considered to be the premonitory signs of a rebirth. Sultan Mahmoud II, who was on the throne, showed a decided inclination to reform the abuses of maladministration and to curb the disorderly and fanatical elements, which were opposed to any deviation from a time-honored régime sanctioned by religion and social customs. The destruction of the Janissaries in 1826 who, like the Praetorian Guards of Imperial Rome, made and unmade the rulers of the Empire, was Mahmoud's first important measure of reformation. It was also the only one that he succeeded in carrying out, and he died in 1839 without having been able to touch upon evils just as great, if not greater, that were sapping the vitality and efficiency of the administration of the Empire.

His son and successor, Sultan Medjid (1839-1861), at his accession to the throne, gave evidence of his determination to follow in the footsteps

of his father. By an imperial decree he promised equality before the law, security of life, property, and honor to all his subjects without distinction of race or religion, a regular and equitable assessment and collection of taxes, publicity of trials, suppression of monopolies, &c. Seventeen years later the promulgation of another imperial decree, more liberal in its provisions, marked a greater advance in the projected reformation of Turkey. By this decree freedom of worship, civil and political equality to all, and the admission of Christians into the ranks of the army and to civil functions were solemnly proclaimed. The decree went even so far as to abolish the death penalty, which had been the regular punishment for a Christian who, after embracing Mohammedanism, should revert to his former faith, and it forbade the use of the word *Ghiaoor* (infidel), by which Turks commonly designated a Christian.² Unfortunately for Turkey, these reforms remained practically a dead letter. The root of the evils from which the administration of the country was suffering lay much deeper and no reforms on paper could reach it.

¹ Robert College was founded in September, 1863, in a temporary wooden house at Bebek, a village on the Bosphorus. On July 4, 1869 (fifty years ago, therefore) the foundations of a new stone building were laid on a hill at the village of Rumeli Hisar. That structure was the nucleus of the modern college. The new building was occupied in May, 1871.

² A good story, which illustrates the mental attitude even of high Turkish officials toward these reforms, is told of the governor of a province who, after reading the imperial decree to a large public gathering, said in a loud voice: "Well, have you understood what it all means? The *Ghiaours* are to be called *Ghiaours* no longer."

But altho the reforms promulgated by Sultan Medjid proved ineffective, their proclamation had a salutary effect upon his Christian subjects. It awakened among them the consciousness of political and civil rights, which had been denied to them formerly as *rayas* or a herd of cattle. Article XV of the Sultan's decree of 1856 authorized every community, Christian or non-Christian, to establish public schools for sciences, arts and industry, and by thus removing the obstacles to popular education the decree paved the way for progress and enlightenment. The Christians of Turkey were not slow to grasp the meaning and bearing of this privilege, and they rallied to the slogan: "Education is our salvation." Even under the former unfavorable conditions the Christian schools, which existed here and there in the Empire, were far ahead of those of the Turks. Education in the latter schools was limited to instruction in Mohammedan law and theology. Of secular education there was none. The zeal for education which the Christians of Turkey showed is one of the most remarkable phenomena in the second half of the last century, and one of the most potent factors in the evolution of political and social events in the Empire.

It was under such circumstances that Christopher R. Robert, a New York merchant, who happened to visit Constantinople during the Crimean War, conceived the idea of founding a college which should offer a liberal education to the youth of Turkey, irrespective of race and religion. Undenominational in character and free from any sectarian propaganda, it was to be, however, a distinctively Christian institution, based upon broad Christian principles. The American missionaries, upon whom "the oral utterance of the gospel in public or in private" was enjoined as their

chief duty, were looked upon for many years by the people with suspicion and distrust. In a country where religion and nationality were interchangeable terms, the missionary naturally bore the odium of being not only a proselytizer, aiming at the production of a religious split, but also a destroyer of national unity. Some went even so far as to suspect the American missionaries of being the agents of a political, namely, English propaganda. People were loath to believe that men could be so unselfish and self-sacrificing as to leave their homes, relatives, and friends thousands of miles away, impelled simply by the desire to preach the gospel unto the salvation of souls. It took some time for the people of Turkey to dissociate even Mr. Robert from these presumed pernicious designs; but they have learned the lesson, and now, one may safely assert, there is no American institution in the Near East which enjoys the confidence of the people more than the college which he founded.

From its very start in 1863, Robert College has drawn its student body principally from the Christians of the Turkish Empire, especially Armenians, Bulgarians, and Greeks. But, aside from these, students from other nationalities, as Albanians, Rumanians, Russians, Jews, Turks, Georgians, Persians, and others have been registered, so that not infrequently fifteen or more nationalities have been represented in the College. In point of numbers, the Armenians have always formed a large part of the student body. During the first thirty years of its existence the College was frequented by Greeks numerically inferior to the Armenians and Bulgarians. This was due to the unsatisfactory Greek course of studies in the College, and the distrust with which the Greek ecclesiastical authorities regarded the institution as one

of Protestant propaganda. The contingent of Bulgarian students has suffered little change. According to the figures given in an appendix of the late former President Washburn's *Fifty Years in Constantinople*, which is really a valuable history of Robert College, from the year 1863 to 1907 the respective numbers of registered students boarding in the College stood as follows: Armenians, 2,729; Greeks, 2,437; Bulgarians, 1,971. But in respect to graduates of the College for the same period the Bulgarians number 200, the Armenians 161, and the Greeks 82. This disparity in the number of undergraduates and alumni is due to the fact that it is generally the Bulgarians who remain to finish the college curriculum, while the Armenians and the Greeks, for the most part, leave the college after having become sufficiently proficient in English and French to enable them to enter business. For the last twenty-five years, however, the Greek element in the College has been steadily on the increase, as is shown by the College catalog for 1912-1914, which gives 203 Greeks out of a total of 473 students. A large proportion of the Greek students come from the city of Constantinople, mostly day-scholars, and from the Turkish provinces, while from Greece proper there were only 24 students as against 64 from Bulgaria. This increase in the number of Greek students is due to the successful efforts of Professor L. Eliou, the head of the Greek Department, to organize a good Greek course and to overcome the prejudices and suspicions of the Greek ecclesiastical authorities. Before the Young Turks' revolution of 1908 very few Turks dared to send their sons to the College, as it was well known that Sultan Hamid was opposed to their doing so. In the first forty years of its existence the College turned out only one Turkish graduate. Since 1908, how-

ever, Turkish boys have come in quite freely, and in 1913 their number amounted to 70.

It is no exaggeration to say that of all the Balkan countries Bulgaria has been the one that has derived the greatest benefit from the College, and there its influence has told the most. This is due to the fact that from the very beginning the people of Bulgaria looked favorably upon the College as an institution which could supply them with higher education, such as their national schools at the time could not provide. Most of the Bulgarians who entered the College did so with the intention of finishing the whole curriculum, and getting all the benefit from it, rather than acquiring only a smattering of languages and sciences enough to fit them for entering business. Freer from religious prejudices and national chauvinism, their minds were broader and more receptive of ideas and influences, which otherwise might have seemed contrary to their preconceived notions. The Bulgarian Church authorities never assumed a hostile attitude toward the College; on the contrary, several priests' sons, bishops' relatives, and even two nephews of two Bulgarian Evarchs, heads of the Bulgarian Church, have figured among the graduates and undergraduates of the College. How highly the Bulgarian people appreciated the work of the College was exemplified forty years ago when, soon after the political emancipation of Bulgaria, the government spontaneously decreed that Robert College should be treated as a national institution, its diploma recognized as equivalent to that of a State college, and its graduates admitted to all public and government offices without any preliminary examination.

Up to the present time more than seven hundred graduates have come out of Robert College to play their

part in life in various positions and occupations. In comparison with some of the great colleges in the United States that turn out yearly graduates by the hundreds, this is not, one would think, a great showing; but for the Near East it means a great deal. One such graduate in his native town or community means more, by the influence he exerts, than ten college graduates do here in America. Of these graduates the Armenians and the Greeks have engaged mostly in business either on their own responsibility or as employees in banking, commercial, and industrial establishments. Some have attained distinction in their various professions as teachers, physicians, lawyers, etc. As a rule, they all occupy prominent positions among their respective communities and enjoy the respect of their co-nationals. Owing to the peculiar circumstances of Bulgaria as the youngest Balkan country called to political life as a self-governed State, the Bulgarian graduates of Robert College have had a wider sphere of action opened to them, and a better chance to develop their capabilities and exert a more direct influence upon their country. There is hardly a Bulgarian graduate who has not occupied, or does not occupy, some position of responsibility in Bulgaria. Their influence in the political and social life of the country has been very marked from the very beginning of Bulgaria's political existence. As deputies in the National Assembly or Parliament, as members of various cabinets, as high functionaries in the different branches of the administration, as diplomatic representatives of Bulgaria in foreign countries, etc., many of them have had a large share in the political and civil organization of their country. The organization of the judicial system in Bulgaria owes much to a Robert College alumnus, who, as Prime Minister (twice), Min-

ister of Justice and of Foreign Affairs, was one of the best known public men that Bulgaria has produced. Two other alumni, as ministers of National Education, did much in reorganizing and improving the educational system, while to the initiative of another, as Minister of the Interior, the introduction of the proportional system of representation is due. The two Bulgarian delegates to The Hague Peace Conference in 1907 were alumni of the College, and four of the members of the Supreme Court of Bulgaria are also such. In the various government committees that have had to do with the elaboration of the various administrative, judicial, financial, and other laws and regulations obtaining to-day in Bulgaria, Robert College alumni have been more or less represented. Ex-King Ferdinand was not far from the truth when he said, as Dr. Washburn tells us in his book, "that Robert College had been a nursery for Bulgarian statesmen."

Whatever the range of usefulness or the scope of influence of these Robert College graduates may be, there is something common to them all which does not fail to impress people. This characteristic has been well brought out by Sir William Mitchell Ramsay, the well-known British archaeologist, who on his various visits to Constantinople and Asia Minor had the opportunity of coming across several alumni of the College. In his *Impressions of Turkey* he writes as quoted by Dr. Washburn in *Fifty Years in Constantinople*:

"I have come in contact with men educated in Robert College in widely separated parts of the country, men of diverse races and different forms of religion, Greek, Armenian, and Protestant, and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest, and lofty in tone, has been impressed upon them. Some had more of it, some less, but all had it to a certain degree; and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life."

I shall presently point out some of the elements which enter into the composition of this character of Robert College alumni, but before doing so a reference to the religious and moral influence of the College upon its students may not be out of place here.

As it has been already stated the College is not a denominational or sectarian institution. While it is distinctly Christian in character, it is not aggressively Protestant in its methods of procedure. In my connection with it for forty-seven years—four as a student and forty-three as a teacher—I have listened to many sermons and religious addresses delivered within its walls. I can not recollect any being of such a pronounced Protestant character as to call forth censure or objection on the part of any ecclesiastic, be he Armenian, Bulgarian, or Greek. Nay, I doubt if even a non-Christian could take exception to the maxims and precepts laid down in the religious teachings of the College, unless he were ready to reject the principles that are essential to our common morality. The aim of the College is to teach not a creed but morality or practical religion, without which a creed would not be worth much. It seeks to awaken the student's conscience, to make him think and judge for himself, to evoke what is good and noble in him. We need no better testimony to this work of the College than that given in a letter address to its president in 1901, on the part of the Greek Patriarch of Constantinople, by his Grand Vicar. After expressing due appreciation of the labors and cares of the faculty that the education given by the College "shall make good citizens and moral men, who will act in society as worthy and honest members of it," His Holiness went on to say: "Your enviable mission, as is proved by facts, is the mission of

making good men, not of corrupting consciences; to make good Christians, not perverts from the Church." This opinion of the Greek Patriarch is equally shared by the religious heads of the other Christian communities in the Near East.

European critics of the American system of education are apt to find fault with it as shallow or superficial. In trying to be too comprehensive, they say, it lacks depth and accuracy. Whatever truth, if any, there may be in this criticism, it is counterbalanced by some advantages which American education confers upon those who come under its influence. All agree that mere learning or book-knowledge is not the whole of education if the chief aim of it is, as it should be, not to produce bookworms, but all-around men, fit for making their way through life. To have one's mind stored with knowledge is highly desirable; but knowledge is power when it strengthens our powers of judgment, makes us independent thinkers and not mere absorbents. It is safe to affirm that American education does this, and one of the aims of Robert College has been to develop the faculty of self-thinking among its students. They are taught and urged to cultivate a discriminating judgment in deciding questions for themselves. This independence of thought means a great deal more for a young man in Turkey than it does in this country, for there neither the political nor the social conditions are conducive to the development of such a habit of mind.

Owing to the peculiar political conditions, many a young man in the Near East depends for his success in life upon what is there called "backing," which corresponds to what "pull" means in this country. It is, perhaps, no disgrace to a young man to get a lift in his start in life; but it is quite a different thing for him

to expect to be boosted and bolstered up by others all the time. In order to fight against and overcome the various obstacles that may hamper him in making his way in the world, he must depend upon his own powers and stand on his own merits. Self-reliance and self-help are other lessons which Robert College, as an American institution, teaches its students, and people who have come in contact with them have not failed to recognize that the lesson has not been lost upon them.

American education, as represented by Robert College, and, I dare say, by other American institutions of learning in the Near East, stands also for individual liberty, personal responsibility and self-control, and a spirit of tolerance. The student is treated as a free agent and not as an irresponsible being that has to be constantly supervised, directed, and controlled by his superiors. He is allowed as much freedom as is compatible with school discipline, and so long as he does not misuse his liberty or abuse the confidence placed in him by his teachers, he enjoys his privileges unmolested. This method of education ran contrary at first to people's notion that students are creatures who should be kept with bit and curb rather than given rein. Experience has shown, however, that even in the youth of Turkey, surrounded by a different political and social atmosphere, the system has tended to develop a strong sentiment of individual liberty, coupled with a due sense of personal responsibility and self-control. An alumnus of the College put the matter in a nutshell when, years after he had graduated, he said: "The greatest debt I owe to the College is that I learned there how to use my liberty well." In my opinion, it is this sense of personal responsibility and self-control which helps the students of so many different national-

ities in the College to exercise a mutual spirit of tolerance and live in harmony together. Very rarely has it happened that the College authorities have had to settle wrangles among the students which were due to national animosities.

In inculcating these principles of American education upon its students, Robert College has not tried to Americanize or denationalize them. There is no foreign institution of learning in the Near East where so much attention is paid to the study of the respective vernaculars of the majority of the students. This study is not limited to their languages only, but extends also to their national history and literature. I could cite many instances where Robert College graduates have surprised teachers of native schools by the knowledge and command they possess of their respective vernaculars. But where the College stands preeminent in the eyes of the people is the moral training it tries to give its students, a training, the lack of which all recognize to be the chief defect of other schools, both foreign and native. How often parents in bringing their sons to the College have declared that what prompted them to do so was their desire and hope that it would make men of them! The social effect of this work of the College will be appreciated by every one who is acquainted with life's conditions in the East.

Situated on a hill, overlooking the beautiful Bosphorus which separates Europe from Asia, Robert College stands as a beacon light and a memorial to the munificence of a public-spirited American citizen. Tho it bears his name, it is not exactly "Robert's" College, as many erroneously call it. People in the East generally know it and speak of it as the American College. To them it represents not the liberality and magnanimity of an individual, but the spirit

and all-embracing benevolence of a country, of a people. It is really a monument to unselfish beneficence, deep sympathy, and a readiness to lend a helping hand to people who are striving after a better and brighter future. Many are the changes which have taken place in the East since the College was founded and to some of these it has more or less contributed. Still greater changes are impending there in our own days, when most probably Robert College, as well as other similar American institutions in

the Near East, will be called upon to display greater and wider activities. The prominent part which the United States will take in shaping the future destinies of the Near Eastern nations will increase and strengthen still more the influence of these institutions. The people will welcome and appreciate in the future, as they have done in the past, this influence, for they realize that it will be exerted, without any ulterior motives, for their intellectual, moral and social uplift and progress.

BAPTISM IN SCULPTURE AND ART

JOHN T. CHRISTIAN, D.D., LL.D., Hattiesburg, Miss.

THE writer of this article has examined many hundreds of pictures which in one form or another portray baptism. The most of these representations have reference to the baptism of Christ. Such pictures were once found in the Catacombs in Rome and elsewhere, on frescoes and mosaics used in the adornment and illumination of baptisteries, carved upon tombs and church furniture, painted upon the walls of monasteries and the ceilings of churches, cut into precious stones, and in the illustration of missals, bibles, rare old manuscripts, and in many other places too numerous to mention. All that can be attempted here is to examine a few characteristic pictures, and express an opinion upon their teachings.

The Roman Catacombs are supposed to be the burying places of the early Christians. They are huge subterranean caverns, laid out into streets. The combined length of these streets is hundreds of miles. The Catacombs at length fell into disuse, were filled with rubbish and lost sight of for hundreds of years. The walls were adorned with pictures. Some of these pictures were supposed to represent Christian baptism.

From the nature and variety of the

difficulties in the way of a proper interpretation of the teaching of these pictures the subject should be approached with calmness and deliberation. It is easy to be mistaken; indeed, it is difficult not to be misled. There is no place for haste. Bossio spent thirty years in this work; Boldetti and Marangoni thirty years; Lerereoux d'Argencourt fifty years; and in the last century, Marucchi ten years; Garrucci and the brothers De Rossi spent over thirty years in absorbing study of these enigmatic remains. "It is not a field," remarks Northcote and Brownlow (*Roma Sotterranea*, II. 51), the Roman Catholic authorities, "for hasty conjectures, or the free indulgence of a lively imagination," but their study requires "much learning, prudence, and integrity." The conclusions are so imperfect, the authorities so frequently contradict one another, and so often change their own positions, and the positions assumed are so conjectural, that dogmatic assertions are out of place in this field of investigation. If we are asked where we are to go for our ideas of Christian baptism the answer is apparent—only the New Testament itself.

These pictures are dim with age,

and often entirely effaced. De Rossi, who was anxious to make them appear as well as possible, declares he has passed over the holes and other defacements very lightly, otherwise the pictures "would be smothered in a tempest of darkness" (De Rossi, *Imagines selectæ Deiparæ Virginis*, Rome, 1863). The French writer, Perret, has likewise overdone his pictures (*The Edinburgh Review*, cix, 93, January, 1859). Lord Lindsay, an art critic of the highest character, sums up the situation by saying they are "poor productions, in which the meagerness of invention is only equalled by the feebleness of execution" (A. W. C. Lindsay, *Sketches of the History of Christian Art*, I, 39).

However bad these pictures were originally they are in a far worse condition now. The chemicals used by the French artists have caused the pictures almost to disappear (J. H. Parker, *Archeology of Rome*, XII, 165). One of the most recent articles on the subject was written by De Waal, an archeologist who takes his pictures from Wilpert, the German Catholic archeologist of the pope. His reason for doing this were that "the colors have faded out" (*Römische Quartalschrift*, 1896, No. 4, p. 336).

Catholic writers have been the most extravagant in their claims of antiquity for the Catacomb pictures. There is no mathematical accuracy as to their date. Parker undoubtedly makes a correct statement when he says, "that fully three-fourths of the paintings belong to the latest restorations of the eighth and ninth centuries" (Parker, *Archeology of Rome*, XII, 11, 12, Oxford, 1874). And he affirms positively that "there are no religious subjects before the time of Constantine." Lanciani, of the University of Rome, says that "the date of the various groups of

excavations is a very difficult thing to ascertain" (*The Atlantic Monthly*, July, 1891, p. 15). Not one of these pictures existed in the Catacombs in the form they now present. All of them correspond to the style of paintings found in churches of a much later date. An indefinite amount of restorations have taken place. It must be remembered that the cemeteries of Rome were destroyed and the art defaced by the Vandals who overran Rome, and that the popes repeatedly restored the Catacombs.

The pictures have all been removed from their ancient places in the Catacombs, and may now be seen in a museum in Rome, where they are arranged without any reference to date. A picture that might be of great value if of the second century would be of none if of the ninth century. The pictures are practically worthless so far as Christian evidence is concerned, Philip Schaff says: "They are rude and defaced, and have no artistic merit" (Schaff, *Teaching of the Apostles*, p. 36). Dean Stanley says: "The figures are misshapen, rude and stiff, partaking of decadence" (Stanley, *Institutions of the Christian Church*, p. 230).

When we come directly to the pictures of baptisms in Santa Lucina, in the Catacomb of Calixtus, the restorations were made in modern times and have lost all genuine character. Parker says:

"This is the Catacomb usually exhibited to strangers and now used for pilgrimages; its present state is very uninteresting to the archeologist. The upper part of it, nearest the entrance, has been so much restored that it has lost all archeological importance. The paintings in this part have all been renewed, and thereby of necessity have lost all historical value." (Parker, *The Archeology of Rome*, XII, 87).

All of this is frankly admitted by the Roman Catholic authorities Northcote and Brownlow (*Roma Sotterranea*, I, 247).

As to the teaching of the pictures

on the form of baptism there is not the slightest doubt that the references are to immersion. Of the practise of the New Testament and ancient Churches on baptism there is not a particle of doubt. There are six elaborate descriptions of baptism which have come down to us, well known in all the Churches of those times, and they all prescribe immersion. They are the so-called "Egyptian Church Acts" (Gebhard and Harnack, *Texte und Untersuchungen*, VI, Chap. 4); the *Canon Hippolyte*, of the third century (Book VII); the "Apostolic Constitutions or Canons" (*Catech.*, XVII, *Patrologia Græca* XXXIII, 43); Cyril of Jerusalem (*Patrologia Latina*, XVI); Ambrose of Milan (*Analecta*, Bunsen, II, 465; III, 385; London, 1854); and Dionysius Areopagita (*De ecclesiastica hierarchia*, Chap. II).

The Roman practise is equally certain for eight hundred years. Tertullian indirectly bears witness to the second century (Tertullian, *De Baptismo*, Chap. 4); Leo, the Great, for the fifth century (Leo, "Fourth Letter to the Bishop of Sicily"); Pope Pelagius for the sixth (*Epistola ad Gaudentium, apud Gratian*, 4, Chap. 82); Gregory, the Great, for the sixth (*Patrologia Latina*, LXXVII, col. 498); and Theodulf, of Orleans, for the eighth century (*De ordine baptismi*, Chap. 11). An examination of the pictures is also conclusive.

The oldest of the baptismal pictures is the one which was found on the wall of the crypt of Santa Lucina in the Catacomb of St. Calixtus. This picture and another, taken from A. De Waal (*Römische Quartalschrift*, 1896, No. 4, p. 334), have been interpreted in various ways, but if they refer to baptism, of which there is some doubt, the form is immersion. Upon this the authorities are agreed. Dr. Schaff says: "It

seems to give us the closing part of an actual immersion or submersion" *The Independent*, March 5, 1885). The same view is held by Roller, the French archeologist (*Les Catacombes*, I, 102), and the German archeologists Kraus (*Die christliche Kunst*, p. 99) and Dr. Hencke, of Hanover, hold the same view.

A picture from the "Chamber of Sacraments" (Strzygowski, *Iconographie der Taufe Christi*) represents John the Baptist in the act of dipping Jesus. De Rossi says that it portrays an immersion; Roller also sees in it "a specimen of immersion." A picture which is a part of the same representation presents Moses striking a rock from which gushes a river. The depth and size of the river are indicated by the large fish which has been caught in it. The candidate has been immersed, and a spray of water signifies the event. The water flows from him after he has been immersed. De Rossi says that the picture "alludes most certainly to the rite of immersion; but the water not being sufficiently deep for the rite, the baptizer pours the water over the body of the neophyte" (Letter to myself). Victor Schultze says De Rossi is mistaken in his conclusions "that there exists a mixt form of immersion and affusion" (Schultze, *Archäologische Studien*, p. 55),

Perhaps more has been said about the mosaic in the Church of St. Giovanni in Fonte, Ravenna, Italy, than about any other representation of baptism. It is broadly claimed that the mosaic was originally dated about A.D. 450. It is possible that the mosaic was originally made about that date (Agnellus, *Liber pontificalis, vitæ Ursi et Neonis*, 5), more probably the date was A.D. 500, but since then it has undergone constant restorations and changes, so that its original character has practically been lost.

At first thought a mosaic might appear to be the most substantial of all pictures, but a little reflection will convince one that it is the most fragile of all pictures. Made as it is of bits of marble, or glass, put together with cement, it is peculiarly liable to destruction. Outside of climatic conditions, it may be shaken apart by the motions of the earth caused by the passing of wagons or by a volcano or an earthquake. In Southern Europe such motions are not infrequent. Dampness has likewise effected the existence of this mosaic, for Ravenna is situated in the swamps by the sea and the cellar is usually filled with water. The baptistery of which this mosaic is a decoration has been covered with water and thoroughly soaked. The roof of the building, likewise, is not waterproof (Crowe and Cavalcasselle, *History of Painting in Italy*, I, 11).

The mosaic has been vitally changed, and in the restorations often the same material is not used (*Ibid*, I, 38). Competent workmen were not always employed, and the restorers have used "endless deceptions" (p. 22). The shell in the hand of the Baptist and the liquid poured from it are the work of a restorer (Strzygowski, *Iconographie*, p. 14). The jeweled cross is a strange "addition to the mosaic of the baptism" (Crowe and Cavalcasselle, p. 22, note). Comparing the picture as given by Ciampini (*Vetera Monumenta* in the year 1694 with that of Garrucci (*Storia della Arte Cristiana*) of the year 1873, or at the end of 179 years, almost every essential feature of the picture has been changed.

There is probably no doubt that the picture was a representation of immersion as administered in the baptistery of which it was an adornment. Probably the liquid poured from the cup was the oil of confirmation (Smith and Cheetham, *Diction-*

ary of Christian Antiquities, II, 398). We know certainly that the original form of baptism in Ravenna was immersion. The "Office of Baptism" belonging to this Church, now in the library of Bologna, prescribes immersion. While the mosaic has been much altered, the baptistery of Ravenna is one of the most perfect monuments of immersion preserved in Italy (Smith and Cheetham, I, 176).

Sculptured ivory was early used in making covers for sacred volumes. Their purpose as a material safeguard to early and valuable manuscripts of the Scriptures, contributed, doubtless, to their own protection; for the largest number of specimen book covers preserved are of this character. A fine set of fictile ivories, covering the representations of baptism here mentioned, may be found in the Museum at South Kensington. One of these covers is preserved in the treasures in the cathedral of Milan. The etching is upon a pair of magnificent covers upon a gospel manuscript and belongs, it is supposed, to the sixth century. The baptizer, contrary to most pictures, stands in the water as he immerses Jesus (J. Labarte, *Histoire des arts industriels, Album*, Pl. VI). The Bodleian Library, Oxford, possesses a valuable panel which was originally a part of a book cover. It is of the ninth or tenth century and once belonged to the Abbey of St. Faron, near Meaux. The picture represents an immersion (A. N. Didron, in *Annales archéologiques*, XX, 118, 1860).

On the back of a cover of a splendid ivory plate which contains a copy of the gospels in the Bavarian Library of State in Munich are three series of paintings. The first series contains the announcement, the birth, and the baptism. The style would indicate that the work is of Byzantine origin and follows the Greek ideas (Strzygowski, *Iconographie*, 21). In the

baptismal picture Jesus stands naked in the Jordan, which rises in great waves around him. One hand is extended to John and one is placed over a part of his body. The head is full of hair and the bearded face gives the countenance a curious effect. John stands on the bank immersing the Savior. Two angels on the opposite shore hold a cloth ready to dry him. The ax is laid at the root of the tree, and a small cross is erected on a pedestal of two steps. John and Jesus have the nimbus. It is altogether a curious picture.

There is a picture in the Baptistery of St. Mark's, in Venice, which, according to Paciaudius (*De cultu S. Johannis Baptistæ*, Rome, 1755, p. 57), dates from 1343, from Andreas Daedalus. Another writer insists that it is a hundred years earlier. It is intended as a representation of the baptism of Jesus as given by Matthew. The little fishes show the multitude of the disciples. Already the ax is laid at the root of the tree. The water is piled up around the body of Jesus as baptism was portrayed in the middle ages. The cross and the star appear in the heavens.

The same cathedral contains two other pictures of baptism. One is that of St. Mark baptizing the early disciples in Aqualeia. There is no doubt that the conception, in this instance, is immersion. The other is that of a noted official which is administered in the same manner.

From these and other pictures on the subject of baptism several conclusions may be formed:

1. The pictures for the most part belong to Italy and other Roman Catholic countries (B. B. Warfield, *Bibliotheca Sacra*, p. 626., October, 1896). It was in Ravenna, after it had passed from the Greeks into the possession of the pope, in 1311, that the first law was passed making affusion authoritative. And as Wall

has well said, sprinkling was "introduced in times of popery; and that accordingly all those countries in which the usurped power of the pope is or has been owned have left off dipping of children in the font; but that all other countries in the world (which have never regarded his authority) do still use it" (W. Wall, *History of Infant Baptism*, I, 583).

2. There is no certainty in regard to the date of many of the most important pictures. The places are often damp, repeated restorations have taken place, incompetent artists have often been employed, and in a superstitious age the nature of the pictures was often changed.

3. The foremost archeological scholars, after patient investigation, all conclude that the form of baptism was immersion.¹ One author must be sufficient in this place. The Jesuit, P. Raffaele Garrucci, who wrote a magnificent work on Christian art, says the most solemn and ancient rite was "to immerse the person in water, and three times also the head," and calls the sprinkling of water a "substitute" (*Garrucci, Op. cit.* I, 27 sq.).

4. The pictures usually represent river scenes, are frequently connected with baptisteries, and are supposed to illustrate the immersions which took place in them.

5. Add to the reasons already given the further fact that most of the pictures were painted, and many of the baptisteries were built, by the Greeks, who never practised anything but immersion, and there is a complete demonstration that the pictures allude to immersion.

The opinion of a distinguished member of the Greek Church, at this point, will be appreciated. We have this from the scholarly Professor

¹It is interesting, however, to find the *Standard Dictionary*, under "Affusion," quoting A. A. Hoare as follows: "The earliest rude remains of Christian art in the Catacombs represent John as baptizing on the side of a stream of water by affusion."

Nicolas Glubokaffski, of St. Petersburg. He says:

"1. On questions of this kind the archeological testimonies are the most impartial, and, therefore, the most just.

"2. But in the present case the iconographic images confirm merely the testimony of the Scriptures of the New Testament, that St. John Baptist (Matt. 3:6; Mark 1:9, 10; Luke 4:1; John 1:28) and Jesus Christ (John 3:22, 26); and most of the disciples (John 4:2), and the apostles (Acts 8:36-39; 16:13-15) baptized habitually by immersion, and not by affusion. It is clear, and it is especially mentioned that there was much water (John 3:23).

"3. It is evident from the iconographic monuments, that they pictured to themselves the baptism of Jesus by immersion, and this alone is always and altogether represented. The isolated iconographic indications of the usage of affusion or aspersion are found only in the Occident, but

not before the eighth or ninth century. The remarkable exception on the mosaic of Ravenna can not but confirm this, for the vase in the hands of John the Baptist was made by a restorer, very much later.

"4. Representations of this kind can only serve to prove a dominant usage; they are souvenirs of an event that is passed; but in the present case all of the indications assure us of a perfect parallelism between the representation of the baptism of Jesus Christ and liturgic practise. This is also evident on the two representations of the Sacrament Chapel of Calixtus, where the baptism of the common people presupposes clearly immersion, and not affusion; otherwise all of the details of the painting would be superfluous.

"5. In researches on the subject of baptism according to the archeological material one must bear in view above all the arrangement of the baptisteries and other attributes of baptism" (Letter to myself, June 5, 1900).

WHAT THE NEW PATRIOTISM REQUIRES

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WHITTIER speaks of "each hour clamorous with its own sharp need." Lowell insists that "new occasions teach new duties" and that "time makes ancient good uncouth." It is our duty then to seek the beauty of the Lord and to inquire in his temple.

The life, words and work, of these our prophets, quoted above, show that sure progress is best made by entering more fully into the spirit of the divinely illuminated past. The spiritual world is for aye. It knows neither former, nor latter, nor future, because eternal and therefore changeless. "I am the Lord; I change not," is the revelations of the Infinite, as the basis of divine compassion.

"The ten commandments will not budge." It is the form, phase, garb, pod, or husk, but not the spirit, that "makes ancient good uncouth." Even while abrogating hoary precepts, Jesus revealed more fully the *veritas* sheathed in the ancient traditions. "Before Abraham was, I am."

Even when facing A. D. 1920, and a possible League of Nations, real Christians are loath to believe there

can be to them anything new; certainly nothing paramount to what he taught, who bade his people pray "Our Father" and then to go into all the world to disciple "all nations." Reinforcing the Redeemer's last command, the apostle to the nations of the Orient and the Occident fully grasped the Master's meaning.

What vision of world-construction, even at Versailles in 1919, exceeds that of him who, for aliens and strangers, bowed his knee "unto the Father, after whom the whole family [every fatherhood] in heaven or on earth is named"? Could anything in its scope be more cosmic? This commonwealth of the spiritual Israel, now virtually embracing all mankind, is vastly more of a fact in A. D. 1919 than when the thought thrilled "the prisoner of Jesus Christ," while writing to "the Ephesians."

The new patriotism requires of us a true democracy, as taught by Jesus: that is, the application of his law and gospel to Church and State, but without organic union of the two. To achieve this, we must respect every

sincere attempt in the past to make Paul's vision a reality, profiting by both human limitations and triumphs.

So, in the unrolling promise of Eden, we greet, as steps in fulfilment of the ideal of the commonwealth of Israel, the communal church at Jerusalem, the Roman, Byzantine, medieval and Reformation State churches. We give honor to those who would separate magistrate and pastor, the Anabaptists, Separatists, Pilgrims and all those who, like the Antioch Christians, Puritans, Brownists, Methodists, Quakers, &c., have outlived the enemy's stigma and turned shame into glory.

"The democracy of God" is a lovely theme, likely to evoke applause from people in cushioned pews, but the least attempt at actualization, as noted above, is greater in the kingdom of heaven.

The hand of God in our own history compels us to a world-interest larger than either race-pride or patriotism, and to think internationally. Then we can easily believe in a possible league of nations not only, but in one human family, with all its members under equal law and claims to a justice, unweakened by nationalism or by creed, color, or race prejudice, by social caste, or by spiritual pride.

Scrutinize the results of the late world-war, and they disappoint the mere economist and politician; but when before, in the world's history, was there so large a release of potency for drawing all nations together in brotherhood? Anew is Jesus lifted up, drawing all men unto him. New thoughts thrill, new horizons open. Who, in our Occidental world, a century ago, cared for what happened in Korea or Tibet? Now, we inquire, feel, suffer, face new sanctions and make fresh sacrifices. Blatent nationalism, nursery legends called "history," and parochial politics drop into oblivion. We can not

help thinking internationally, that is, in the Christ's way, and after the method of Paul, the world-citizen and missionary.

History, the voice of God, calls us to-day to world unity, and to be loyal to our own ancestral and our contemporaneous living experience, we must obey. The summons is more compelling than when, in 1690, Leisler called for a union of all the scattered infant colonies; or when, in 1756, Franklin cried "unite or die;" or Paine blew the bugle for independence, in 1776; or when the articles of confederation gave us gristle and the constitution made us vertebrate; or Gettysburg and Appomatox created, not a federal, but a national union; or when the Spanish war threw us out into world politics; or the Prussian onset made four million sons of the soul spring up armed—with a promptness that cast the myth of Cadmus and the dragon's teeth into shadow.

Never, never again can the American nation find its proportions within the old policies; no more, indeed, than can the pinions of the eagle fold, as when unfledged of yore, into the egg. "Ye shall henceforth return no more that way," is now the voice of God, as after the Red Sea deliverance and the desert march. Just as science and a true interpretation of Genesis revealed the divine portico of the temple of human history—the spirit of the inspired narrative transcending the old crust of tradition—so, the Holy Spirit leading, we shall free ourselves from the letter-bondage of merely ethnic scriptures and read those which Jesus, the cosmopolitan, wrote in the volume of his life. Our "sons shall come from far," as Christian missions expand, deepen, and grip our purse and conscience.

"The ships of Tarshish first!" Our "Orient" with its mother ideas, inventions and religion, was Asia and

the old world. Yet even the *Mayflower* in 1620, beginning New England history, had seven nationalities represented in her company. The clean, new ship *New Netherland*, of 1624, which inaugurated home life in distinctive America—the middle region—and all the immigrant craft, before 1770, brought an amazingly varied contribution from the four nations in the British Isles, and from at least a dozen continental peoples, to say nothing of Africa or aboriginal America. A divine Providence, in time, made us all Americans. No greater obstacles or difficulties has the proposed world family, or League of Nations, to confront or grapple with than we faced and surmounted in the days between Raleigh and Wilson. To-day, to the Christian with vision, there is no more “Orient” or “Occident,” but one world.

For the new patriotism now urging us on to vaster issues, we Americans need:

Faith, of the Abrahamic, Elishan and

Pauline type, to believe that what God has promised to do, he is fully able to perform. We are:

To suspend judgment at times, and always to award it righteously.

To strive, in every wise way, for race equality.

To have no double standard in morals or diplomacy.

To emulate without envy.

To enter with all our heart, soul, strength and resources, into the work of Christian missions, which is the greatest known solvent of ignorance, conceit, and prejudice.

To hold fast the tested inheritances of our nation's past.

To believe, concerning the promised land of the Christ's kingdom which we daily pray may come, with Joshua and Caleb (and not with the coward majority of the ten faithless ones who see the walls, the giants, and the grasshoppers)) that, because of God's promise, “we are well able to possess.”

Nisi dominus frustra.

I. SLOGANS IN WORLD POLITICS

By OUR WESTERN CORRESPONDENT

PHRASES are handy for those who have no time to think. The high-sounding words cover up the lack of principles and philosophies. Sophists and rhetors knew this of old. And the contrivance is so simple and makes so modest a demand on our intelligence that one need not wonder at its popularity. The world has been fed on such pabulum, has had its ears filled with trumpet-blasts and “slogans” (a slogan is, properly speaking, a yell of an army!) to such an extent that the question has arisen in many quarters as a matter of course: Has this present age any real leaders of thought, men who care more for substance than for sound? Has noise numbed the best among us? This question recurs when one studies

the political pronouncements made for the rank and file, never particularly ambitious about having individual opinions anyway when the machine-made product is so plausible and so cheap—price two cents per day.

Some of these cheap and notoriously untrue phrases are so dear to the public that to mention them were to hurt our pride—they sadden and shame us. We more than suspect that they are *vox et præterea nihil*, fury and sound signifying nothing, made for a purpose. Like the boy whistling in the dark to keep up his courage, we repeat them when we know they are mere smoke and dust. Others breathe an idealism which speaks well for the good nature of the public, if not for its knowledge of

history. It is a fine thing to believe that there will never be any more wars, that the lion is on the point of eating grass like an ox, it must be a comfortable thing to believe, if one can, that soon all nations will be free to develop unhindered, unthreatened, and unafraid. Those who really believe that must be very happy people, tho, candidly, it takes more faith than most mortals can muster to act on such a theory—witness the defensive measures, the fears and covert threats and ominous growlings that belie these harbingers of peace. The biologist and the anthropologist, not to mention the historian, know better than to follow such a primrose path.

Under all the bluster and the plausibilities lurks an instinctive fear of the stronger man and the stronger nation, and nobody has as yet found a prophylactic against fear. Let anybody fill out of the vast lacunæ that stare at him in the doctored reports declaring that all is going so nicely, let him watch the jockeying in high

politics, let him listen to what men have to say when they honestly express their real convictions and opinions, let him ponder how the glorious expectations of a world at peace have been crowded off the stage by grim problems—as any sane man not intoxicated by words could have foretold—let him consult his own common sense, and he will conclude that all is not well with the world, and that words and slogans and resolutions and treaties and peace signatures are nothing but a thin, trembling crust that feebly hides the hot lava underneath.

There is reason for fear, for human nature is not made over by fictions and verbal contrivances, notwithstanding what soothsayers and smooth speakers claim. Verily, the work of the reformer, the servant of men, is not finished yet; men still conform to the picture which Paul made when he, no mean student of human nature himself, spoke of sinners in need of salvation. Man never is, but always is to be, perfect.

II. FIXED IDEAS

It is interesting to watch the reaction of different classes to the idea that social institutions and conventions are about to undergo tremendous changes; that the last word has not yet been said in the matter of political power, of taxation, of limitation of incomes, of internationalism, of freedom, of the right to work and to play.

The man who hopes that he can do better than the old woman who tried to sweep back the sea with her little broom and accordingly plies his little broom of political common-places is matched by the man who truly believes that salvation lies in radical changes in a world which could not be much worse for him anyway. Naturally, both think according to their lights and, just as naturally, both speak according to their self-

interest. Both are victims of fixed ideas. Now it may be said that fixed ideas—the terror of the psychopath—are responsible for all the evil deeds of history, but this signifies very little, for it might be said just as truly that fixed ideas are responsible for all the good deeds of history. In the welter of affairs a man must be possessed by an idea before he can expect it to regulate the conduct of others. Besides, an idea may be helpful and profitable in one set of circumstances and be destructive and baneful in another set of circumstances. Delusion clings to all ideas. The difficulty does not lie there.

Look where one will, the one astounding lack in the measures suggested to adapt social institutions to the needs of victimized, outraged men to-day is the lack of sympathy. The

organized, boomed, advertised campaigns of benevolence do not alter that fact—a lot of what looks so unselfish and fine is decidedly provincial and artificial and forced. And then there is all this ignorant and blind denunciation, the cult of hatred which will yet bear most unexpected fruit in the most unexpected quarters . . . Where is the prophetic and redemptive vision of a real brotherhood? Where, without hedging and without hypocrisy, is the Sermon on the Mount in good standing?

Few seem to realize that youth must be radical even to the upsetting of traditions (most so-called “rights” are but little more!). And just as few realize that all old institutions must be conservative to secure their future. What is dangerous is neither youth nor age, both are a part of the

biological process of growth and decay, the fearful thing is that which makes men forget that their economic opponents and rivals are brothers.

And a church which becomes so recalcitrant as to degenerate into being a mouth-piece of a message which alienates one-half of the world, which has any other gospel than the one that all men are God's children will have to wait an unconscionably long time to regain the respect it has lost among those who are desperately engaged in a class war which knows no truce and no compromise.

If there is one fixed idea that may well possess all good men to-day it is the idea that love is the only solvent of men's differences. Jesus had that idea. He was crucified for it. Perhaps the churches need some crucifixions.

III. ECONOMICS AND ETHICS

DANGER always lurks in the attempt to express ethical quantities in economic terms. The attempt is apt to produce the same confusion of ideas as is found when psychical processes are defined in purely material, physiological terms. We end by substituting one difficulty for another. Those who guide public opinion, or what passes as such, need to be very careful in their language. Nothing is gained by assuming that the spirit and the body are one, or that the one can be changed into the other without a plus or a minus. There is too much loose talk to-day about ideas *versus* crops, about cannon *versus* human rights, about happiness *versus* prosperity. One Solon would meet the inrush of ideas concerning property rights with machine guns—not realizing, perhaps, what a striking illustration such a measure would be of the old contention that property is theft and that possession is nine-tenths of the law. Those who imagine that democracy is mainly a matter

of ballot-boxes and a strident *vox populi* number millions. It is easy to let our personal interests and our prejudices determine our outlook upon life.

One is quite ready to believe a moneyed man when he announces angrily or fearfully that socialism is a menace—everybody knows it is, especially to the peace and comfort of his kind. And the socialist believes so too. What powerful idea, good or bad, is not a menace to something? And if peace were a question of dollars or of leisure merely there would be an end of all argument. We advance not an inch by bandying words which mean different things to different classes. It is a safe policy to give to God the things that are God's and to the devil his due, if only self-interest allowed vision sufficiently clear for a man to see which was which.

A reasonable man is supposed to be loyal to the truth, but the devotion he has for a system, a country, a

church, a farm, is measured by the love such bodies are able to inspire. Men will not, for long, sacrifice their comfort for a body which does not respond to their inner cravings, their idealisms, their needs. We are shocked whenever we find a case of so-called ingratitude, or defection, or apostasy, still, on second thought, why blame men who curse their surroundings when these have given them so little encouragement to better lives? The man who to-day has nothing better than a jail sentence or a machine gun or a cheap, second-hand tirade to stop the poignant complaints of the dispossessed is not just offering a stone for bread—he is offering a scorpen for happiness and heaven. Such measures are worse than futile; they indicate how helpless and infantile

many men still are when face to face with an uncomfortable idea.

With this in mind we would pass on the pregnant words of T. Kellor in *The Yale Review* :

"Let us face the inevitable truth. There can be no Americanization from the top down and in the mass. It will not come from the court that grants a citizenship certificate, nor from the school that teaches English, nor from the speakers that talk patriotism, nor from the patriotic society that prints platitudes. It will come from basic conditions being right, and none is more vital than industrial relations."

Industrial relations in an industrial age determine church relations; they determine one's conception of justice, of law, of God. And men, real men, put no faith in empty words, in platitudes, in creeds political and social and ecclesiastical when their souls and their stomachs are hungry.

AN EASTERN CHURCH

It is not a matter for congratulation that most of the clergy know hardly anything more than the name of "The Holy Orthodox Catholic Apostolic Eastern Church," or, as it is generally called, "The Holy Orthodox Eastern Church"; yet here is one of the great branches of Christendom, numbering more than one hundred and thirty million adherents and stretching from the Arctic Ocean through the Balkans to the Sea of Marmora and the Mediterranean. This Church, therefore, occupies a belt of country which practically separates the entire Western Church, Roman and Protestant, from the religions of the East. Included within this great body, yet recognizing a practical unity throughout, are national churches which have their autonomy and yet recognize their affiliation with the rest of the component parts. One fortunate issue of the war that seems likely is a great influx of life into these separate bodies attendant upon the unification of racial

units into self-governing peoples and nations.

An illuminating article is furnished to *The Quarterly Review* by Professor Arthur C. Headlam, in which the dogmatic, political, and ecclesiastical situation of the entire church and its constituents is illuminatingly set forth. He calls attention to the fact that for eight hundred years East and West remained united ecclesiastically, but that in the ninth century strife which had been gradually fomenting came to a head and that in the eleventh century the breach between the Roman Church and the Eastern Church became final. Most students of church history recall that the formal cause of the difference between these two branches of Christianity was the addition by the Western branch of the *Filioque* to the creed. This involved the double procession of the Holy Spirit, which is the principal dogmatic difference between the two churches. The real causes of separation, however, were the rivalry of

the patriarchates of Rome and of Constantinople, the former demanding universal spiritual sovereignty. A second cause was the growing difference in theology. St. Augustine never became the vogue in the East, while the school men of the Western Church are practically unknown in the East. The result has been that the Eastern Church became practically static nearly a thousand years ago, and it would describe itself as, "The Church of the seven general councils and the seven sacraments."

Theoretically, the Eastern Church is divided into four ancient patriarchates, namely, Constantinople, Alexandria, Antioch, and Jerusalem. Practically only the first retains much of authority. In the place of that, as the grip of Turkey has been shaken from bit of territory after bit, national churches have formed which are autonomous, and recognize little of the authority of the patriarchs of Constantinople. So that there have come to exist, in the north, the Russian Church and, in the South, the Churches of Greece, Serbia, Montenegro, Bulgaria, and Rumania. In the case of Russia, the church was organized as a fifth patriarchate; but under Peter the Great, a Synod was substituted, practically ruled by a Procurator. The Czar, of course, was the real head. With the year 1904-5, a reform movement began which looked toward self-government under a National Council, but under manipulation of the Procurator this was side-tracked. At the beginning of the revolution, when the Czar was de-throned, an attempt was made to gain entire liberty for the Church under a National Council and a patriarch, but the terror of Bolshevism once more frustrated the plans of the liberals, inasmuch as the essence of Bolshevism is antireligious. Dr. Headlam's belief is that this antireligious policy of the Bolsheviki is in large part re-

sponsible for their increasing unpopularity.

In Rumania, if political probabilities, now apparent, become realities, great progress is likely to be made by the church. The national church of Rumania is at present under an archbishop. There is a church of the Rumanians of Hungary, another for the Rumanians of Bukowina, while the Bessarabians were, of course, a part of the Russian Church. The unification of the territories mentioned within a larger Rumania will result in the unification of the churches, thus bringing together into the Rumanian Church the three (or four) bodies as they are now constituted.

A similar situation, tho slightly more complicated is found in connection with the Jugo-Slavs and Serbians. Two of the racial units of the Jugo-Slavs, namely, the Croats and Slovenes, belong to the Roman Catholic Church, but the most of the Jugo-Slavs adhere to the Eastern Church, and so here again a larger Serbia will result in a larger Serbian Church. Dr. Headlam calls attention to the fact that, during the war, the Serbian Theological Seminary was transferred to England, and that Serbian students are at Oxford and Cambridge, so that with the re-formation of a new national Serbia, and an enlarged Serbian Church, there is ready a considerable number of educated Serbians ready to work for the building up of the ecclesiastical and religious institutions.

The most striking change is likely to take place in the Greek Church. Under the new Metropolitan of Athens, appointed under Venizelos, a new spirit has entered the Greek Church. This official, Meletios Metaxakis, renewed the religious propaganda, vivified the theological colleges, founded Greek elementary schools where they had not previously existed, and has begun a series of reforms

looking to the better organization of the church. Among other needed measures, he has provided regular salaries for the parochial clergy in place of their former scanty perquisites; he has seen to the better education of the clergy, and has engineered general financial measures, looking to the adequate support of the church in all its activities. No candidate is now eligible for ordination unless he has received a diploma in theology.

Some of those who have kept themselves informed concerning what we may call the international relations of the churches will remember that there has been, for a number of years, a fairly good understanding and certainly good feeling between the Eastern Church, especially the Russian branch, and the Anglican. This good feeling is being cemented even further by the attempt to carry out inter-scholastic comity between the Greek Church and the Anglican in the ex-

change both of students and of theological teachers. This is as yet merely in the form of a proposition, not an actuality. Still more promising is the effort to bring about intercommunion and reunion between the two faiths, Anglican and Greek. This proposition, by the way, comes from the Greeks and not from the Anglicans.

It is interesting to note that Dr. Headlam closes his article with a strong plea for the return of Saint Sophia to the Christian Church. He pleads in general for the full fruits of victory in liberty and power of self-expression for the Eastern Christians, and then says:

"But let this liberty be associated with the return to the worshipers of Christ of that great cathedral which Justinian built, whose walls for so many centuries echoed to the sound of Christian worship, where great councils of the Church have been held. It would be an act of justice and of reparation, for to its buildings no Moslem can make any claim on the grounds of history or right; what was won by conquest may be lost by defeat."

FROM WORLD WAR TO WORLD BROTHERHOOD¹

THE great war for world freedom and righteousness has been fought and won. In this victory, quicker and less costly to our own land than we dared to hope, our Christian faith sees the hand of God, working as always to bring good out of evil through the service and sacrifice of devoted men and making even the wrath of man to praise him.

With such cause for gratitude as this, it is surely our first duty as Christian churches to summon our people to reverent thanksgiving to Almighty God, not only for the victory which he has given to our cause, but for the heroic endurance and sacrifice in all the nations that have made it possible; for the idealism to which it is consecrated; for the new spirit of united endeavor which it has called forth; and for the open door of opportunity which has swung wide before our generation. With such prayer and thanksgiving will go also a prayer of consecration to the unfinished tasks for which victory has opened the way and whose achievement is essential to a just and enduring peace.

But this deliverance and opportunity have been won at fearful cost, and the Christian Churches are foremost to recognize our common obligation to those hearts and homes and nations that have borne this cost vicariously for us all. In the great task which lies before our generation of restoring the waste places and binding up the wounds of the world, and of caring for those who have borne the burden and the heat of the battle, our churches would take, not only an active, but a distinctive part. Theirs is the ministry of mercy; theirs, peculiarly, also the ministry of comfort and reassurance. To all devastated and impoverished regions of the earth our generous relief must be sent as an evangel of hope and as an earnest of spiritual fellowship.

To help in the restoration of the Christian churches and in the development of evangelical faith is a special obligation and an alluring opportunity for the Churches of Christ in America.

With all homes and hearts in sorrow, we must seek to share our Christian faith in

¹ A message from the Federal Council assembled at Cleveland, Ohio, May 6-8, 1919.

immortality and our Christian conviction that no sacrifice for a better world is ever in vain. To every returning soldier and sailor we must bring our gratitude as patriots, our active cooperation in finding again his place of usefulness in the nation's life, and our challenge as Christians to lifelong service in the kingdom of God.

As we turn from the war that lies behind us, to the new age that is waiting to be built, we express our deep conviction that the four prime demands of the hour upon the Church of Christ are: I. A more effective proclamation of fundamental verities; II. A new sense of world responsibility animating all departments of church life; III. A resolute effort to understand what a Christian social order in America should be and to secure it; and IV. A swiftly increasing cooperation among the churches.

I. The supreme task of the Christian Church is now, as always, the bearing of clear and courageous witness to the gospel of Jesus Christ as Lord and Savior. It has his truth to declare, his life to communicate, his power to release. Its distinctive and unchanging mission is to lead men into fellowship with the God and Father of our Lord Jesus Christ. It must urge upon its membership the call to individual service in winning men to personal discipleship for Christ. It is unalterably committed to the primacy of religion in human life, and in all its work must lay the chief emphasis upon this its fundamental responsibility.

II. The Church takes a just pride in the fact that, from the very days of its Founder, its missionary impulse has lifted the eyes and hearts of men to include all mankind in its horizon, and has thus been a mighty factor in the development of the modern sense of international responsibility and world brotherhood. In the new day this missionary spirit must now be kindled more brightly than ever in the lives of all followers of Christ, and the Church as a whole, must enlarge its missionary undertakings commensurately with its opportunities. In international relations a League of Nations is, in effect, an attempt to apply Christian principles to the dealings of nations with one another. The one sure hope of permanent peace lies in the application to all the world of the principles of the Christian gospel.

Surely there is a special responsibility rest-

ing at this time upon the Christian Church to lead in the ministry of reconciliation with those who have lately been our enemies, and to point the way toward the repentance which is a condition of forgiveness, by penitence on our own part for those elements in our national life which the war has revealed to us to be sinful.

III. It is the peculiar challenge of the present hour to the Christian Church that, in a day when the ground had been cleared by perhaps the greatest social convulsion in human history of so much of its previous structure, the opportunity is ours to build Christian civilization anew in accordance with the mind of him whose purpose and passion were the establishment on earth of the kingdom of God in which his will shall be done on earth even as it is done in heaven. When the foundations of our social and industrial order are under searching scrutiny, and when men are asking what the Church has to contribute toward the solution of these perplexing problems, we reiterate our conviction that Jesus' spirit of good-will and service on the part of all concerned is the only attitude which can ever discover real solutions for the problems of human relationships; that this spirit can find adequate expression in our industrial order only as the latter moves in the direction of a genuine democracy among all who participate in the production of wealth; that the Church must lead in the development of that attitude of brotherhood which breaks down all racial and class prejudices and binds together all the diverse elements of our population in a unified national life. On the realization of her fundamental faith in the sacredness of personality democracy itself depends, and in the complete development of democracy the Church has a most important part to play. Apart from the Church's summons to the self-discipline and unselfishness of the individual, democracy can not permanently endure, nor can its characteristic problems be solved without the sharing and serving spirit of Christ.

In these days of rapid social changes the Church must help to safeguard against assault from any side those elements of our inheritance from the past which deserve to endure in a Christian social order. It must resist mightily the strong temptation to carry over into days of peace methods of violence and

motives of hate which tend to appear in time of war; and the temptation to appeal to racial and class prejudice or to the use of force, whether physical or economic, as a support for demands that have not been squared with justice. While the churches recognize the special emergencies created by war conditions, and are always opposed to irresponsible utterance and systematic misrepresentation, they must maintain always the priceless treasure of liberty of conscience, and must now work for the speedy restoration of the democratic rights of freedom of thought and speech and for the resumption of all interrupted processes of orderly social progress and imperiled standards of human welfare.

IV. When the foundations of the international and industrial orders are being broken up, the ecclesiastical order can hardly expect to emerge unaltered. We hail with rejoicing the consciousness of Christian brotherhood, which has been greatly deepened during the war, the new lessons learned of the possibility of working together in large common tasks without the sacrifice of any fundamental conviction, and the new sense of united responsibility which the period of reconstruction has laid upon us all. Believing that Christian unity is even more a matter of growth and developing experience than of design and program, we invite all Christian churches to unite in the practical co-operative movements of the present day. It is of the utmost importance that leadership and initiative in such Christian co-operation shall come from the centers of administrative responsibility, but no less from the local churches in each community, both alike uniting for their common tasks. In the pathway of such cooperation we shall find the

further steps that will lead us toward the unity for which Christ taught his followers to pray.

The task of transforming a world just emerging from war into a world pervaded by the spirit of Christian brotherhood means nothing less than the transformation of society itself; the presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practise of unaccustomed duties, and the serious undertaking of larger responsibilities. . . . With such opportunities before us, the churches must take far more seriously their training function; must perfect and co-ordinate their training agencies, and must pray God's help to rear a new generation worthy to bring in the new day.

We are summoned by our task to a new faith in the future, no less to a new faith in men. Our generation has discovered that the capacities for service and sacrifice latent in ordinary men and women are far greater than we had ever dreamed. It has seen further, that when these capacities are called forth in a great uprising of the common will and purpose, ideals hitherto deemed impossible can speedily be made realities. These discoveries have opened our eyes to new meanings in Jesus' teaching of the power of faith; above all, in his teaching of the boundless achievements possible to faith in the living God. . . . As thoughtful men ask how the world is actually to be brought from world war to world brotherhood, the ancient question rises, "Who is sufficient for these things?" The only adequate answer is in a church alive to her new opportunities, re-consecrated to her age-long tasks, and deeply conscious that her sufficiency is of God.

THE YEZIDIS OR "DEVIL WORSHIPERS"¹

IN the region stretching in an arc from a few miles northeast of Mosul northward and westward by Diarbekr, taking in the ranges of Rabban Hormuzd and Sinjar, and from that region tending northward even into Russian Caucasus, dwell a people, numbering about 200,000, who rightly call themselves "peculiar." They give to themselves the name Yezidis, but to their

neighbors and others they are known as "Devil-worshippers." Their racial connections are obscure—they have been regarded as Kurds (they use the Kurdish language in common life, the Arabic in their "mysteries"), as Arabs, and as "Assyrians." They are for the most part settled in small villages, but a minority are nomadic, being known as "the people of

¹ *Devil Worship. The Sacred Books and Traditions of the Yezidis.* By Isya Joseph, Ph.D. Badger, Boston (1919). 222 pp. 7½ x 5¼ in

the tents." They are industrious, engaged in farming, fruit culture, and cattle raising (the Caucasian Yezidis being in menial service, however), refusing commerce as an occupation "because it leads to cheating and lying." They have been persecuted by Christians and Mohammedans, and are despised by both. Their sacred books, so far as known, are two: *Kitab al Jilwah* ("Book of Revelation") and *Matshaf Resh* ("Black Book"† or "Canonical Heads"—better "Chief Regulations"†). These are supposed to be kept from the knowledge of others:

"Do not give them (i.e., other religionists) your books, lest they alter them without your knowledge."—(*Al Jilwah*, Chap. V).

But several manuscripts in possession of Occidentals exist in Arabic and Syriac, agreeing with each other quite closely in contents, tho differing somewhat in arrangement. The originals are supposed to be kept in the houses of two officials, and handled only twice a year. The *Kitab al Jilwah* is a little book containing only five short chapters, preceded by two sentences of Introduction, stating that it comes from *Melek Ta'us* ("King Peacock")—who appears to be a chief object of worship, his symbol being a peacock (or a cock) on a tall candlestick. *Melek Ta'us* claims eternal existence and exclusive dominion over all creatures; tells of a changing "manager" for each age under his direction; promises teaching and guidance for his followers and requital to "the descendants of Adam"; permits use of Jewish, Christian, and Moslem sacred books, so far as they do not conflict with his revelation, but orders no communication of it to those outside his communion.

The *Matshaf Resh* is largely a book of mythology and legend, claims no inspiration, and makes Ta'us Melek (note the transposition of the elements of the name) the second creation of God, identifying him with "Melek Anzazil" (query, Azazel, Lev. chap. 16, R.V.†). Six other "Meleks" were created on the other six days, but Melek Ta'us was their ruler. Toward the end the construction makes evident that the book is a description of the beliefs and practices of the Yezidis by one of themselves, or by an inquirer who sets down his information.

They derive their name, probably, from Yezid ibn Unaisa, who lived toward the close of the first Mohammedan century (650-700 A.D.). Their religious system seems to reflect features from paganism and from the systems of Zoroaster, Moses, Mohammed, and the Christians. They have a second (or third) object of worship in a deified man, Sheikh Adi. There are also seven other great saints, who suggest somewhat the Amshashpends of Zoroaster. Certainly they put God above all ("God is one"), even above Melek Ta'us. Among their rites are circumcision (optional), the Eucharist, and baptism (triple immersion) in early infancy.

The really curious matter is that in their books, prayers, hymns, religious practises, etc., there is little or nothing which indicates that they worship the devil. Some few phrases might be construed that way, but possibly only through prejudgment. It is not all unlikely that the name "Devil-worshippers" was bestowed by outsiders who were misled or offended by the secrecy of the sect, and that the name stuck. The sacraments and their course of life certainly suggests no modeling after what we are accustomed to regard as Satanic.

The volume named above gives practically all that is known of this singular sect, and sums up the speculations and the sources of information. A valuable service is rendered in reproducing the sacred books with a number of Appendixes, including "The Articles of Faith." And the book is all the better from the fact that the author is acquainted with the local languages of the region where the Yezidis have their home. One can not commend the work as well done, however. It is repetitious, and also self-contradictory, as when it says (p. 781) that "they (the Yezidis) never pray," yet gives a form of morning devotion on the same page, and also translates (on pp. 73, 74) "The Principal Prayer of the Yezidis." The author wavers, too, between the forms "Yezidiz" and "Yezidis." The proof-reading is exceedingly careless, and the form of statement is frequently obscure. Aside from what has been said students studying this subject will want to consult this work. G. W. G.

TWISTED SAYINGS—MIZPAH

ON brooches and bracelets, even on picture-postcards, you will sometimes see the word "Mizpah." It has come into use, partly through some circles of piety, as a sentimental term of affection, a sort of watchword between friends who are absent from one another. "The Lord watch between me and thee when we are absent one from another." So the meaning of "Mizpah" runs into the thirty-first chapter of the book of Genesis, and, as it is employed by moderns, it breathes a pious wish or prayer that God will watch over those who are temporarily separated. "Mizpah," in this sense, is one of the numerous additions to the popular vocabulary which the Biblicizing influence of Puritanism, often so disastrous to real literature, has been able to make during the past three hundred years. One is almost loth to disturb the associations of the word, but the blunt truth is that it is a twisted saying of the first order. As it occurs in the Bible it breathes anything but affection and trust. It is an expression of incurable suspicion; it is even a threat. The historical origin of the term was this. Jacob was parting from his father-in-law Laban on bad terms. He had managed to get away surreptitiously with his two wives, both daughters of Laban, one of whom had stolen her father's household gods. When Laban overtook his crafty son-in-law there was mutual recrimination. Each had done his best to outwit the other during the past twenty years; there had been sharp play on both sides, hard practise, and oppression, and the deceit which oppression always develops. At last, the two men agreed to part amicably. But Laban was afraid that once Jacob got clear away he might ill-treat his wives in revenge for their father's crooked behavior. He had no respect for his son-in-law. He trusted Jacob no further than he saw him. He could not put the slightest faith in any promises from that person's lips. Who could tell what so unscrupulous a creature might not do when there was no father to protect Leah and Rachel? Might he not strike at the father by degrading or insulting the daughters? So Laban made him swear to an agreement

over a cairn of stones which was erected as a silent witness to the compact. The name of the cairn was to be Mizpah or Watch-tower: for, said Laban with a warning note, "The Lord watch between me and thee, when we are absent one from another." That is, if you venture to take a mean advantage of me behind my back, if you insult or injure my daughters, may God punish you! The appeal is to God, because Laban can not trust Jacob. Any violation of the compact will have God as its invisible witness and avenger. It is with this threat that Laban lets his son-in-law go; he binds the scheming Hebrew by working on his religious feelings, or rather upon his religious fears, warning him of what God will do to him if he ever dares to break the vow which this cairn of stones commemorates.

What a remarkable twist the saying has received in passing into its popular vogue, a vogue more honorable than the sense with which it began its long career! "Mizpah," in fact, denoted originally that miserable lack of trust which a prolonged course of treachery and sharp practise produces between individuals and nations. The time comes when neither side can put any confidence in the word of the other. And the Oriental fell back upon the divine sanction and retribution; if your neighbor could not give you any adequate guarantee that he would keep his promise, you threatened him with celestial wrath. "The Lord watch between me and thee, when we are absent one from another." The emphasis falls on the "Lord." When you are out of my sight, God will keep an eye on your behavior; you are still within his sight and reach. That fear of the divine retribution was evidently the one thing left in Jacob's nature which Laban felt he could work upon. Indeed, the whole incident reminds us of the famous sketch in *Quentin Durward* of Louis XI.'s superstitious, shifty nature, and of the difficulty of securing him by an oath which he would regard as binding—his good faith being a thing of nought for all who had any dealings with him.—Dr. James Moffatt, in *The Hibbert Journal*.

Editorial Comment



THE Fourth of July is about to be celebrated on an unprecedented scale of jubilation. In every hamlet, in every city, the people will make it a day of hilarity for our victory over the imperial enemies of mankind.

Reverence for Law Remembering the frenzied enthusiasm which hailed the armistice last November, all sober minds will take thought for the permanent good after the tumult and the shouting dies.

Foreign foes lie prostrate, yet an enemy is within our gates. The mob spirit is abroad in many an outbreak. Lawlessness abounds. The high and the low alike show lack of that reverence for law which is the palladium of liberty. The coming Fourth of July is opportune for a country-wide recall to the ideals of the founders of our Republic as a government of liberty protected by law, which recall should be proclaimed by every American pulpit.

See the Declaration of Independence: "All men are created equal"—that is, as the next words show, with equal rights, such as "life, liberty, and the pursuit of happiness." Couple with this ideal the preamble of our Constitution declaring its purpose to "establish justice." How far short of realizing these ideals are we in this 143rd year of our independence! Our fathers declared their "firm reliance on the protection of Divine Providence"—"appealing to the Supreme Judge of the world for the rectitude of our intentions." Those good intentions still lamentably unfulfilled, with what face can we continue to stamp "In God We Trust" upon our coins, and to rely on the protection of divine Providence! While cannon thunder forth our triumph in war, Sinai thunders against our national hypocrisy. It reverberates in every awakened conscience with echoes that will not die away till they have started a root-and-branch reformation of the injustice, the lawlessness, the mob spirit, that menace the foundations of democracy and religion with a return to barbarism. What more sacred duty is now more urgent on every Christian preacher and every patriot than to take the field against it?

An auspicious sign that the public conscience is waking up to the danger appeared in the assembly at New York last May of representatives from twenty-five States to organize a national movement for the suppression of lynching mobs. South and North are agreed in this. Generous financial support is assured. An address to the nation is about to be drawn up, signed by men of note and force throughout the country. As former U. S. Justice Hughes put it, "civilization as well as democracy is at stake." A fit and timely theme this for sermons, speeches, editorials, and letters from now on!



"How can religion be tested otherwise than by theology?" asks a book reviewer in the April number of a leading theological quarterly. This

An Amazing Question becomes amazing when the context shows by which of the various types of theology the writer would test religion, viz., the happily obsolescent type which teaches "the eternally lost condition by nature of all men." In other words, the innumerable millions of mankind have been and still are to be all born bad, and under the wrath of their Creator! The writer blindly quotes Paul for this:

"By nature children of wrath" (Eph. 2:3). This is merely one of many texts

in which a Hebrew writer in his native idiom uses a noun in the possessive case where English would use an adjective. See such phrases as "children of disobedience," "children of light," "son of consolation," "son of perdition." Wrathful children, i.e., dominated by passion, as the word preceding shows, is the only meaning that can consistently be given to that misused text.

What would our Master say to the proposal put to us? His ministry was a continual protest of religion against the theologians of his day, the scribes and Pharisees. Instead of testing religion by theology he tested theology by religion, contrasting the inhumanity that lurked under the one with the brotherly kindness manifested by the other. The orthodox Pharisee has his modern successors. They have been seen in characters theologically "sound," but anti-social, hard, and selfish. Of one such a Scottish peasant remarked, "He's an unco holy mon, but he's a verra greedy dag" (dog). "The tree is known by its fruits . . . Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father."

Religion is the life of God in the soul of man, awakened by an inborn consciousness of his unseen environment of spiritual beings. It is the deepest and has proved to be the most dynamic of all the feelings that give form to human institutions. Theology is an idea of God, or beliefs concerning God, which from age to age have been revised conformably to the development of moral and intellectual life. Evidently, theology is no test of religion, but religion is needed to vitalize all moribund theology—the religion of Jesus, ruled and inspired by his consciousness of sonship to his Father and ours.

*

A JOINT commission of Congregationalist and Episcopalian ministers has proposed, as a desirable step toward church unity, the reordination of non-Episcopalian ministers to qualify them for ministering in the Episcopal churches. Praiseworthy as is the spirit of this concession, it is fundamentally untenable.

A False Step

Such reordination expressly admits the candidate to the office of a priest. No such office is recognized in the Christian Scriptures. On the contrary, all true Christians are Christ's priests to mankind (1 Pet. 2:5, 9; Rev. 1:6). For a priesthood separate from the laity we have to go back to the Old Testament institution of the Levites, and in their case the rite of ordination was administered not by Aaron, but by the congregation (Numbers 8:10).

Furthermore, our Episcopalian brethren regard the proposed reordinations to the priesthood as essential to the maintenance of the "apostolic succession," uninterrupted from the apostles to the present day, of bishops and priests set apart by the laying on of hands. But to what order of men did these apostles belong? Plain missionaries, sent forth by "the Apostle and High Priest of our confession, even Jesus" (Heb. 3:1). The real apostolic succession is one of missionaries, not of bishops and priests.

Dissenters from the proposed reordination may well appeal to the chiefest of Christ's apostles, Paul, his missionary to the Gentiles. The only holy hands ever laid on him were those of a layman, Ananias of Damascus, that he might receive his sight and baptism (Acts 9:17, 18). Never elected to his apostleship, never ordained but by Christ himself, never licensed but by the spirit of Christ within him, and bearing on his body "the marks of Jesus" (Gal. 5:17), Paul is the perpetual type of a valid Christian ministry independent of any laying on of bishop's hands and assent to ritual rites in addition to "the marks of Jesus" in a consecrated and holy life.

The Preacher

Morning—A Reverie

[The chief thing to be said in introducing the Reveries which are, for a time, to appear in this department is that they are true reveries, not literary compositions masquerading in the form of reveries. Anything like literary invention, design, or aim does not cross the pure strain of sincere musing in the case of any one of them. They are true soul-cries, voices of the heart, utterances of the inner life of faith, experience, aspiration, and hope. Their utter veracity is not so much pledged as, we trust, apparent; the thin veillings of form being only to obviate unpardonable literalities of personal narration.]

Being human rather than individual they will fare forth best without the tag of a personal name. The subscription—*The Gardener*—it is hoped, will be justified and naturalized by the reveries themselves, many of them embodying garden reference and symbolism, and still more of them being garden born.]

THOU fillest me with thy morning breath, O thou Ineffable One! In what forest of spices has thou lain that thy breath is so sweet?

The night was dark and terrible. Dire forms and ill remembrances stalked through my dreams; and I knew not where thou wert, nor even that thou wert. Abysses yawned, appalling vastitudes opened, and awful vortices swirled dizzyingly about me; and I found no fellowship nor sure stay. My heart shrank, and all its joys and triumphs withered away as tho they had not been, no vestige thereof gleaming amid the wrack.

Then the morning came and my heart beat a faint note of hope, for in the day, thought I, I shall see better and be able to rally my forces of intelligence and faith.

Thus I hailed the morning, not knowing that it was thee. But the birds knew it and poured forth tumultuously their eager songs, the lark rising to meet and salute thee in high heaven. The flowers knew it and opened to thee their hearts, breathing to thee their souls, and bending to thee their lovely forms. The grasses knew it and decked them in a fresher green. The trees knew it and quivered in tremulous joy. The sky knew it and adorned thy broad pathway with richest colors.

Then I knew it. I did not learn the open glowing secret from the birds, the flowers, the grasses, the trees, nor the sky, whose earlier recognition shamed me, but from thyself who didst fill me, illumining me so that I saw the good and the evil, quickening me so that I felt toward the good and the evil somewhat as thou dost feel, and girding me with lowly, loving, trustful strength to live and labor as one with thee.

The Gardener

Freedom and Independence

Any statement that goes to the root of things should have wide publicity. The editor of the *New York Evening Sun* feels that the following sentences by James Gilbert White have compact comprehensiveness, sound wisdom, and accurate thinking—to all of which we subscribe:

"To my mind, real freedom, or freedom that is worth while, involves not merely lip service, or the right to sing a different national hymn from that sung by other nations or other free peoples, but it involves, on the part of every man, the freedom to work out his own individual existence along lines which are established and easily interpreted; which gives protection to his home, his wife, and his children; which gives to his children not only religious freedom, but the right to accomplish as much in the way of intellectual and material development as their capacity and their industry will permit them to accomplish, and that and the other items contributing to real independence can be accomplished only under stable and permanently stable conditions."

A Text from the Apocrypha

The Roman Catholic Church includes the Apocryphal books in its Bible, tho regarding them as "outside the series of canonical books." Jerome distinguished in them two classes, both uncanonical: Wisdom, Ecclesiasticus, Judith, Tobit, and 1-2 Maccabees were for him "holy writings"; the rest he totally rejected. The Protestant Church as a whole rejects all these books. Consequently they are little known by Protestants, seldom read, and even more rarely used as a basis for sermons. Therefore when a prominent minister takes his text from one of these almost unknown sources, the fact attracts attention. Dr. Hillis recently based a discourse on a passage from one of the richest of these books—Ecclesiasticus. The reporter, however, in thirty-five words revealed a capacity for mistakes which illustrates the general ignorance concerning them. His report begins as follows:

"The text was from Ecclesiastes xxv:5: 'There be three things that mine heart feareth—the slander of a city, the power of a mob, and a false teaching—all these are worse than death.'"

There are here at least three mistakes.

(1) the book cited is Ecclesiasticus, not Ecclesiastes (the latter book has only

twelve chapters). (2) The chapter is the twenty-sixth, not the twenty-fifth. (3) The A. V. reads: "The slander of a city, the gathering together of an unruly mob, and a false accusation." The R. V. translates the Greek as follows: "The slander of a city, and the assembly of a multitude, and a false accusation." Doubtless the R. V. rendering is best; but the reporter follows neither A. V. nor R. V.

There are two suggestions for preachers in this incident: (1) accuracy in citation is desirable; (2) There is a wealth of unusual, striking, and suggestive themes and texts in such Apocryphal books as Wisdom and Ecclesiasticus.

The Foreigner in Our Midst

In view of the official campaign in behalf of the Americanization of resident foreigners the following from *The Publishers' Weekly* may prove stimulating and profitable to the readers of THE HOMILETIC REVIEW.

The period of reconstruction has again raised to national importance the problem of the foreigner in America. The previous conditions in which he lived, the influences which surround him here, the present outlook for his future are all questions engaging the attention of thoughtful citizens to-day. Are the diverse elements in the country's huge melting-pot fusing to make true Americans?

Various aspects of this interesting subject are treated in the following list of books, prepared by the City Library Association of Springfield, Massachusetts; perhaps a broad and sympathetic understanding is best gained from some of the illuminating autobiographies . . . showing the evolution of the immigrant in this country:

ANTIN, MARY. The promised land. Houghton. Absorbing autobiography of a Jewish girl who left Russia as a child and who glories in America, teeming with possibilities for the foreigner.

HOLT HAMILTON. Life stories of undistinguished Americans as told by themselves. Pott.

IRELAND, ALLEYNE. Joseph Pulitzer. Kennerley. Reminiscences of the great Jewish-Hungarian editor of the New York World by his secretary.

IRVINE, ALEXANDER. From the bottom up. Grosset. Life story of an Irishman.

RAVAGE, M. E. An American in the making. Harper. Autobiography of a Roumanian Jew, and his evolution through sweat-shop and college into an American citizen.

RIHBANY, A. M. A far journey. Hough-

ton. A stranger from the land of Syria "found himself" later as the pastor of one of Boston's well-known churches.

RIIS, JACOB. Making of an American. Macmillan. Autobiography of the famous Danish-American.

STEINER, E. A. From alien to citizen. Revell. A life of kaleidoscopic variety showing the transformation of a Hungarian emigrant into a much-respected American citizen.

STERN, MRS. G. E. L. My mother and I. Macmillan. The author's own story of her transformation from the orthodox home of her father, a Jewish rabbi, to her own, where she is the wife of an American professor. Emphasis is laid on the pathetic estrangement between mother and daughter growing out of changed environment.

BRIDGES, HORACE J. On becoming an American. Marshall Jones Company, Boston, Mass. The author of this book is a naturalized citizen. He appreciates the privileges conferred upon him by the Republic, and is not oblivious of the corresponding obligations which he has assumed.

Gearing Up to a World Trust

In *Association Men* John R. Mott has the following to say of the Y. M. C. A. Why not apply it, however, to all forms of Christian and human activity?

"It is an idle dream for the great statesmen and rulers to spend long, intense months in Paris forging a great international instrument for the linking together of the family of nations, unless organizations like ours, primarily the Christian Church with which we, as an organization, are identified in every fiber of our being, go into all these nations and put into the hearts of men the disposition, the motive and the power. You will not end war and make this world a safe place by merely external arrangements. I reiterate it is not so much a matter of external arrangements and human agreements as it is of internal attitudes, motives, changes, the releasing of superhuman love and power within the lives of men, that the world is to be made safe. This sums up the work of the Young Men's Christian Association. We have been glad to let bulk large in our activities the building of splendid bodies that clothe the souls of men. We have been glad to busy ourselves with brick and mortar around the world; but at the best we have been impatient with these external processes. But the thing that has fascinated and captivated every man of us has been the spiritual realities besides which all these other things were but secondary and a means to the vital end.

Therefore, let us keep equal step with Paris by spreading the work of the Young Men's Christian Association in these next few years as never before in the history of the organization, that the men who are beneath the sod in Flanders and Picardy and the Argonne, all along the great front and in all the other battle zones, may not have laid down their lives in vain. We should gear up to the world trust, the great world responsibilities, of an organization that simply must not miss the way in a time like this."

Pertinent Directions

The Texas Rangers, the Pennsylvania Mounted Police, and the New York State Police have gained an enviable reputation for services rendered and for general helpfulness. A part of the secret in one of these cases is revealed in the following bulletin issued by the Superintendent of the New York State Police for the guidance of his men. A reading will convince that the directions are available and applicable to a much larger body than that for which they were written.

"A physician aims to save life and cure disease; a lawyer helps people out of trouble; a clergyman tries to make people better; a soldier fights for his country in time of war. These are fine professions, all of them. They are professions of service.

"The service a State Trooper renders to his community is an auxiliary to all these, and his duty, in a measure, embraces the work of these four great professions.

"You who wear the uniform of the State Trooper must be ready to render first aid pending the arrival of the doctor; you must maintain the law which the lawyer expounds; you must instruct people to do right; and, if the need arrives, you must fight. . . .

"Go about with the idea of helpfulness and a friendliness that wins the confidence of the people. Never permit a child to be afraid of you. . . .

"Never hesitate to render assistance of any kind, and let nothing be too much trouble which you can do for the people you come in contact with.

"Always be a gentleman, courteous, kind, gentle, fair, keep yourself clean and neat, you, and your horse equally well groomed, stand erect, put snap and vigor into your movements. Avoid the appearance of lounging. Keep your mind calm and free from excitement. Do not be carried away by rumors, but investigate every story and hear both sides before you believe it."

The Pastor



RESOLUTIONS ADOPTED BY THE FEDERAL COUNCIL AT CLEVELAND, OHIO, MAY 6-8, 1919

I. SOCIAL SERVICE: Facing the social issues involved in reconstruction, we affirm, as Christian Churches, our belief:

1. That the teachings of Jesus are those of essential democracy, and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit-sharing and cooperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

It was VOTED: To reaffirm the Social Creed of the Churches and insert the same with the resolutions on social service.

II. NATIONAL AND INTERNATIONAL: RESOLVED: That we express our gratitude for the establishment of the League of Nations as agreed upon by the Paris Peace Conference and pledge our support in securing its ratification by the Senate of the

United States, and our devotion to make it a success.

RESOLVED: That we urge the incorporation at an early date into the covenant of the League of Nations of a clause guaranteeing freedom of religious belief.

RESOLVED: That we urge the incorporation, at an early date into the covenant of the League of Nations, a clause guaranteeing equality of race treatment, understanding by this equal treatment in respect of the law and its administration in the case of aliens lawfully within the territory of the government concerned.

RESOLVED: That legislation by Congress should be passed providing for the adequate protection of the lives and property of aliens by the Federal authorities.

RESOLVED: That the new world situation arising through the developing life of the Orient requires of the United States the adoption (a) of a new Oriental policy bringing our laws into harmony with our treaties with China, and (b) of a policy in the restriction of immigration which shall be based on a just and equitable regard for the interests of all the nations concerned.

RESOLVED: That the Federal Council memorialize the Congress of the United States to enact a federal law for the suppression of lynching and in every way to use its authority to remove from American Society this disgraceful evil.

WHEREAS: Ample testimony has reached America in regards to a state of famine over wide areas in India, affecting vitally the welfare and shortening the lives of multitudes of Indian people, including large numbers of Christians, which the resources of missions in India and of the Home Boards are entirely inadequate to meet, and

WHEREAS: The churches of America have taken a large part in securing funds for the American Red Cross, and these funds have been used in the past in relief of distress from famine as well as for war relief, be it

RESOLVED: That the Federal Council

appeal in behalf of the Christian churches of America to the American Red Cross to make a generous appropriation in relief of the great distress and in support of life so seriously threatened by the famine now prevailing in large parts of India, and be it further

RESOLVED: That the Committee of Reference and Counsel be urged, in conjunction with the Federal Council, to proceed to make a public appeal to the Christian people of America in behalf of this cause.

RESOLVED: That the Federal Council express its hearty approval of the action of the General Committee on Army and Navy Chaplains, as endorsed by the General War-time Commission of the Churches, in urging upon the War Department by a letter addressed to the Secretary of War under date of March 3, 1919, that in plans for the reorganization of the army adequate provision be made for a Chaplain Corps in harmony with the general practice of the army, and for promotion of chaplains on more just terms than at present.

WHEREAS: War-time and constitutional prohibition having been adopted, we appeal to the Congress of the United States to enact proper laws for their effective enforcement. We appeal to all public officials to fearlessly enforce the laws that have been or may be enacted and pledge them our hearty support in the enforcement of their duties.

RESOLVED: That the Churches be urged to take vigorous measures to resist the attempt which is being made in many States for legalizing admission fees to motion pictures and to baseball games on Sunday.

Back to the Land Movement for Discharged Soldiers

At a meeting of the Executive Committee of the General War-time Commission, Federal Council of the Churches, Mr. Clarence J. Blanchard, representing Secretary Lane of the Department of the Interior, told of the plans for cooperative community settlements for soldiers and sailors which have been projected by Secretary Lane, approved by the legislatures of 26 States, and widely endorsed by the men of the A. E. F.

The search for suitable land for the project has revealed hitherto undiscovered pos-

sibilities, far greater areas being available than had been supposed. Land which has already been offered to the Department embraces tracts in nearly every state in the Union. It will not be necessary for a man to go a great distance from his home community, and to an untried climate, in order to avail himself of this opportunity; but he can locate in his own state on the land nearest his own home.

The plan is to employ the discharged soldiers and sailors at the usual wages for such work as they seem best fitted for in the development of the land—including the drainage of swamp land, the development of irrigation projects in arid regions, and the clearing of waste, cut-over timber lands. Farms, fruit ranches, or truck patches are then to be sold to the men on easy terms, and sufficient amounts will be loaned to insure proper development, including necessary buildings, stock and farming implements.

It is the government's plan to institute farming communities rather than to encourage the old type of isolated farms and ranches. Farm villages will dot the new tracts, offering many cooperative and social features, the absence of which has hitherto made farm life unattractive to a great mass of our population.

The new soldier-farmers will not be left to their own devices if they have had no previous experience in farming. Each community will have an expert overseer and adviser who will coach and instruct the men in the best and most scientific methods of agriculture, stock-raising, &c.

In this new scheme of things the Church is to play an important part. In the cooperative farm villages there will be little place for rival church organizations. The government plans to reserve a location in each community center for church purposes. This will afford an excellent opportunity for the Protestant churches to establish congregations which will carry out the same practical spirit of religious cooperation which has made the "Liberty Church" in the war production communities such a helpful feature of the life of these centers.

The plan proposed by the Interior Department has already been successfully worked out in Australia, in Canada, and in other British Colonies. When Congress reconvenes it will be asked for an appropriation of \$300,000,000 to put into effect the co-

operative Soldier Settlement idea. If this bill is passed promptly, Secretary Lane says that within nine months he can put 250,000 men to work advantageously in developing land in various parts of the United States that is now idle and unproductive. In view of the possibilities that this project involves, as well as for the insuring of profitable and honorable work for the men who have, by the million, given up their former positions to answer the nation's call, the Church will be glad to throw the weight of its influence in behalf of Secretary Lane's proposal.

The Work of the War-Time Commission

After nearly two years of constant, intensive service, the General War-Time Commission of the Churches met recently in New York for the purpose of formally dissolving the organization and passing on the unfinished work to several continuing committees and the Administrative Committee of the Federal Council.

The following paragraph from the resolutions adopted at that time gives an idea of the operations of the General War-Time Commission, setting forth the service of the Christian churches in the time of war as done cooperatively:

"That in bringing its work to a conclusion the Commission desires to record its gratitude to God for the spirit of devotion and unity which has characterized the work of the Christian churches in the war. All of the evangelical churches of the United States which have carried on special work for soldiers and sailors and for the nation in the war have carried on their work in harmony and cooperation and have joined with complete concord in the Commission as an agency of unity and coordination. Twenty-seven different denominations have thus united as well as the great interdenominational agencies through which the churches cooperate. The churches working together provided the government with 1,439 regular chaplains for the army and navy; supplied 1,600 voluntary chaplains and camp pastors; provided many men and women required by the Y. M. C. A. and Y. W. C. A. for their indispensable and helpful work; supported the War Camp Community Service; conducted innumerable clubs and homes for soldiers and sailors in the cities and in the neighborhood of the army and navy posts; equipped the chaplains with necessary outfits and supported them with funds and with transportation for their work; made special provision for negro soldiers, and aided the

government in dealing with various problems of race which arose during the war; organized the Christian forces in centers of war industries for the care of the migration of workers, cooperated in establishing Liberty Churches in ordnance reservations, and worked together to enlist the country churches in the moral and religious activities of the war; took an influential part in Red Cross Campaigns for funds, organized thousands of auxiliaries in churches for the preparation of supplies, provided Red Cross chaplains for the work in the United States and France, and carried Christian sympathy and ministry into the hospitals; contributed large sums of money for the relief of the suffering population in the near East; presented to the young men in the army and navy and to the students in our colleges the opportunity of fruitful Christian and philanthropic service after the war; educated the people through more than 100,000 churches and ministers in the moral aims of the nation in the war, and put the moral and religious strength of the nation into the great campaigns of the government and the welfare agencies; fought against the evils which destroy character and power both in the army and navy and in civilian life; welcomed the soldiers and sailors home and aided them to find their places again in the economic and social life of the country; sustained the spirit of the nation in the war, and through various agencies of cooperative character both in the field of thought and of action helped to prepare it for the no less difficult tasks of peace."

National Reconstruction and the Pastor

The Home Missions Council (156 Fifth Avenue, New York City) has issued Bulletin No. 2 on the home task of national reconstruction. It is in three parts:

I. The Introduction is an appeal to pastors on the ground of the tremendous mental, social (and political) ferment which is world-wide. The danger is that of a revolution, or a series of revolutions, and the pastor is the "key man" to lead in right thinking and right acting. "It is a great time to preach, a time for an Isaiah, and a Peter, and a John." This Introduction defines reconstruction as meaning four things: Remedial measures, restoration, restitution, and new construction—these in the measure and to the degree that circumstances permit.

II. The Particular Tasks are nine. They concern 1. Returning soldiers and sailors—those in cantonments, and those who are demobilized and need work, those who are

coming home to family and friends; the sick and the wounded, the permanently disabled, those who interrupted their education, and those who have heard a call to higher service. 2. Reconstruction in industrial centers; care for Liberty Churches; restoration of normal activities in communities, including recreation and amusement; earnest and clear use of the pulpit; development of community conscience in the new conditions and the new needs, and the bridging of the gap between classes. 3. The fostering of rural morale, including all the many ways of rural service that have been developed in the past few years. 4. Care for isolated men in lumber camps and mines. 5. Care of Spanish speaking people. 6. Problems of the negro, both in the South and in the North. 7. The general problem of Americanization of foreigners regarded as a measure of reconstruction. 8. National health with reconstruction respecting avoidance of epidemic disease of various kinds. 9. The national mind. The idea here is to eliminate hate, cultivate the community point of view, foster righteousness in the nation, and confirm confidence in the principles of democracy.

III. Heartening Assurances. 1. Gains already made are prohibition, habits of thrift, breaking down of useless conventionalities, placing of trust in the "common people," and the demand for realities. Under 2 a brief two-minute sermon, by the late Dr. Bradford, is quoted under the title "The Obligation on Everyone." 3 shows the method of approach by quoting one of the parables of "Safed the Sage," and 4 urges the performance of individual duty by hearty support of one's own Home Mission Board.

The Bulletin is a healthy and useful stimulus to pastors.

Disabled Soldiers and Sailors

Probably nearly every parish in the land has within its bounds some of these soldiers and sailors who carry with them, in loss or injury of some member, the evidence of their willingness to make even the extreme sacrifice for country and for humanity. The government stands ready to do its best to open for these men the avenues to a successful and useful life. How ready the

government is and how complete its provisions comparatively few seem to know. Pastors can do a useful service, both to the men who have devoted themselves to the great service in the army and navy and to society, by informing themselves and spreading the knowledge concerning the Federal Board for Vocational Education and the provisions of the War Risk Insurance Act. A few of the things which are provided for are continuance of medical and surgical treatment as conditions permit until healing is accomplished. Even after the discharge of the soldier, if, on account of his disability, he needs treatment, the Bureau of War Risk Insurance supplies it free. The entire country is divided into fourteen districts, with headquarters in different parts of the country. This same Bureau provides artificial limbs and other orthopedic and mechanical appliances, and renews them when necessary. Those who come within the regulations for the compensation provided by the War Risk Insurance Act may be furnished with a course of vocational training for a new occupation. This the government recommends, but the decision is optional with the men. The course is free of cost, and compensation is paid meanwhile under the War Risk Insurance Act.

The Federal Board for Vocational Education at 200 New Jersey Avenue, (Northwest) Washington, D. C., supplies full information upon application. It would be well if pastors throughout the country would write there for the typographed statement, and so be ready to render patriotic service to the deserving disabled.

What's In a Name?

Few ministers realize how learned they are, and that words which to them are most familiar (because they are professional) are practically unknown to the rest of the world. As proof of this we offer the following variations of name by which THE HOMILETIC REVIEW has been addressed during a limited period. Curiously enough, tho, some of these variations of "Homiletic" were written by ministers—thereby suggesting, perhaps, that not all of the ministry are quite "up" in their own specialty. Possibly some of the varieties of spelling are attributable to typo-gymnastics.

Here is the list: Homeletic, Homilitic,

Homilitics, Homoletic, Homolitic, Homilectic, Homelectic, Homlistic, Homiletical, Homiletie, Homeoletic, Homiltie.

By pointing no "moral" to this chapter of errors, we shall emulate the practise of the young story-telling clergyman who was commended by his five-year-old audience because he "had no morals."

New Subjects in Social Christianity

We desire to announce the following subjects for the months of October, November, and December, which will appear in our department of "Social Christianity":

OCT.—The Social Movements of Our Time:

5—Socialism.

12—Syndicalism.

19—Bolshevism.

26—Representative Democracy.

NOV.—Public Welfare and the Railroads:

2—History of Railroads.

9—National Ownership in Europe.

16—Private Ownership in America.

23—The War and Public Control.

30—The Future—Private or Public Ownership?

DEC.—The New International Order:

7—Conditions—Need.

14—The Law—Ministry.

21—The Principles—Christ's.

28—The Purpose—Brotherhood.

Inter-Church World Movement of North America

At the first National Inter-Board Conference of the Inter-Church World Movement in Cleveland, seventy-six denominations were represented by five hundred representatives of nearly two hundred separate boards. The program was formulated, the first part of which called for a complete survey of the missionary and benevolent work of the American Protestant Churches at home and abroad. This is to include work now in progress or contemplated by the separate boards, and also the fields at present unoccupied both at home and abroad, for which the Church has definite responsibility. The second item in the program is a plan of simultaneous education and organization of the denominations

associated in the Inter-Church World Movement.

From the information supplied by these surveys spoken of above, a world program is to be constructed. The idea is to carry this through on a five-year basis, thus promoting the gradual working up with a view to efficiency and permanence.

During the summer a series of regional conferences will be held. These are to be in place of the Missionary Education Movement, which has yielded to the Inter-Church project, and much assistance is to be given by the Laymen's Missionary Movement.

The places and dates of the seven conferences are: Blue Ridge, N. C., June 24-July 3; Silver Bay, N. Y., July 4-13; Estes Park, Col., July 11-20; Asilomar, Cal., July 15-24; Ocean Park, Maine, July 18-27; Lake Geneva, Wis., July 25-Aug. 3; Seabeck, Wash., July 30-Aug. 8.

A Hindu View of Good and Evil

Some Rākshasas, having worshiped Brahmā, asked him to grant them the power to destroy the whole world. Brahmā, half assenting, half unwilling, bade them wait some other time. The other Devas hearing this became afraid and went and spoke to Shiva. The latter then danced in order to delay the granting of this boon by Brahmā and to distract the latter and thus to save the world. But his dancing was so mighty that, tho done to protect the world, its very existence was threatened. The meaning of this incident is explained by another. Some Rākshasas went to the territory of a king and began destroying a village there. The king sent his army against them to protect the villagers. But this same army was a trouble to them with its extortions and so forth. But while the army was a trouble to the villagers, yet it did good to the kingdom which was threatened by the Rākshasas. Such is the nature of things that it is not possible to do good without some accompanying evil. When we look at the whole *sub specie aeternitatis*, what we thought to be evil when considered as a fact detached from its surroundings is no longer seen to be such when taken as part of a whole which is working for good. So with the dance of Shiva.—From *The Greatness of Shiva*, by ARTHUR AVALON.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

July 6-12—Bringing Up the Rear

(Heb. 11:40; 12:1)

PERFECTION, whether personal or social, is reached not in isolation, but in association. For those who lag behind the advance guard must halt. From the Old Testament saints the fulness of the heavenly inheritance was for a time withheld; God having provided some better thing for us that they apart from us might not be made perfect. Our inheritance and theirs is one; we all enter it together.

According to this law of mutuality nations advance together. The enlightened nations must wait for the benighted. God, in his providence, is welding the nations together, some times by the interchange of commerce, some times in the furnace of war. No nation is independent of other nations. All are contributing to each other's welfare in various ways. It is the purpose of God that one nation should help another forward in the march of civilization.

The same is true of the classes into which society is divided. To-day there is among them the clashing of rival interests, and no advance can be made toward the better order for which we pray until they begin to move together. Labor and capital have common interests and common ends, and they will rise or fall together. Many are afraid of the present-day socialistic tendencies, but it is undoubtedly along that way that social perfection is to be reached.

The same is true of the Church. She can make advancement only by bringing up the rear. In every church there are stragglers who fall out of the ranks and drop behind in the march. To this class the tender care of the Church ought to be directed. "Ye that are strong ought

to bear the infirmities of the weak, and not please yourselves." The Church is to care for her weakest member. When he slips and falls she is not to leave him alone, but is to go after him. The end of church discipline is the restoration of the backslider. The Church that exercises the best mothering care over the feeblest sheep of the flock is most worthily fulfilling her mission.

The value of a Church is to be tested not chiefly on what it is doing for those who could live in a decent sort of way without its aid, but on what it is doing for those who are lowest down. Thomas Arnold, of Rugby, used to say that the true educational test was not what the school is doing for a few choice spirits, but what it is doing for the bottom boy. The Church is to go into the highways and hedgerows and compel the outcast hoboos to come in. She is to leave the ninety and nine in the pastures of tender grass and go after the one sheep that has gone astray. Or to keep up our figure, she is to bring up the rear. This is the end of all her missionary enterprises. She sends preachers, educators, and medical missionaries to foreign lands; she sends evangelists and Sunday-school workers into the neglected portions of the home land to bring up the rear. If any part of the great world field is neglected, the progress of the kingdom will be retarded. The backward classes will drag us down if we do not lift them up. We can move ahead only when we move together.

July 13-19—Freedom and Service

(Luke 1:74)

Christ is the liberator of the human race. He has come to give liberty to the captives. Wherever his

gentle reign extends, slavery of every kind is doomed. At the touch of his nail-pierced hand all fetters fall.

One of the things which the Jewish Christians expected his coming to bring was political freedom. They expected to be delivered out of the hand of the Romans, and to be made a free people, to whom would be given the opportunity of working out their national destiny.

Freedom is not a blessing unless used wisely for high and noble ends. In itself it produces no change in character. It merely opens the way to new possibilities, clears the ground upon which a new building may be erected. Hence the pertinence of the injunction: "Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but, through love, be servants one to another" (Gal. 5:13). That is, do not abuse your liberty by indulging in lawless living, but use it rightly in the service of man.

Zacharias, the father of John the Baptist, in his solitary prophetic utterance represents the Messiah as delivering his people out of the hand of their enemies that they might serve him without fear, in holiness and righteousness before him all their days. With anointed eyes he saw freedom glorified and sublimed by issuing in a higher and larger service.

Apart from freedom the highest development of man is impossible. When a nation is enslaved it can not come to its own. Servitude means repression; freedom means room to grow. The emancipation proclamation of Abraham Lincoln, which struck the shackles from four million slaves, left them free to act for themselves and to work out their own destiny. If it did not make them better, it gave them the opportunity to become better.

Political freedom with its right of franchise will prove a ban or a bless-

ing as it is wrongly or rightly used; so will industrial freedom with its shorter hours of labor, and relief from the grind of toil; so, also, will religious freedom with its right of conscience and of private judgment. All of these movements of liberation will tend to human advancement just in the measure in which they are taken, not as ends but as means to ends.

Per contra, what a spectacle to men and to angels is that of Russia of today, as seen in the frightful use which it is making of its new-found freedom. The revolution of the political wheel has brought the bottom to the top, and has displaced the tyrannical rule of the Czar for the still more tyrannical rule of the Bolsheviki. The Russian has yet to learn what to do with his freedom, so as to have it minister to his highest needs. For not until he comes to distinguish between liberty and license and, making his escape from the pit of anarchy in which he is wallowing, plants his feet upon the rock of eternal justice, will he begin to realize his former dream of a new social order in which freedom is used for altruistic ends and leads to brotherly service.

July 20-26—How Reckon Success

(Mark 8:34-37)

Success is not to be measured by outward appearance. In the kingdom of the spirit loss is often gain, failure is often success, calvaries are often the founding of kingdoms. Jesus says, "If any man would come after me, seeking life's highest prize as I sought and found it, let him deny himself; that is, let him say 'no' to his lower self, submitting himself to soul-crucifixion; for in that way success like mine lies." Then follows the enunciation of the principle in which Jesus sets forth his philosophy of true success in life. It may be

puted: Whosoever shall save his life, so far as it is related to mundane things, putting his ease and comfort and worldly prosperity above consideration of justice and honor, shall lose it in the sense that "in grasping the shadow he shall infallibly lose the reality"; but whosoever shall lose his life, stripping himself of wealth and earthly honors that he may serve his fellow men, shall save his life in the sense that what he has lost shall reappear in higher forms, bringing blessing to himself and to others.

Lest his followers should stumble at the declaration of this law of success, Jesus pointed to its working in his own life, saying, "Except a grain of wheat fall into the earth and die, it abideth alone, but if it die, it beareth much fruit." To which he adds, "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal" (John 12: 24-25). Jesus knew, that in making the supreme sacrifice, his life would not be lost, but that, like a buried seed, it would spring up, and would fulfill its redemptive purpose. He taught us that we die to live, that by throwing life away for others, we rise to the heights of moral sublimity, and reap rewards which a whole eternity alone will suffice to gather in.

When upon the cross Jesus was railed at by his enemies, who wagged their heads, and said, "He saved others, himself he can not save." What they ought to have said was, He saved others, himself he will not save; for he can not save himself and others at the same time. No more can we. For it holds forever true that loss is the price of gain; the blood of sacrifice the price of redemption; self-emptying the price of glory.

An illustration of Christ's principle of success comes to the writer in Colonel George E. Clarke, of the Pacific Garden Mission, Chicago. In his early years he was one of the most

prominent business men of the city, and achieved success in various departments of public life. Almost anything he might have wished was open to him had he chosen to be a social climber. When converted, he gave his life to rescue-work among the most abandoned classes, crucifying his naturally refined and luxurious tastes, and enduring the repulsive scenes and experiences of slum-life without the quiver of an eyelid. He could put his arm around the neck of a dirty "bum"; sit down with him in a cheap restaurant, and make him feel that he was his friend. What these deeds cost him no one could ever know. Why did he do them? Why did he forego the worldly prizes which were within his reach and submit himself to such a life of self-denial? What did he gain by it? Let this be the answer: If Christ's life was a failure, so was his; but if Christ's life was a success, so was his.

July 27-Aug. 2—A Study of Contrasts

(Ps. 1)

The historical background of this psalm is found in the movement of national reformation under Josiah, king of Judah. That zealous young reformer is credited with making the first compilation of Hebrew psalms, and of giving to this particular one the foremost place in his collection because of its peculiar suitability as a tract for the times.

It is a psalm of contrasts, its object being to set forth, in the most striking manner possible, the essential differences in character and destiny between the righteous and the wicked. It begins by describing the truly happy man—first negatively, then positively. It shows what he is not like, and, after that, what he is like. In describing what he is not like, the figures which it employs take the

form of a descending climax. The truly happy man is a non-conformist; he does not walk in the counsel of the wicked, but shuns their company, turning his face and feet in the opposite direction; nor does he stand in the way of sinners, lingering in their society; still less does he sit in the seat of the scorner, making holy things the subject of his ribald jests. Notice the progress downward indicated in walking, standing, and sitting. How true the proverb: "The road to ruin is easy"!

On the other hand, the truly happy man delights in the law of Jehovah. He loves it and obeys it; broods over it and, as the word "meditates" indicates, mutters it to himself, until he absorbs its meaning, and it becomes the man of his counsel, the guide of his life.

Nourished by the Word of God, he is like "a tree planted by the stream of water." That is to say, he is unlike a tree growing wild, but is like one fed by irrigating ditches—being the object of divine care and culture, with the result that he is (1) fruitful—thus answering life's true end; (2) beautiful—an evergreen—clothed in the beauty of holiness; (3) an object of divine favor—"whatsoever he doeth shall prosper." Thus his life one of usefulness, attractiveness, prosperity.

"Not so the wicked." The contrast we would have expected would have been, Not so the unhappy; but the thought goes deeper, and happiness and holiness are looked upon as one. The wicked who condemn God's law, not being rooted in the eternal, "are like chaff which the wind driveth away"—light and worthless, fit only for the fire.

The final contrast is between God's favor toward the righteous and his displeasure toward the wicked. The wicked shall not stand the scrutiny of the judgment. When their true character is revealed, their final separation from the righteous will take place. Because from the eye of omniscience nothing is hid, the Lord discerns between the essential qualities of the righteous and the wicked, however similar they may outwardly appear. "He knoweth the way of the righteous," so as to approve of it. A difficult way it may often be, but it will have a glorious ending; it will end in blessedness, while that of the wicked will end in ruin.

Two great principles here shine forth; (1) that doing comes from being; (2) that destiny comes from character. What a man is will determine what he does; what he does will determine his reward here and hereafter.

The Book

SOME GREAT TEACHINGS OF THE BIBLE¹

Professor JAMES MOFFATT, D.D., Litt.D., United Free Church College, Glasgow, Scotland.

July 6—The Church: Its Life and Work

(Acts 2:37-47; 1 Thess. 5:11-15)

THE idea of the Church as the divine society of Christian people may be illustrated by the old adage that to be a whole you need to belong to a whole. As soon as Christians came into existence, they came together, to form a people of God. The twofold means (Acts 2:42) were (1) instruction given by the apostles, and (2) fellowship. The former implied an intelligent grasp of what membership in Christ's society involved, as distinguished from membership in the Jewish Church. Instruction in religious principles is a primary requisite of the Church. As it is a distinctive body, it must train its members to know where and what they are.

The fellowship consisted of "breaking bread," i.e., of common meals, including the Eucharist (for to eat together was the simple Oriental expression of fellowship), and "praying together." For a time, there was even a naive form of communism (verses 44-45), a voluntary surrender of private property in order to maintain the poorer members. But the lasting feature was the spirit which expressed itself in fellowship. Worship was carried on, still at the Temple (verse 46). But fellowship must be the outcome of real worship; that is the permanent truth of this primitive record. Unless worship creates the instinct for fellowship, unless it serves to break down the barrier of caste and class-consciousness, then the Church is falling short of its divine ideal. The test of our worship of

God is willingness to undertake the duties of human brotherhood.

In 1 Thess. 5:11-15 Paul works out this in connection with a primitive European church, very different outwardly from the church at Jerusalem, and yet under the same divine principles. Note (1) that the counsels are addressed to the rank and file of the Church, not to any clerical heads. In some circles of the modern Church, the clergy are practically identified with "the Church," and ordinary members are apt to regard them as entirely responsible for the care and welfare of the society. The primitive Church (verse 11) stood on healthier ground. (2) But virtues bring their temptations. When all take part in church life, there is apt to be a disparagement of the officials, an impatience of discipline such as reappears in non-religious caricatures of democracy. Paul warns his friends (verses 12-13) against this levelling error. (3) The good fellowship of the Church (verse 14) must also safeguard itself against "loafers" (not "unruly" or "disorderly," altho people who loaf may readily become that), i.e., the lazy imposters who trade upon Christian charity. (4) Finally, there is a duty toward the weaker members of the fellowship (verses 14-15), people who are despondent and easily disheartened. Such natures are a source of annoyance to the more robust. But you must be patient with them and encourage them.

Such is the more detailed method of fellowship. It is with the Church as with a family; the very differences of character, the juxtaposition of

¹These studies follow the lesson-topics and passages of the International Sunday-school Series.

stronger and weaker natures, and the clash of temperaments, impose a discipline, but at the same time they make a sphere for the growth of qualities like consideration, sympathy, and mutual aid, which belong to the essence of real fellowship.

July 13—Baptism

(Matt. 28:18-20; Mark 1:1-11, Acts 8:26-40)

The significance of baptism lies in its relation to entrance upon Christian responsibilities. However, the Church has differed about the meaning and practise of baptism, the one point held in common by all who adhere to the rite is that it is never to be repeated, the reason being that it marks the invitation of the Christian into the Church.

The rite was adapted from Judaism, where proselytes were baptized upon joining God's people. But John insisted that even Jews required baptism, in order to purge themselves from their sins and be prepared for the Messianic kingdom. When the Christian Church began, membership in the new and true people of God, as constituted by Jesus Christ, involved this preliminary rite of penitence and consecration, by which men entered upon the inner experiences of the Church. The rite was accompanied by certain heightened experiences of forgiveness and ecstasy, tho sometimes it followed these. In any case, it was associated with the confession of Jesus Christ as Lord. And the two outstanding features of the religious life which it denoted were pardon and the renovation of the entire life.

The Golden Text brings out the religious obligation of baptism. "As many of you as were baptized into Christ did put on Christ." This does not imply, as the English words might suggest, that some were, and some were not, baptized; it means all

the members of the Church. They are reminded that in baptism they assumed the character of Christ, gave a new direction to their lives, adhered to him as their hope, and life, and glory. The new life of fellowship and faith on which they entered at baptism is at once a gift and a task; it is inspired by God, the God who receives them into his household, and it is also a claim upon them to fulfil. Whether we have been baptized as infants or as adults, this is one aspect of baptism which is recalled to us whenever we see it administered; we are reminded of the position we occupy to God, and of the duties attaching to that position.

The passage from Acts brings out (1) the instinctive desire for baptism as the personal confession of Jesus Christ, and (2) the happiness of the experience. Altho the eunuch is at once parted from his Christian friend, he is not dismayed; "he went on his way rejoicing"—not alone, but with the Lord he had found and owned. The eunuch, now baptized, was one of the Lord's household, and he had the joy of belonging to that divine fellowship, whoever was or was not with him.

July 20—The Lord's Supper

(Matt. 26:26-30; 1 Cor. 11:20-34)

The second sacrament of the Church, unlike the first, is to be repeated often. Its very symbolism, that of a meal, indicates that it is connected with the sustaining of the life imparted at baptism. But there is a larger significance in the rite than that of a feast.

1. It is bound up with the death of Jesus. He chose to be remembered by his death, as the full expression of the sacrifice which his life had been designed to realize. The new "covenant" or bond which inaugurated the new people of God rested on his death, and the bread and wine

to remind Christians of this supreme gift. As they ate and drank, so they were to appreciate personally by faith the life he bestowed. They were to live by him, by the grace and power he imparted to their souls. His death was not a far-off historical event, receding further from them as the years rolled on; at the communion, they were to taste his living spirit as embodied in the elements, to participate afresh in the timeless benefits conveyed by the death they remembered.

2. Hence the apostle reminds his Church: "As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come." It is a living Lord whom we meet at the table; our communion is not with a dead benefactor. Till Christ comes for us, we obey his command and hold this feast, as in his very presence, and because what we do "often" tends to become formal, we are told to bear in mind the death and all it means for us.

3. It is the conviction of a living Lord in the sacrament, one who was crucified for us and who now lives to intercede for us, that imparts joy to the supper. Jesus "gave thanks" before he instituted the rite, and a deep joy is meant to fill the sacrament. The term "Eucharist," which is a transliteration of the great participle for "having given thanks," preserves this truth. Rejoicing is one essential note of the Lord's Supper, for the rite opens up to us God's redeeming act on our behalf, and the unsparing, whole-hearted joy of our Lord in accomplishing his saving work for men.

4. The note of communion or fellowship is also to be heard. The passover was celebrated in families; it was not a public festival; and Jesus instituted the Lord's Supper as the head of a new family of his own. The apostle blames those who do not

"discern the Lord's body"—meaning, those who, like some of those Corinthians, were selfish and greedy (verse 21), oblivious of the common bond which united them in the body of Christ. "Ye come together to eat," he says. The spirit of sonship to God, which the sacrament expresses, ought to draw us together; anything like censoriousness or harshness is totally out of keeping with this feast. It is one of the tragedies of church history that a rite designed by our Lord to unite his followers should have become associated with some of the most bitter dissensions that keep members of his Church apart from one another.

July 27—Christian Fellowship

(Acts 2:42, 46, 47; Phil. 4:10-20)

As the Golden Text indicates, fellowship between man and man depends upon the elevation of our lives and hearts to God. What brings Christian people together and keeps them together, amid the endless sources of friction and misunderstanding, is a persistent devotion to God. "If we walk in the light, as he is in the light, we have fellowship with one another." It is not diplomatic dealing, adjustment of conflicting interests, or adroit handling of men, that create real fellowship, but a deep sense of the high ends we have in common. Once people see how much they have to live for, and what demands God is pleased to make upon them, they instinctively join hands and drop the petty reasons for holding aloof from one another. Fellowship is produced by fusion, and fusion by a glowing heat of faith and service that melts out the hard selfishness of life.

This was the first effect of the early Christian enthusiasm (Acts 2:42, 46, 47); it kindled a glow of devotion which produced cohesion. It was felt

instinctively that this new life from God was impossible to individuals one by one; they required the support and incentives of a group or society, in order to live out their brotherhood.

Paul applies the truth, in Phil. 4:10-20, to the relation between himself and the local church. He is anxious to avoid any appearance of blaming the Philippians for the temporary cessation of supplies. With a courtesy, which is one of the real forces of fellowship, he says: "I know it was not your fault; you lacked the opportunity, not the inclination." He also protests that he was able, thanks to Christ, to stand privations, if need be, which is another useful reminder, with regard to Christian fellowship; the Christian must not allow himself to become too dependent upon the outward boons of that common life. At the same time, he adds (verses 14 f.) his thanks for their kindness in coming to his aid again with money. Now, money is apparently a material nexus, but here as elsewhere Paul lifts the matter to a high level; he sees in this money-gift a spiritual sacrifice (verse 18), an

expression of noble and unselfish care which will enrich the givers themselves; he welcomes, for their own sake no less than for his, this offering. It was material, but it had spiritual significance. It meant that they were not content to think of themselves alone; they were desirous to share in his work for God.

This is one definite side of fellowship. Some who can not actively take part in the mission-service of the Church can identify themselves with it by gifts. Their money, if it is given freely, is an expression of their fellowship with the cause and with its agents. Their contributions denote a heart lifted above parochial and selfish ends. As they give, they take part in the larger, spiritual cause. Some one has said that a man's moral nature is tested most accurately by his handling of money and his attitude toward women. There are certainly few more stringent tests of the quality of our Christian fellowship than our readiness to contribute to the support of our fellow-Christians who are working out of our sight for their God and ours.

THE REAL WORD OF GOD

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IN many a church the Scripture lesson, whether from the Sermon on the Mount or from the drama of Job, concludes with the prayer, "May God bless the reading of his holy Word." This sometimes prompts the hearer to question: What is the real Word of God? Is it a book? Mohammedans, Parsees, Hindus regard their Koran, their Avesta, their Vedas as their supreme authority, the light of their world. Not so have Christians been taught. "I am the light of the world," said Jesus, "and the word ye hear is not mine, but the Father's who sent me." Not a book, but he himself is the real Word of God. And

so the Revelation of John pictures the victorious Christ as leading "the armies of heaven, and his name is called the Word of God." His beloved disciple declares his life that word (1 John 1:1). The American Standard edition of the R. V. emphasizes this in a marginal reference to Acts 5:20, "all the words of this life."

Three centuries ago Bishop Chillingworth wrote: "The Bible, the Bible only, is the religion of Protestants"—a doctrine fraught with woful evils. Skeptics, required to accept the Bible entire, often reject it altogether. Phariseeism, a religion

of the letter regardless of the spirit, has disorganized the Church into sects disputing over texts. The persecution of Jesus for healing the sick on the Sabbath, the persecution of heretics by Catholics and Protestants alike, the refusal of Christian fellowship to-day to men of Christian life who dissent from an orthodox belief, all root in the fatal error of substituting the religion of a book for the religion of a divine life.

Christianity is like and also unlike other religions in its possession of a sacred book—sacred only because it mirrors to the world that otherwise invisible holy life, even calling "Follow me; believe in me." Poles apart from every religion demanding belief in a book is this demand of essential Christianity for personal faith in Christ with whole-hearted loyalty and love. Is there not reason to fear that many Christian people fail of this? Christ, like Moses to the Jews, seems to stand to them mainly as embodying a system, a "plan of salvation." Was not this the great defect of Calvinism?

Yet Christianity is defective unless this personal faith is conjoined with the social spirit and aim of Jesus. Lack of his solicitude for the weak, the neglected, the outcast, the hopeless, is lack of sympathy with him.

"He ascended on high that he might fill all things" (Eph. 4:10)—that he might make all law Christian law, and substitute his spirit for the heathen spirit in trade, in politics, and in diplomacy. He would have us care with him for what is just and equal in the distribution of the fruits of toil, the allotment of the burdens of taxation, and in the treatment of the weaker nations by the stronger. The spirit of the wisely planned social reform is identical with the spirit of genuinely evangelical Christianity.

The "Epistle to the Laodiceans"

THE original destination of the letter which bears the name "The Epistle to the Ephesians" has been, for sixteen centuries at least, a matter of debate. In a recent number of *The Expositor*, Professor Bacon, of Yale University, canvasses the matter anew in view of considerable late literature.

The reasons for debate may be summed up as follows: While the title "to the Ephesians" is found in all manuscripts and versions known, the letter itself does not agree in substance with what would be expected from Paul, writing to the church which had "known him longest and most intimately." He could hardly have said to the members of such a church that he had "heard of the faith . . . which is among you" (1:15), and he would hardly have implied that his own apostolate was possibly unknown to the people with whom he had labored so long (3:2). Furthermore, the oldest and best manuscripts omit the words "at Ephesus" in the first verse. Beside this, is the fact that Marcion called this "the letter to the Laodiceans," in connection with which Col. 4:16 is to be taken into account, where Paul asks the Colossians to "read the epistle from Laodicea" (compare also Col. 2:1; 4:15). This last expression is, by practically all commentators, regarded as a condensed expression, meaning a letter which is to be brought from Laodicea, having been written by Paul to the church there.

To account for these facts, a great deal of ingenuity has been spent. One of the most popular theories has been that the letter which now bears the title "to the Ephesians" was a circular letter which finally took its present name because, perhaps, it was finally deposited in church archives at Ephesus. Another exceedingly inter-

esting theory (Harnack's) brings Rev. 3: 16, 17 into connection with this and supposes that because of the condemnation of the Laodiceans in that passage, by a sort of common consent the name was expunged from the epistle and that of Ephesus substituted.

While Professor Bacon does not accept this theory in this form, he canvasses anew the very striking peculiarity in the construction of the first verse of the epistle if the words "at Ephesus" are left out. The words "who are" are represented in Greek by a participle, and this participle makes a very difficult, if not almost impossible, construction. This has always caused difficulty for careful commentators. So that the question arises, in view of Marcion's title, the omission of the words "at Ephesus" in the best manuscripts, and the difficulty of this construction, whether the words "at Laodicea" were not originally in the first verse. Dr. Bacon's conclusion is that we have testimony to two forms of the title, "to the Laodiceans" and "to the Ephesians"; that in the first verse we have two readings, one without the place-name and one with the words "at Ephesus."

Dr. Bacon gives considerable weight to the supposition that the passage in Revelation caused "dislike of unworthy Laodiceans." In that case, the title would naturally fall away in all orthodox circles. Furthermore, the fact that Marcion was a heretic, would intensify the desire, even if it were not the motivating cause, to erase the reference to Laodicea both in the title and in the first verse, if it was ever there. The title "to the Ephesians" once having been given, the words "at Laodicea" in verse 1 would naturally fall out, and, in the course of time, "at Ephesus" would be incorporated in its present place in many of the manuscripts in 1:1. Dr. Bacon's

contention is that in both title and in the first verse a reference to Laodicea was the original reading.

Biblical Foreign Trade Chapters

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The fullest account of foreign trade in the Old Testament is Ezekiel 27, the allegory of the ship "Tyre." This follows a prophecy of the doom of the real city Tyre, and is followed by a lamentation for the "king of Tyre," who, ruling from the garden of Eden to the Mountain of the North, must be the king of Neo-Babylonia. The Tyrians were maritime carriers on both seas, and financiers, for Babylonia, and in this lamentation, delivered by a captive in Babylonia, may be understood as symbolizing the oppressor. A similar substitution appears in Isaiah 14, where the "king of Babylon" is actually the king of Assyria, who had conquered Babylon and had forced its priests to crown him there.

Examination of the trade described in Ezekiel 27, shows that the articles included (altho correctly ascribed to their respective sources) do not constitute a list of the actual trade of Tyre or of Babylon, but that they form a symbolic geographical picture, reproducing the articles specified in Exodus 25-30 for the Tabernacle and its ritual, together with those specified in 1 Kings 6, and 2 Chronicles 2-3, for the temple and palace. It is the items of the tabernacle hangings that form in Ezekiel 16 the adornment of the faithless bride, Jerusalem. Ezekiel 27-28 is, therefore, to be understood as a prophecy of the fall of Babylon, whose king had profaned and pillaged the temple; just as Isaiah 14 is a prophecy of the fall of Nineveh, whose king had committed the same sacrilege. The same method of prophecy appears in the book of Daniel, where in Antiochus Epiphanes, another profaner, is figured as "Nebuchadnezzar, king of Babylon."

A similar list of articles of trade, in Revelation 18, is a condensed summary of the items included in Ezekiel 27 and Exodus 25-30; so that Revelation 17-18, the mystery of the great city "Babylon," is to be understood as a prophecy of the fall of Rome, whose legions also had profaned and pillaged the temple.

Social Christianity



THE PROBLEM OF THE LAND

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July 6—A Historical Survey

SCRIPTURE LESSON: The Biblical teaching on the subject of this month's lessons may be found in such passages as Gen. 3:17-18; 8:21-22; 47:19-20; 1 Kings 21:1-3; Job 28:5; Ps. 24:1; Eccles. 5:9; Isa. 5:8; Matt. 20:1-16.

SENTIMENT AS A FACTOR: Since before the days of written history, thought and sentiment have centered in the land problems of the whole civilized world. Probably the sentiment preceded any systematic thought. The feeling within any people for the spot of earth which they call home is no doubt instinctive, and hence past explanations as far as cold analysis is concerned. Primitive tribes cling to their hunting grounds and their fields with a tenacity hardly surpassed by the attachment of the child to its mother. It matters not that the particular land be forbidding, even almost barren. The people may make something less than a living as viewed by an outsider, but even so they would die rather than move. Fertile fields have little allurements for the savage who has spent his life in a wilderness always threatened by famine. As well ask why the snow bird clings to his cold cheerless home when in a few hours he could fly to a warm winter resort. He does not know the warm winter resort, and so takes his chances where nature put him. It is much so with man; he loves the land of his birth or of his adoption.

IMPORTANCE OF LAND: The love of the land while elemental and instinctive is, however, closely bound up with the utility of the land. Land is the most important material basis of life. Not that it is any more necessary than air or water. Things indispensable are not to be considered in terms of measurable value. At the same time, scarcity is a condition basic in all value. Water and air excite no desire under ordinary circumstances because they are abundant. Land is scarce in proportion to its services—another way of saying that most land is in use—and hence, its importance

comes to be appreciated, the appreciation taking the form of value.

It is almost useless to attempt to explain the relation of primitive people to the land by any other means than that of analogy. They, no doubt, were much the same in ancient times as in modern times, and, if so, there were wide variations in different parts of the world depending on both social and physical surroundings. Peoples were not all alike. Land was not all alike. The questions of interest to us are not those of ten thousand years ago. What we want to know is what the institution of private property has done for us up to date, and what it has in store for us in the future.

PRIVATE OWNERSHIP: Throughout the civilized world, land has, with few exceptions, fallen into private hands. When private property in land began, no one knows. It was in vogue in Egypt several thousand years ago. Joseph was offered some tempting bargains in farm land when the hungry farmers implored him to "buy us and our land for bread, and we and our land will be servants unto Pharaoh." And Joseph was equal to the occasion, for acting the part of a business man he made the purchases: "The Egyptians sold every man his field because the famine prevailed over them; so the land became Pharaoh's." Testimony and allusion is abundant to show that land in the Orient was privately owned in those sections where the soil would support many people per thousand acres, and where family life was established. Where patriarchal families lived in a semi-desert the land was not and could not well be the property of individuals. Not only is private property in land as old as history, but the evils of private property in land, when the ownership was unrestricted, is likewise of ancient standing. The most eloquent of the Hebrew prophets, long before the Christian era, was moved to protest against the greediness of landowners: "Wo unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land." From the days of

Isaiah to the present there have not been wanting critics who have inveighed against the landowning class, even against the whole fabric of private property in land. The main contention is that the landowner has society by the throat. That the owners of land have the power, even the legal right, to exclude people from the land, which is tantamount to the right to deprive the non-landowner of the right to live. This view of the matter is purely theoretical. There are two conclusive reasons why the landowner is not going to keep people off the land in any wholesale manner. Firstly, he can not use much land himself, and must, therefore, depend on others to get work done. Secondly, in any civilized State, the right to property is so limited that no landowners would be permitted to act in a way fundamentally contrary to an approved public policy.

Objection will at once be raised to the above views. It will be said that landowners do act contrary to public policy in a very flagrant way, that they are influential in the advices of the government, are very powerful, and, moreover, that society is so blind and so servile as not to know it. This may pass as argument with the unthinking and with certain people who have subscribed to a cult. Any sound doctrine or experience proving that private property in land is reprehensible is a mere begging of the whole question. Surely, if all the poor people of the country could have a few acres of land per family, they might live from its product. If all the city people would abandon the pursuits which they now follow and turn themselves into farmers and gardeners, it would, no doubt, result in a great addition to the food stuff of the country. However, man does not live by food alone. Neither, by food and clothing. People are perverse in their desires viewed in the light of land reformers. They persist in preferring to live in groups, and in taking wages for specified tasks managed by somebody else rather than to set up independent shops or till the traditional three acres. Their ideas of liberty do not square with those of Bolton Hall.

Neither have the visions and experiences of Thoreau found much response in the hearts of humanity. As a wit put it: Thoreau proved that "a man could live like a wood-chuck, at small expense," but people prefer other kinds of poverty.

The justification of property in land vested in the individual is its elasticity. We never reach perfection, but we do reach varying degrees of tolerance. If private property in land results in a reasonable distribution of wealth without many extremes; if land is made to do its part in the lives of people; if the owners use it with intelligence, conserving its powers; if competition compels a distribution of the product such that investments in land correspond in returns favorably with other investments not protected by monopoly; then it must follow that society is getting about what it wants out of the land. It is futile to harp back to some more primitive period when ninety per cent. instead of thirty per cent. of the population were agricultural. Probably those were the days of great diffusion of wealth. But probably also, they were the days of a meager and dreary simplicity, a picture pleasing in many ways, but pleasing in retrospect only. The people of our day refuse to reenact the scenes.

The land presents some of our knottiest problems. Few of us can see the rainbow tints of the single tax panacea. To the elect it is alluring, complete, final. To the unregenerate it is partial, inadequate, unfair, chimerical. Nevertheless, landed property is forever on trial. It must stand investigation, and when society is convinced that changes are desirable they must be made even tho the individual owner may be obliged to change his plans radically or even change his investment and his occupation. No class of people can be allowed to stand in the way of progress. Private property in land will be tolerated in the future only on condition that it pay its share of public expenditures, that it provide the basis of food production under as favorable conditions as any that may be devised, in short, that it contribute to the progress and happiness of humanity. The Russian Bolsheviks are agreed that the landlord class should be dispossessed. They are not so clear that the Soviets shall be given control of the land. Socialists disagree respecting farm ownership. Many labor representatives believe that land should furnish a safety valve for the industrial ills. Social workers see open country as a haven for the oppressed. Students of the food situation see in untilled areas an opportunity for producing cheaper food. Land reform is a problem of many

angles. A few of them will be shown in succeeding articles.

July 13—The Land System in Some European Countries

EVOLUTION IN OWNERSHIP: Whatever may have been the views of the case a generation ago, any modern student of landed property recognizes the fact that it is constantly subject to change. There was a time, before the French Revolution, let us say, when changes in systems of landholding were so slow as to seem to the people then living as no change at all. Within that relatively short time, however, land ownership has been undergoing evolution and revolution. We can notice but a few instances, and those only in outline.

It may be worth while to keep in mind that land systems in substantially all countries pass through certain stages, differing in rapidity of movement, but alike in all essential features. For example, the feudal stage is escaped in but few cases. Wherever there was the necessity for military protection coupled with a condition making the cultivation of the soil a prime necessity, feudalism was inevitable, or well nigh so. The break-up of feudalism meant a change in ownership whereby the interests of lord and subject came into sharp conflict. Immediately following feudalism, there was in all instances great social unrest. In some sections, the land fell into the hands of small farmers, in other instances into the hands of large farmers. It is useless to go back into history to establish the rights and wrongs of the small or the large farmers. Suffice it to say that the outcome always followed the guidance of economic influences except where a government was strong enough or wise enough, or even unwise enough, to influence positively the free play of such forces.

ENGLAND: There the State did very little to change events. The result was that small farmers flourished, or at least persisted for a considerable period. They had gained ownership through many struggles following feudalism, but were unable to hold out against the progressive movements of the latter part of the eighteenth century and the first half of the nineteenth. New machinery, added capital, and larger plans

spelled the doom of the man with his few acres, his hand tools, and his domestic trade coupled with his small scale farming. The larger farm came to be the order of the day. The yeomen became agricultural or industrial laborers.

But the owners of the large farms of England seldom cultivated them. There grew up the landlord-tenant system which has been praised the world over. It has been said that the farmers did not want to buy the land. It was more satisfactory to rent it of somebody else who was willing to own it on conditions which gave a meager return on the investment. Recent laws made the tenant secure in his improvements, for in England it is the tenant, not the landlord, who puts most of the improvements on the land.

IRELAND: The situation in Ireland is even a more acute object lesson in land ownership than that of England. In Ireland, absolute ownership had reached the extreme limit of tolerance twenty years ago. Tenants were offering more than the entire value of the year's product in rent. To be sure, they could not pay it. They did not expect to pay it, but they preferred to stay on the land rather than move, since by remaining they could get the first chance at some of the produce, and could live in something resembling a house. They would be more deeply in debt to this landlord at the end of the year, but since they never hoped to pay the debt, what did it matter?

At present the Irish farm land situation is a very interesting one. Through the appropriation of government money, the appointment of commissions to handle the matter, the purchase, improvement, and resale of the land to actual farmers, the whole country has been made over. In place of a landlord to whom exorbitant rents are due, the new owner pays to the government a smaller sum than the annual rent and within a lifetime becomes the owner of the farm free from debt. Of course, this is looking into the future, since none of them have been on the land long enough to run the full course. It is the boldest, most complete, most interesting of all the recent land reform schemes.

THE NEW ENGLISH SITUATION: It was, until recently, believed that the English landlord-tenant farming was stable. There have been rumblings and forebodings, how-

ever, for some years. These have taken form in two or three laws of consequence, particularly the Small Holdings and Allotments Act of 1908. The Small Holdings represent an attempt to reestablish the small farmer on land of his own; the Allotment is a small piece of land leased, ordinarily to a laborer, as a supplement to his wage income! The latter is an old device on a new footing. It seems to succeed very well. The Small Holding as a positive force in rehabilitating the farm population, putting them upon an independent, self-respecting basis as they were before the loss of the little farms a hundred years ago, seems problematical. The little farm is not always an economic unit. The man of small means who buys such a tract of land finds the equipment of it a difficult task. From the business standpoint it frequently pays less well to equip fifteen to fifty acres of land than to equip four times as much. Hence, the small farmers are at a disadvantage in a line of endeavor which does not pay too well at best. Thus the palliatives are not proving adequate.

The attack on the farming and land-owning system is coming from several quarters. There is a widespread feeling that the landowners are not paying their just share of the taxes. There is the old standing belief that the land is not being economically used, and that many laborers would and should become small farmers. Closely associated with the latter view is the political alarm concerning the food supply of Great Britain. Many morals are pointed out in the contrast between the self-sufficing program of Germany and the free trade, dependent position of Great Britain. Thus, the questions of revenue, of poverty, of city congestion, of national safety focus on the land system. Mr. Arthur J. Balfour recently said that had it not been for the war a revolution in English landed property would have occurred before now. And if a revolution occurs it will be a movement in the direction of smaller farms and ownership in place of large farms and tenancy.

In most other European countries the ownership of land has either remained in the hands of small farmers or through State action, or cooperative credit, has been restored to them.

GERMANY: The small farm owned by its

operator is the rule in Germany. For instance, farms of 250 acres or over include but twenty per cent. or less of all farm land in all parts of Germany except the eastern portion where they occupy forty-four per cent. Land has not remained in the hands of the small farmer merely by accident. Cooperative credit companies have been a factor for many years, and during the past few decades private banks have done a great deal in aiding peasants to purchase farms. In several German states colonization societies have been chartered for the purpose of purchasing land and parcelling it out among settlers. In addition to these facilities the States themselves have done much to encourage a closer settlement of the land. The settler, dealing through the State agencies is allowed three options: He may buy the land on payment of a specified small sum; he may lease it for a term of years; or he may lease it on a permanent basis. All of these agencies have worked toward putting more people on a given amount of land. One instance may be cited of the purchase of 550,000 acres of land from 466 people and reselling it to 5,263, or ten times as many. The population on the subdivided tracts is more than doubled by the change; the number of cattle and hogs is increased twofold.

FRANCE: France is a country of small farms, and a great majority of them are owned by peasants. However, from the standpoint of area not so good a showing is made on account of many large estates. In recent years, the State has indirectly furnished money for the purchase of farms. The rate of interest charged is very low, two per cent. or a little more. By this aid French peasants can hold to their land, and they are doing so.

DENMARK: Twenty years ago, something like ninety per cent. of the Danish farms were rented. Now nearly ninety per cent. are in the hands of owners. This was brought about mainly by two forces. The first was cooperation in agriculture through which a genuine measure of prosperity was made possible. The second was an effort on the part of the State to bring the ownership of farm land within reach of the farmers. To a man who has worked on a farm not less than four years following his eighteenth birthday, and can fulfil several further conditions, the State will advance ninety per cent. of the money needed for the

purchase and equipment of a small farm; the loan is repaid in easy installments.

RUSSIA: Following the freeing of the serfs, land was allotted to the peasants. However, they did not receive enough, and the tenure under which they held was not satisfactory. Later a peasants' State Land Bank was the result. Through the aid of this bank, millions of acres of land were put into the hands of the peasants. Loans are made to the extent of eighty, ninety, and even one hundred per cent. of the value of the land. The interest rate is four per cent. Of course, the present situation in Russia is problematical. The peasants have joined the revolution and the land was taken from the landlords and put under the authority of the Soviets.

Europe is in a transition stage with respect to the ownership of farm land. Suffice it to say that America can learn many lessons from the history of landed property in Europe, not only from recent developments, but from those reaching well back into the past.¹

July 20—The Land System of the United States

The land questions of the United States have been handled on the *laissez faire* plan. Almost no effort has been made to keep public land out of the market during any period of time, and almost no effort has been made to regulate the amount which one person may own, or the disposition which he may make of it. We have had almost absolutely free trade in land. Even the "blue sky" laws, which are designed to prevent fraud in the sale of stock of doubtful or fraudulent character, hardly ever apply to the sale of land, even the fraudulent sales are taking place on every hand. It is assumed that while a purchaser of mining stock has no adequate way of protecting himself against the dishonest salesman, the purchaser of land has only to look at it in order to inform himself as to its value.

THE PUBLIC DOMAIN: A hundred years ago the federal government possessed in public domain a vast area of country stretching, with sparse settlements, from the Alleghanies

to the Rockies. A little later the domain was extended to the Pacific and constituted the richest stretch of country ever available in one block for new settlers. The plan adopted by Congress for the disposition of this land was based on two strong convictions. The first was that the land should serve as a source of revenue. The second was that the supply of land was inexhaustible. As a source of revenue the public domain was almost never of any consequence; in fact it was the almost constant occasion of a deficit. The exhaustibility of the desirable free land was so real a fact that within a half century after Thomas Jefferson's death there was relatively little of it left. Yet Jefferson had said that it would take five centuries to people the Mississippi valley.

GRANTS TO SETTLERS: One thing which Congress has held in mind throughout the period from 1796 to the present is that the independent farmer on a small tract of land is the best arrangement for all concerned. Yet not all grants or sales were made in conformity with this principle. The notable exceptions were the sales in large tracts during the early years, and the grants to railroad companies during the middle period. Nevertheless, the great bulk of the land was disposed of in small tracts, and very largely to actual settlers. After 1847, few sales were made, except under the preemption act, and after 1862, the greater part of the grants, aside from railway grants, have been in the nature of individual homesteads. This plan, or combination of plans, resulted in putting the land into the hands of real farmers. Perhaps a better way to state it is that real farmers were able to get hold of land in suitable quantities at low prices. There was throughout a great deal of land held in small tracts and large tracts by speculators.

This meager sketch suffices to show that a great measure of success was attained in the effort to effect a wide diffusion of landed property. Land was cheap for three-quarters of a century after the federal government began to dispose of its holdings, say in 1796. It could not help being cheap, because there was always more to be had of fairly good quality. During this period tenancy was not at all prevalent in the West, and had made but a modern beginning in the East. Tenancy never develops to any great extent in

¹ References—Sir Thomas Maitland: *Ownership, Tenure and Taxation of Land*. Sir Gilbert Parker: *The Land, the People and the State*. Jesse Collins: *Land Reform*. M. J. Herrick: *Rural Credit*.

the vicinity of free or cheap land. The reasons for this are obvious. A desire to own land is deeply imbedded in human nature, at least in the farming portion of it. Where land is cheap, ownership is within reach of even a poor man. This means that speculators in land in a pioneer country rarely have a chance to lease it as farms. They may be able to lease to adjoining farmers for grazing purposes or for mowing.

INCREASING VALUE OF LAND: During the past forty years, and especially during the latter half of that period, the price of farm land has advanced as never before. Between 1900 and 1910 it more than doubled in value, and since 1910 the advance has been hardly less rapid. The result is that land which was sold at government price within the memory of people still not very old, is now selling for \$100, \$200, and even \$300 an acre. This is true of land in Iowa, eastern Nebraska, and in other States as well. Thus within a generation we have passed from a situation in which it was easily possible for an aspiring young farmer to get hold of a piece of land to one in which a considerable amount of money is required for the initial payment. For instance, in 1885 to 1890, a man working on a farm at \$20 a month, could earn the price of an acre of land in that time. In forty months he could earn enough to make a fifty per cent. payment on eighty acres. To-day he can earn \$50 a month, but the land in the better farming sections is likely to cost four times that sum. As a consequence, he must accumulate several thousand dollars before he can buy land on the usual basis of paying half down. Even then the equipment required is much more in quantity, and dearer in price than formerly. True, there are outlying spots in which land is still cheap. There are enterprising companies willing to sell with but little money paid at the time. However, these opportunities are limited, and as a rule, there are years of hard work ahead turning the raw land into farms.

INCREASE IN TENANCY: Out of these conditions have grown a great deal of tenancy, and a demand for better farm credit, if not a more radical reform in the fundamentals of land ownership. The first census of tenancy was taken in 1880, and it was found that one-quarter of the farms were rented. With each succeeding census the proportion was greater, reaching 37.1 per cent. in 1910.

Were tenancy evenly spread over the whole country, it would look less ominous than it now does. As a matter of fact, it is far from evenly distributed, and, unfortunately, it is most prevalent in the best part of the country. For example, in the choicer parts of Illinois and Iowa, it is beyond the fifty per cent. mark, while in the North Atlantic States it is distinctly low, about twenty per cent. In the cotton belt, owing to the presence of the negro very largely, the percentage runs to sixty and over in several States. Not too much importance must be attached to the relation of negroes to tenancy, since in sections where most of the cotton growers are white, the tenants are likewise numerous. Should tenancy continue to increase for a few more decades at any such rate as it has followed during the past three or four years, we shall be confronted with a condition in which ownership of our best land is mainly in the hands of a landlord class. The question is a serious one, and threatens to become alarming.

FINANCIAL AID TO FARMERS: Some steps have been taken, looking toward amelioration. We have credit laws in a large number of States providing something more than ordinary commercial facilities for borrowing on land. None of these have been conspicuously successful. We have the more ambitious effort of the federal government in the Federal Farm Loan Bank, now in its second year of activity. About \$200,000,000 have been loaned, and loans are being placed at the rate of \$14,000,000 to \$16,000,000 a month. For certain classes of borrowers, the credit furnished by this bank is ideal. It has effected a general levelling down of interest rates over large sections of the country, especially the South and West. Not all the credit needs of the country are covered by the Federal Farm Loan Act. There should be provision made for helping men who have not money enough of their own to meet the requirements of its provisions. However, a good start has been made.

We have given a *laissez faire* land system the best trial that it has probably ever had. We have let the commercial, competitive forces act. The outcome has not been as good as might be desired. It has not been disastrous, but it is threatening. Some control will have to be exercised over this fundamental institution.

July 27—An Ideal Land System

Almost anyone, in thinking of an ideal system of land ownership, would instinctively think of an abundance of land. On second thought it appears that with an abundance of land the system is of less consequence than after population becomes dense, or, as it is often expressed, land becomes scarce. For instance, in America land has been abundant, and we are just waking up to the question whether our land system is suitable for a rapidly growing nation. Almost no nation has been wise enough to solve its land questions much in advance of troubles growing out of unfortunate arrangements which might have been avoided.

SIZE OF HOLDINGS: Aside from the general but futile wish that there might be an abundance of land, the next most prevalent view is that the best condition to be hoped for is wide diffusion of holdings. This ordinarily, but not always or necessarily, means wide diffusion of ownership. Tenancy might do as well. However, there is little reason to hope that tenancy would do as well except in a limited way, that is, where but a small percentage of the farms are so held. The small holdings, whether under lease or ownership, mean ordinarily the family sized farm. This must not be taken too literally. The family sized farm must be a fairly elastic concept. Families vary greatly in size and in ability to operate farms. Then, too, the concept should admit of some latitude in interpretation. Where one unmarried man is employed for a part of the year, the farm may still conform to this term. The main part of the work is done by the family. There is but one family on the farm; by the time the hired man has a family he will more than likely have a farm either as owner or as tenant.

While domestic manufacture had to give way before factory development, it would seem that domestic farming is able to resist the inroads of capitalistic farming. Farm operations are not easily standardized and turned over to hired help. For these reasons it appears that in an ideal land system the sanction, and perhaps the conscious aid of society, should be toward the encouragement of small holdings. Better farming, more food, and better citizenship accompany the wide diffusion of property in land. The history of all the older countries is proof of this.

It must not be supposed that because a diffusion of property in land is desirable no limit exists beyond which it is not wise to go. Farms may be too small as well as too big. In many European countries a considerable portion of the farms is too small. France's difficulty resulted directly from the overzealous plans made a century ago, whereby it was required that property be divided among the heirs in equal portions. Interpreting this too literally has resulted in absurdly small holdings of land, so small as to be of little use.

TRACTS OWNED PUBLICLY: In an ideal land system the public should own a considerable amount of land. Probably not much of it should be actual farm land, but cities may well own tracts for various purposes, such as sites for future expansion in the way of buildings, parks, and pleasure grounds. Also it is well for cities to own some of the business lots over which social control is, in an unusual degree, needed. The State should own extensive forests, and very possibly range lands. School lands may profitably be held for long periods, if not permanently. Mineral lands should by all means be kept under public control, which may mean ownership. Since, more and more, the public is taking a direct hand in the matters depending on land ownership, it means that there is growing occasion for the extension of public ownership of land.

PROVISIONS FOR PRIVATE PURCHASE: If we are to have an ideal land system, provision must be made whereby the oncoming generation of young farmers will be able to buy land on favorable terms. This means that they must be able to buy while they are still young and hopeful. The necessity for the accumulation of large sums of money such as is now needed for making a fifty per cent. payment on a hundred and sixty acre farm in the Middle West is discouraging. It takes so long that many give up entirely. Others gain ownership too late in life for the best results. A credit system must be devised whereby a man of undoubted integrity can buy on payment of less than half the value, thus coming into ownership with its advantages much earlier. We have made a start in this direction.

TENANCY: While ownership is the ideal, there is room for a good type of tenancy. Tenancy serves as a stepping stone to ownership; it is a rung on the agricultural ladder.

A man who has barely enough capital to pay for the equipment of a moderate sized farm has trouble ahead if he uses it in making a payment on a farm and trusts to luck for the equipment. One of the main explanations of poor farming is inadequate equipment. The man with one or two thousand dollars is usually better off on a rented farm than on one of his own, unless he is willing to move into a pioneer country. On new wild land he may do better to buy, even tho it should leave him short of equipment. On the other hand, not every one is fitted for life on the frontier, and not all could be accommodated there. As a tenant, the young farmer is able to get along with small investment and yet do farming on a big enough scale to succeed. He has the advantage of help, advice, and often credit from his landlord. If all goes well, he will be ready to buy land within a decade after he begins farming.

STATE CONTROL: In an ideal land system the public will have to exercise some control over the speculator, the land agents, and the money lenders. It will, furthermore, be desirable under many circumstances to exercise control over the size of the holdings. The speculator and the man who owns too much land for the good of the community may be one and the same, or they may be entirely separate and unlike. The speculator is a dealer. He plans on selling, probably within a short time. The big estate owner may plan on never selling. Speculators are again sometimes land agents. Just what the State should do to control the traffic in land and the ownership of land may be an open question, but there is strong argument in favor of something being done. The sale of land is attended with such serious consequences that the mistakes are of social significance. Land agents may, and do, shape the destinies of people for the remainder of their lives.

Fraud in the sale of a horse is of little importance in comparison with the fraud that may be practised in the sale of land. Likewise the social benefits that result from the good work done by honest, capable land agents are so great as almost to demand public recognition. Settling new sections must be put on a higher plane, whether it be done by the State directly, or by private companies under State sanction. But one or the other is demanded. As to the excessively big holdings, a moderately progressive tax might be used effectively. It could begin with a holding considered as just a little bigger than was best for the community and progress so that few would envy the owner of the estate the income. By this means, great freedom would be allowed in the size of holdings, yet the great estate would pay a large share of its income into the public treasury in the form of a surtax.

That land continues to rise in value, seems to worry some people. Just why land values should not follow a natural course is not altogether clear. Why an investment in land should not bear a normal relation to other investments, yielding about the same returns, is a question that requires explanation rather than dogmatic assertion. The farm owner of to-day is making as good returns on his investment as was made by his grandfather who owned land which sold for a quarter of present prices. High prices have their problems and difficulties, but economic life will have to be recast if land values are to be governed by other than economic law.

With it all, it must be remembered that Arthur Young was right in his dictum that "the magic of property turns sand to gold." Moreover, the magic of property turns much barren social waste into golden dividends. For the most part any land system that unites ownership and the tiller is good. Other systems are less good.

Sermons and Addresses



IS AMERICA WORTH SAVING?¹ REPUBLIC OR SOCIALIST AUTOCRACY

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✓ We are living in the greatest days that the modern world has seen. Our customary habits of thought and our ordinary personal and local interests have been pushed into the background by great events that have justly absorbed the attention of the entire civilized world. Old forms of government that have existed for fifteen hundred years have tumbled down in ruins before our eyes. Ruling dynasties which traced back their origin to Charlemagne have been driven from the places of power and authority that they have occupied for centuries. New nations are being born in our very presence, and peoples who can not remember the time when they have not been held in bondage by an alien military power are standing erect and making ready to march forward to take their independent place in the family of free nations. There is turbulence, not only in the world of events, but in the world of ideas. Loud and angry voices are raised on every hand, urging the overthrow of the foundations of society and of the marvelous civilization which it has taken three thousand years to build. Destruction is the order of the day. Crude thinking accompanies unconsidered and hysterical action. Force, either military, economic or political, and not reasonableness or justice, is everywhere appealed to as the arbiter of differences. It is probable that the world is now further removed from peace and order than it was on November 11 last when hostilities ceased. In this orgy of crooked thinking and false use of language, words are twisted from their accustomed meanings and are used to mislead the public through being given wrong significations. It is the fashion to describe a doctrinaire as an idealist; to call a liberal a tory; and to steal the splendid term liberal to cover the nakedness of the revolutionist. It is high time to attempt to dissipate the fog in which we are living, and to get back to

first principles and to straight thinking along the lines of hard and practical common sense and human experience.

Nothing in the history of these last momentous years can have made more direct and more touching appeal to the imagination of an American than what happened a few months ago at Independence Hall in Philadelphia. In that simple and dignified room, where the Continental Congress met, where George Washington was chosen commander-in-chief of the Continental Army, and where the Declaration of Independence was adopted, the accredited representatives of no fewer than twelve of the oppressed and submerged nationalities of the earth assembled to make their own solemn declaration of common aims. In the very room in which the American nation was born these new nations of to-morrow made the public profession of faith which forever links their fortunes and their hopes with our own, and which testifies that their nations and ours rest upon one and the same indestructible foundation of everlasting principle. Where better than in the sonorous words of Thomas Jefferson can be found an interpretation of that happening?

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Can we not imagine the spirits of Washington and Franklin, of Hamilton and Jefferson, of Madison and Adams, of Morris and Pinckney, and the rest, hovering over that company of men from distant parts of Europe and of Asia who had come together to light their national fires at the altar of American liberty which our fathers had so nobly built? Where in all history is there a more significant or a more appealing picture than that?

¹ An address delivered before the Commercial Club of Cincinnati, Ohio, April 19, 1919.

What is really happening round about us is the full accomplishment of the American Revolution. The ideals which guided the building of the United States, and the making over of the older civilizations of Great Britain and of France, are the principles which we have just now been defending in arms against the full force and power of military autocracy and imperialism, and which have given the breath of life to these new nations of the earth. There never has been a time when Americans could be so rightfully proud, not only of their accomplishment on the field of battle and in the organization of national effort, but of their example in the making of free government.

And yet it is at this very moment, when our pride and satisfaction in America and its history are at the highest, that destructive and reactionary forces are actively at work to turn our representative republic into a socialist autocracy, to destroy liberty and equality of opportunity, and to paralyze the greatest force that the world has ever seen for the promotion of the happiness, the satisfaction, and the full development of free men and free women. What we have defended against German aggression and lust of conquest we must now band together to protect against those more insidious and no less powerful enemies who would undermine the foundations on which our American freedom rests. It would, indeed, be a cynical conclusion of this war if we, who have helped so powerfully to defeat the German armies on the field of battle, should surrender in any degree to the ideas that had taken possession of the German mind, and that led the German nation into its mad war against the free world.

The cornerstone of American government and of American life is the civil liberty of the individual citizen. The essentials of that civil liberty are proclaimed in the Declaration of Independence and defined in the Constitution of the United States. Ours is not a government of absolute or plenary power before whose exercise the individual must bow his head in humble acquiescence. Our government is, on the contrary, one of clearly defined and specifically designated powers, and the Constitution itself provides that powers not delegated to the United States by the

Constitution nor prohibited by it to the States are reserved to the States respectively or to the people. This means that those powers which the people themselves have not seen fit definitely to grant, either to the national or to the State government, are reserved to the people to be exercised as they may individually see fit. More than this, there are many things which the government is specifically prevented from doing, and the powers of the courts are sufficient to protect even the humblest individual against the invasion of his rights and liberties by any government, whether of State or nation, however powerful or however popular. We do not derive our civil liberty or our right to do business from government; we, who were in possession of civil liberty and the right to do business, have instituted a government to protect and to defend them.

It is on this civil liberty of the individual as a basis that all American life, all American civilization, and all American success have been built. We have offered the individual an opportunity to make the most of himself, to seek his fortune in what part of the country he would, to enjoy the fruits of his own honest labor and of his own just gains, and to hold whatever social position his personality and his education might enable him to command. Under this system we have not only prospered mightily, but we have made a country that has drawn to itself the ambitious, the long-suffering, and the downtrodden from every part of the globe, in the hope and belief that here in America they would find the opportunity which conditions elsewhere denied them. In one hundred and fifty years we have not solved all the problems of mankind, and we have not been able to make everyone prosperous and happy, but we have made immense progress toward those ends, and thereby have become the envy and the admiration of a watching world. The millennium still remains ahead of us and all lasting improvement still takes time.

Where there is individual opportunity there will always be inequality. No two human beings have precisely the same ability, the same temperament, the same tastes, or the same physical power. Therefore, it is that when individuals exert themselves freely some progress more rap-

idly than others, some secure larger rewards than others, and some gain greater enjoyment than others. The only way in which this inequality can be prevented is to substitute tyranny for liberty, and to hold all men down to that level of accomplishment which is within the reach of the weakest and the least well-endowed. This, however, is false democracy, not true democracy. Such a policy would deprive men and women of liberty in order to gain a false and artificial equality. Democracy has begun to decay when it becomes a combination of the mediocre and the inferior to restrain and to punish the more able and the more progressive. The equality which true democracy seeks to protect and preserve is equality of opportunity, equality of rights, equality before the law. Any form of privilege is just as undemocratic as is any form of tyranny. Any exploitation of the body or soul of one individual by another is just as undemocratic as the Prussian military autocracy. If men and women are to be free, their bodies must be free as well as their souls and their spirits. This can not be done if they are mere tools or instrumentalities in the hands of another, whether that other be an individual monarch or a despotic majority. How to bring about the protection of the individual from exploitation, and how to prevent the growth of privilege without at the same time destroying civil liberty, are the most difficult and the most persistent problems which human society has to face. Yet it is the price of progress to face them and to solve them. The one fact that is never to be forgotten is that pulling some men down raises no man up.

But we are now told that these inequalities due to liberty have become so very great and the disparity between individuals so marked, that civil liberty and individual opportunity must be displaced by the organized power of the State. We hear it said that the conduct of our daily lives, what we eat and drink, the conduct of our business, what we do and gain, must all be under strict governmental supervision and control.

This is the first long and dangerous step on the path back toward autocracy and militarism. Once a State becomes all-powerful it easily thinks of itself as un-

able to do wrong, and so becomes the unmoral State of which Prussia and the German Empire have been the most perfect types. The all-powerful and unmoral State can see nothing higher than itself; it admits no principle of right or justice to which it must give heed; such a State is an end in itself and what it chooses to do is necessarily right.

The most pressing question that now confronts the American people, the question that underlies and conditions all problems of reconstruction and of advance as we pass from war conditions to the normal times of peace, is whether we shall go forward by preserving those American principles and American traditions that have already served us so well, or whether we shall abandon those principles and traditions and substitute for them a State built not upon the civil liberty of the individual but upon the plenary power of organized government.

Those whose eyes are turned toward a government of the latter type are designated in a general way as Socialists. The words Socialism and Socialist, tho less than a century old, have lately become very common among us and are so loosely and so variously used as to make it difficult to think clearly regarding the ideas for which they stand. Socialism, in the large, general and vague sense of the word, means simply social reform. In that sense, every intelligent and forward-stepping man or woman is a socialist. All of us who are in our right minds are anxious to improve social conditions; to better the public health; to decrease the hours and the severity of labor; to increase the rewards and to add to the satisfactions of those who do the hard manual work of the world; to increase and make secure provision against illness, unemployment, and indigent old age; to use the power of public taxation to build roads; to multiply schoolhouses; to aid with information and guidance those who farm and those who mine; to bring together collections of books, of objects of beauty and of art for the information and the pleasure of the great body of the people; to improve the conditions of housing in large cities; and to see to it that such essentials of life as water, light, and transportation are furnished of the best quality and at the low-

est practicable cost. If by Socialism be meant that the individual must not live for himself alone, but must use his powers, his capacities, and his gains for the benefit of his community and his fellows, then every American and every Christian is a socialist, for these are fundamental to American life and to Christian teaching. All this, however, is social reform, not Socialism.

Socialism, in the strict and scientific sense of the word, is, however, something quite different from this. Socialism involves not social reform but political and social revolution. It is the name for a definite public policy which rests upon certain historical and economic assumptions, all of which have been proved to be false, and it proceeds to very drastic and far-reaching conclusions, all of which are in flat contradiction to American policy and American faith. The assumptions of socialism are these:

Firstly, that all of man's efforts, both past and present, are to be interpreted and explained in terms of his desire for wealth and of the processes which lead to the satisfaction of that desire. This assumption excludes at once all moral, religious, and unselfish considerations from history and from life, and makes of man nothing but a gain-seeking animal preying upon his kind wherever he can lay hands upon him. There have been, and there doubtless are, many individuals of this type; but to suppose that the whole human race can be brought under such a description is an outrageous travesty on history, on morals, and on religion. This assumption would reduce all human history to the product of blind gain-seeking forces, and would exclude from it both moral effort and moral purpose. Under such a theory, no man would make any sacrifice for liberty or for love, but only for gain. All human experience contradicts so cruel and so heartless an assumption.

Secondly, that in the struggle for wealth men are divided into permanent classes—those who employ and those who labor—and that between these classes there is and should be a class struggle or class war to be carried on to the bitter end until those who labor not only conquer those who employ, but exclude them from any place in the community.

This doctrine of class struggle is the savage teaching of Karl Marx, a man whose consuming passion was hate.

It is the extreme form of the doctrines of Karl Marx which Lenine and Trotzky have been applying in Russia for a year and a half past with such terrible results. In consequence, that once great country of boundless possibilities is now as helpless as a child, and it lies, for the moment, in social, economic, and moral ruin, and is relapsing into barbarism. Its reorganized schools now devote part of each day to instruction in atheism and to removing any lingering traces of what used to be proudly called civilization. Russia had lost, happily, the cruel and tyrannous Tsar who ruled over it, but, unhappily, it has gained in his stead a small group of violent and equally cruel autocrats whose operations make those of the Tsar seem like child's play. For the first time in history, on a stage which the whole world can witness, and on an immense scale, the doctrines and theories of Karl Marx are being put to the test of practical application. No one not himself blinded by hate or by ignorance can be in any doubt as to the lesson which the world has quickly learned from the untold sufferings of Russia.

This doctrine of permanent economic classes and of a class struggle is the absolute contradiction of democracy. It denies a common citizenship and an equality of rights and privileges in order to set up a privileged and an exploiting class by sheer force and terrorism. Here in America we know full well that there are no permanent and conflicting economic classes, for the wage-worker of to-day is the employer of a few years hence. With us the son of the farmer may be the leader of a learned profession in a distant city, and he who begins self-support as signalman or telegraph operator may easily find himself in a few short years the directing head of a great railway system. Not long ago public attention was called to the fact that no fewer than nineteen of the men who then directed the great transportation systems of the United States had, in every case, begun their careers as wage-workers in the service of one or another of the railway companies.

We know, too, that the fundamental doctrine of American citizenship absolute-

ly excludes the notion that men gain or lose anything by reason of their occupation. Here every man and woman stands on a level of political equality, and the vote of the man of wealth is no more potent than the vote of the man who at the moment may be seeking employment. In the socialistic state, permanent economic classes with differing and opposing rights and privileges are fundamental. From the democratic state, on the other hand, they are excluded. Robert Burns was a true poet of democracy when he sang

"A man's a man for a' that."

Thirdly, that in the course of economic development, the rich are getting steadily richer and steadily fewer, while the poor are getting steadily poorer and steadily more numerous. This assumption is easily disposed of by the facts which show that, as applied to America, these two statements are absolutely false.

Ours is a land in which more than twenty millions of men, women, and children have just now subscribed to Liberty Bonds.

It is a land with more than 18,000,000 dwellings, occupied by about 21,000,000 families.

It is a land in which fully 6,000,000 families own their own homes without incumbrance, while 3,000,000 own their homes subject to mortgage.

It is a land in which more than 12,000,000 persons are depositors in mutual, stock, or postal-savings banks, with total deposits amounting to more than \$6,500,000,000.

It is a land in which there are nearly 6,500,000 farms, having a value, including their buildings and equipment, of more than \$41,000,000,000, and yielding an annual product of a value of more than \$8,500,000,000.

It is a land with more than 266,000 miles of railway in operation, carrying in a year more than 1,000,000,000 individual passengers and more than 2,225,000,000 tons of freight.

It is a land in which schools for the people are maintained at a total expenditure of nearly \$650,000,000, with an attendance of more than 20,000,000 children.

It is a land in which there are more than 3,000 public libraries, having on their shelves more than 75,000,000 volumes for

the instruction and inspiration of the people.

It is a land whose total wealth is now not less than \$225,000,000,000 and in which the distribution of that wealth is steadily becoming more equitable and more satisfactory under the operation of the forces and principles that have guided American life so long and so well.

Who is it that has the temerity to wish to undermine the foundations of so noble and so inviting a political and social structure as this!

Forty years ago and more, when the doctrine of socialism was systematically put forward by Karl Marx, it was quickly seized upon by those in Germany and in every other European land who were discontented with existing forms of government and of social organization, and was converted by them into a political program. That program, which was to all intents and purposes made in Germany, altho written in London, contradicts Americanism and democracy at every point. It calls, not for any program of social reform in accordance with American principles and American ideals, but for a program of collective control over the individual life, the individual occupation, and the individual reward that would destroy America absolutely. It would erect upon the ruins of our democracy an autocratic state in which the tyranny of a temporary or class majority would take the place once held by the tyranny of an hereditary monarch or an hereditary ruling class. Its most extreme exponents have not hesitated to announce themselves, as did Bakunin fifty years ago, as apostles of universal destruction:

As yet the number of formal adherents of the Socialist Party in the United States is not large, but the theories and teachings of socialism are being eagerly and systematically spread among us. Many schools and colleges and many pulpits are either unconscious or willing agents in this work. In the election of 1916 the Socialist Party of the United States obtained almost exactly 3.3 per cent. of the total vote. It is probable that by formally adopting the international policy of the Russian Bolsheviks, the Socialist Party has alienated enough of its former supporters to reduce its probable vote to-day to less than 2 per

cent. of the total. Small as this number is, it represents organization and activity out of all proportion to its size. There should be no mistake about its program. It openly calls our Constitution dishonest. It denounces the fathers of our country as grafters, as crooks, as men of mediocre intelligence, and as attorneys of the capitalist class. In the making and building of America the socialist can see nothing of idealism, nothing of sacrifice, nothing of high principle, nothing of love of liberty, nothing of aspiration for a finer and a freer manhood. The Socialist Party Platform of 1912 explicitly demanded not only the usual collectivist and communist policies, but also the abolition of the United States Senate and of the veto power of the President; the abolition of all Federal courts, except the United States Supreme Court and the election of all judges for short terms; the abolition of the power of the Supreme Court of the United States to pass upon the constitutionality of legislative acts; and a revision of the Constitution of the United States.

The Socialist Party is in particular antagonism to the courts, and the reason is easy to state. Under our American system the courts are established to protect civil liberty from passion, from mob control, and from improper assumption of power by public authorities and public agents. All this is most distasteful to the orthodox socialist. He wishes to lay the hand of force upon civil liberty and to destroy it for a despotism of his own making. The courts of justice are an obstacle in his way.

The sinister fact, never to be forgotten, about this party and its program, is that they are in essence and of necessity unpatriotic and un-American. Republicans and Democrats differ sharply as to public policy, but they both accept the principles of the Constitution and endeavor to apply and improve them each in their own way. Neither Republicans nor Democrats would change the form of government under which we live. The Socialist Party, on the other hand, openly declares its purpose to wreck the present form of government, to undo all the work that has been accomplished for a hundred and fifty years, and to bring to an end the greatest experiment in republicanism and the

greatest achievement in social and political organization that the world has ever seen. Let there be no mistake about the definiteness of this issue. America's existence is challenged.

Orthodox socialists are internationalists of a special kind. They are really not internationalists at all, but rather anti-nationalists. They are not in favor of closer, more kindly, and more constructive international relations as a means toward justice and the security of the world, but they desire that sort of internationalism which shall extend class consciousness, class cooperation, and the class struggle beyond the boundaries of existing nations, and so assist in breaking down those boundaries. This is why the logical orthodox socialist is of necessity unpatriotic. He does not believe in patriotism, because he regards it as an obstacle to the further extension of the successful class struggle and of class rule. Happily, we have seen, in our recent experience, that men may be sincere believers in many of the tenets of Socialism and yet remain patriotic and loyal Americans. Such men as Russell, Walling, Spargo, and Montague have illustrated this fact. Unfortunately, these men have been but a small minority in the Socialist party or group, and they have seceded from it. Orthodox Socialists as a body can not be loyal and devoted Americans, for the simple reason that American institutions and American ideals lie straight across the path which they would like to pursue.

This distinction between a true and a false internationalism is to be taken into account and clearly reckoned with in shaping policies of the world. Just as the family relation enriches and strengthens the individual, and just as the community relation enriches and strengthens the family, and just as the State relation enriches and strengthens the community, and just as the national relation enriches and strengthens the State, so will a true international relationship enrich and strengthen every nation that enters into it. Any plan for a society of nations that would destroy national initiative, national responsibility and national pride, would be merely a strait-jacket upon human progress. The true and wise society of nations will be one built out of nations that are

stronger, more resourceful, and more patriotic because of their new association and their opportunities for world service.

Signs are not wanting that the advocates of Socialism think it will be easier and quicker to gain ground in the United States by the indirect method of involving us in a false international policy than by the direct method of attempting to secure control of the machinery of government through the suffrage. This explains why Socialists and those who at heart sympathize with them without openly assuming their name, are so anxious that Lenin and Trotzky shall be formally recognized as heads of a government with which civilized and honorable men may have relations, and that the German people should, so far as possible, be saved from the consequences of their public crime and their military defeat. If Americans could only be led to give up their historic patriotism for a sentimental humanitarianism the battle of the Socialists would be half won. This is why it behooves us to watch with anxious care each step that our government proposes to take in relation to international policy. If it is proposed to build a world of strong, independent, self-conscious nations with close and friendly international relations for the preservation of the world's peace, well and good. But if it is proposed to weaken or destroy nations in order to build a world in which historic nations shall play but an insignificant part, and in which patriotism and love of country shall disappear, then Americans should oppose such a policy at every step and with the utmost vigor.

That which the American of to-day opposes to socialist autoeracy is not the crude competitive individualism of the old-fashioned economist, but cooperative individualism with a moral purpose. It must not be forgotten that on the existence of private capital, which is only another name for private savings, depend the virtues of thrift, of liberality, and of sacrifice. The observation that liberality consists in the use which is made of property is as old as Aristotle.

Under modern conditions private capital is much more highly and more freely co-operative than any system of socialist organization could possibly be. The corpo-

ration, with its provision for the limited liability of the individual participant, is only a means of bringing about the co-operation of many individuals for a common cause, and is one of the greatest and most beneficent developments of the past century. It links together in a common enterprise the joint labors or joint savings of hundreds, thousands, even tens of thousands, of men and women, who to that extent are organized as a single economic unit interested in promoting efficient production and entitled to divide among themselves the common product. Under the system of private capital all this individual cooperation is free. Under any socialist system, whatever cooperation existed would be imposed by rule and enforced by the power of the majority or ruling group. Under the system of private capital the individual cooperating, whether investor or workman, comes and goes as he chooses. He is free to make what disposition he will of his own savings or of his own labor. Under any socialist system all this would be regulated for him and directed by public authority. His freedom would be wholly gone.

America is worth saving, not only as a land in which men and women may be free and increasingly prosperous, but as a land and a government under which character can be built, individual capacity given opportunity for free exercise, and cooperation on the widest scale promoted not only for private advantage, but for the public good. As men become increasingly moral and increasingly intelligent, their personal activities will be increasingly im-
 prest with a public interest. Their citizenship will not exhaust itself in the formal exercise of political rights or in merely political activity. It will show itself in ways that are economic, social and ethical. Throughout this land there are thousands, hundreds of thousands, of men and women who illustrate this fact. Neither America nor mankind in general is likely to attain absolute perfection; but under the influence and guidance of those principles and ideals which are historically and truly American, there is every reason to believe that each succeeding generation will see new and increasing progress toward the goal of greater human happiness and greater human satisfaction.

The sure mark of the reactionary is unwillingness to make use of the teachings of past experience, or to read the lessons of history and apply them to the problems of to-day. The real reactionary, who is always an egoist, insists that his own feelings, his own desires, his own ambitions, take precedence over anything that all the rest of mankind may have said or done or recorded. He wishes to start life all over again in a garden of Eden of his own, with a private serpent and a private apple.

The true progressive, on the other hand, is he who carefully reads history and carefully examines the experience of mankind in order to see what lessons have already been learned, what mistakes need not be repeated, and what principles of organization and conduct have established themselves as sound and beneficent. Upon all all this the progressive builds a new and consistent structure to meet the needs of to-day in the light of the experience of yesterday. He does not find it necessary to burn his own fingers in order to ascertain whether fire is hot.

America will be saved, not by those who have only contempt and despite for her founders and her history, but by those who look with respect and reverence upon the great series of happenings extending from the voyage of the Mayflower to the

achievements of the American armies on the soil of France, and upon that long succession of statesmen, orators, men of letters, and men of affairs who have themselves been both the product and the highest promise of American life and American opportunity. The Declaration of Independence rings as true to-day as it did in 1776. The Constitution remains the surest and safest foundation for a free government that the wit of man has yet devised. Faithful adherence to these strong and enduring foundations and a high purpose to apply the fundamental principles of American life with sympathy and open-mindedness to each new problem that presents itself, will give us a people increasingly prosperous, increasingly happy, and increasingly secure.

Just as soon as the American people, with their quick intelligence and alert apprehension, understand the difference between social reform and political socialism, and the distinction between an internationalism that is false and destructive of patriotism and an internationalism that is true and full of appeal to every patriot, they will stamp political socialism, together with all its subtle and half-conscious approximations and imitations, under foot as something abhorrent to our free American life. They will prefer to save America.

OUR WOUNDED HEROES

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IN THE autobiography of Jean Jacques Rousseau—on page 207 of the edition which I possess—I find three words, printed in italics: "*I have lived.*" Julius Cæsar lived to see the foundation stones of the world's greatest empire. Socrates lived to see the young men of Athens aroused. Savonarola lived to see the city of Florence revived. Columbus lived to see a new world revealed in prophetic possibility. Luther lived to see a corrupt church broken and rebuked. Wyclif lived to see the first rays of "the morning star of the Reformation." Joan of Arc lived to see the armies of France victorious. John Wesley lived to see England cleansed and purified. John Knox lived to become a pillar of Protestantism forever. Washington lived to see democracy established in a new hemisphere. John Bright

lived to see the corn laws of England repealed. Abraham Lincoln lived to see the emancipation of four million slaves. Theodore Roosevelt lived to see two oceans brought into living intercourse through the Panama Canal. Florence Nightingale lived to see the angel form of womanhood hovering over the blood-stained battle-fields of Europe. John Bunyan lived to catch a glimpse of the Holy City and to behold ten thousand pilgrims thronging the shining way. "I have lived!" What weighty words! On June 3, 1855—on his 44th birthday—Norman MacLeod exclaims: "Glory to God I have been born!"

President Eliot, of Harvard University, has coined a phrase which seems to be solid with meaning, "The durable satisfactions of life." This is a veteran's phrase. The words

fall naturally from the lips of one who has grown gray in the service of humanity. When the hair has silvered, when we have passed over the hill of life's meridian, when the afternoon shadows begin to lengthen, when our faces are turned toward the shekinah glories of that one "whose dwelling is the light of setting suns," then we begin to meditate upon "the durable satisfactions of life."

Richard Baxter exclaimed, at the close of an eventful career, during which he had found time to write a wonderful volume—*The Saints' Everlasting Rest*—"I have been a pen in God's hands." Geo. Macdonald mused in his declining years: "If I have put the rosy touch of the sunset into the lives of a few, I have not lived in vain." Ira D. Sankey remarked to a friend, a year before his death: "I am old and sick and blind, but they are singing my songs in India, China, Japan, and Egypt." Russell Sage, having lived to the beginning of his eighth decade, affirmed: "I have built great railroads — great continental railroads." Theodore L. Cuyler, the grand old man of American Presbyterianism, wrote in his *Recollections of a Long Life*: "Looking back over a long ministry, I can honestly say that I have never courted the rich, or, knowingly, neglected the poor." John A. Andrews, the "war governor" of Massachusetts, in his last farewell message to the world, said: "I know not what sins I must answer for on the other side, but I know I have never despised a man because he was poor, ignorant, or black." James Chambers, in reviewing a missionary career of twenty-one years, exultingly exclaimed: "Give me back all its experiences, all its shipwrecks, all its dangers, all its hunger and thirst, all its savage attacks, all its wounds—and I will be your missionary."

"We live in deeds, not years.

In thoughts, not breaths.

In feelings, not figures on a dial.

We should count time by heart throbs.

He lives most who thinks most,

Feels the noblest and acts the best."

Thus we speak; thus we muse; thus we sing, and thus we write—concerning "the durable satisfactions of life." Shall we not, in the same retrospective spirit, review the past and peer into the future, as we consider "the durable satisfactions of war" and pay a well-earned tribute to our wounded heroes.

1. Consider the satisfaction of having fought in a great cause. The great war was humanity's battle for humanity. That human liberty might be preserved! That universal freedom might be perpetuated! That the democracy of the world might be safeguarded! That Christianity might survive! That the world's last and best civilization should not break down! The great war was a world war. It was the first conflict in which two great hemispheres clashed. Ten million dead! Twenty-five million wounded! Great provinces blighted and splendid cities laid low. History affords no parallel. To have had the most insignificant part in such a struggle were enough "honor for mortal." "I was there" were the three words which Napoleon inscribed on the reverse side of a medal on which was inscribed the main facts of a great victory. Let there be no whine, no groan, no complaint, no regret, no sober second-thought. We entered unprepared. What a scramble! What a stampede! Blunders were committed and mistakes were made, but there is glory enough to cover all. Germany has been defeated, the Kaiser dethroned, the invader driven back—and barbarism rebuked. What satisfactions should be ours! If the dear old veteran in gray, fifty years after an honorable defeat, can comfort his soul by singing an old song of the Southland, we certainly have reason to write new songs of victory.

"Better the fire upon thee roll,
Better the blade, the shot, the bowl,
Than crucifixion of the soul,
Maryland! My Maryland!"

2. Consider the satisfaction of having served in the greatest army of history. The armies of the Allies represented everything heroic in history and geography. There had never been such a massing of men in battle array. The nations of the earth stood in solid phalanx for democracy. They fought, too, according to the time-honored rules and standards of war, honor and chivalry; and that in face of an enemy who prostituted the achievements of science to ends and for purposes which were mean, low and despicable. To serve in such an army were an everlasting honor. The comrades in this war shall stand forever in the historic limelight of an imperishable glory.

In that hour of heroic action, there entered into history the military forces of the New

World. In that supreme moment of a universal crisis there came into the spot-light of time the new American aristocracy, the society of the best; the society of those who sailed the seas, scaled the stars, and stormed the battle line of Germany's once "invincible" hosts and hordes. That was America's army of democracy! "America" is another name for humanity at its best! In the American Expeditionary Forces there arose the human race, reinforced and re-vivified. On the day of my visit to the Walter Reed Hospital, I met and conversed with five wounded soldiers—all native-born Americans. The first was an Italian; the second, a Greek; the third, a Russian; the fourth, an Irishman—O'Brien was his name; and the fifth, an Indian from North Dakota. Their speech revealed their inherited nationality; their wounds and scars attested the fact that they were all members of America's newly born aristocracy. The great war has created for us a new class—the American aristocracy of democracy. With the famous Chesterton, in *The Wild Knight*, we sing:

"I saw, with mortal eye, as in one flash,
The whole democracy of things."

3. Consider the satisfaction of a great decision—"Once to every man and nation comes the moment to decide." My boy, you will never be ashamed of the hour when you decided that, somewhere, on the sea, in the air, or on the bomb-torn battle-field, you would have a hand in the great conflict. Before the Lusitania went down; before the hypocrisy of Bernstorff was known; before the Allies had called on America for help; before the seas had been mapped out in zones for the deviltry of the submarine; before the President had called on Congress to declare war; before lots were cast to discover who first should serve as the vanguard of our American army and navy—you had decided to ask for the honor, the danger, and the glory of standing between the bullet and the flag. You will never regret that decision. Like John Huss, at the stake, when called on to recant, our noble men were ready to respond: "I am here to suffer death!" Till your dying day you will thank God for that decision.

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win,
No pillared fire, no magic rod,
No wonders in the land of Zin,

No smiting of the sea, no tears
Ecstatic shed on Sinai steep,
No Nebo, with a God to keep
His burial; only forty years
Of desert, watching with his sheep."

4. Consider the satisfaction of great comradeship. Tennyson sings of Wellington:

"He stood four square to all the winds
that blew . . . the foremost captain of
his time."

But what poet, eloquent and musical, shall tell of the heroism of Pershing, Haig, Kitchener, Allanby, and Foch? Their names, and the names of those who served under them, shall be immortalized in an everlasting memorial. It is something to have fought under a great leader. I can imagine Napoleon at Austerlitz; the battle begins just as the golden disk of the rising sun kindles the horizon of the daybreak: "Behold the sun of Austerlitz!" Listen to Henry of Navarre, at the battle of Ivry (he wore three white plumes). Hear him, as he exclaims, in the heat of battle: "If the standard should fail, keep my plumes in sight!" The memory of a great leader never dies. The enemies of imperial Rome assassinated Julius Caesar, but in the hour of his death, he seemed to be more alive than ever. Alive! Near! Impending! Enthroned! Glorified—and about to appear! The name of the leader never dies, and those who were led shall sleep forever beneath the folds of the flag which they loved and fought for.

"'Tis but an old piece of bunting,
'Tis but a fluttering rag—
But thousands have died for its honor
And shed their best blood for the flag."

5. Consider the satisfaction of having passed through a great crisis. What can equal the crisis, the supreme crisis, in the life of a soldier?—"over the top"—up and over the ladders of death. One hero who had taken that perilous leap, remarked: "I knew that I was running, but I could feel no motion below the waist." Said another: "I was afraid of being afraid, but I was not afraid." . . . Who shall gather up the dying utterances of the brave men who fell in no-man's-land? Can the soldier ever forget his comrade's piercing cry as he fell? The words were these: "Oh, God!"—"Mother!"—"Mother!"—"Comrade, kiss me, just once!" That was a great crisis. The memory of it will be with you till your dying day. How you waited for the order to advance. The shaking paralysis of a fear

which was more physical than mental swept through you. Then there transpired the confusion of a forward stampede! The rattle of musketry and thunder of distant artillery! Then, there came to you the vision of strange faces, seen for a moment and suddenly lost in mist and smoke. That scene has burned itself into your brain. It lives forever in your imagination. Ever and anon it comes back to you in your dreams. The fact that you lived through it is the miracle of your existence. This is one of the durable satisfactions of war—the memory of a great crisis.

6. Consider the satisfaction of honorable wounds. It is given to few men to have the history of their country, written by sword and bullet, on the tender parchment of their own flesh. That piece of lead which the surgeon was unable to remove is one of the honorable punctuation points of history. That vacant sleeve by your side is more eloquent than the most finished paragraph of the greatest orator. That crutch which you carry, or which helps carry you, is more honorable than medal bestowed by king, queen, or prince. The pathetic limp of the wounded soldier is the most graceful action to be seen on stage, platform, or street. I heard General Beaver of Pennsylvania, afterward governor of his own state, ex-

claim, as he stood on the platform in a great political meeting and held aloft the crutch on which he had been leaning: "I won this at Chancellorsville!" I can imagine the look on the face of Paul the Apostle when he wrote the words: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Let the brave American warrior gaze on his own wounds and then think of that one who was "wounded for our transgression."

7. Consider the satisfaction of a great victory. The Spartan general, who passed away in the very moment of victory, wrote on the rock, nearby, in his own blood, three words: "Sparta has conquered!" There is no satisfaction which equals that of a great victory, righteously achieved. Such an achievement is an eternal fact which finds itself in harmony with every natural law and fundamental principle. Right is right as God is God. Wrong has the minutes. Right has the millenniums. But the generation which lives to see the survival of the world's last and best civilization may well exclaim: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation and saith unto Zion, Thy God reigneth!"

ATTAINMENT AND PROGRESS

The Rev. GEORGE ASHTON OLDHAM, Brooklyn, N. Y.

Whereunto we have already attained, by that same rule let us walk.—Phil. 3:16.

ATTAINMENT and progress—progress following hard upon attainment and attainment a basis for progress—is my theme this morning. St. Paul having written briefly, and not without a pardonable tinge of pride, of his lineage and training, goes on to give utterance in the words of my text to the main driving principle of his life. His words throughout this chapter are those of a man both conscious of attainment and determined upon progress. They reveal a nature always striving and straining after those things which are beyond his reach. Tho his hands may be busy with the practical concerns of the moment, his eye is always scanning the far horizon, his soul is in the skies. His "heart applauds perfection, nothing less." A restlessness of soul and body seems to possess him. He is ever

"reaching forth to the things that are before." He illustrates admirably Browning's well known couplet—

"A man's reach must exceed his grasp
Else what's heaven for!"

Consequently these words of his come to us not merely as the utterance of his lips, but as the expression of a principle which he believed in his heart and showed forth daily in his life. His readers, like himself, have reached a certain degree of attainment in the spiritual life, and with such attainment came the inevitable temptation to be satisfied therewith, to rest therein. It is against this temptation that his exhortation is directed. Dwell not overmuch, he says, on what you have accomplished, but keep your eye always on the goal ahead. Whatever you have done is trifling as compared with what remains to do. View your attainment, therefore, not as a goal, but as a fresh

starting point; not as a place of rest, but as a new vantage ground on the march. Use the position you have captured as a new base for further operations.

This is a sound principle of life. It is a law of biology that one must grow to live. It is a rule of business that one must study new markets and adapt oneself to changing conditions. It is a foundation principle of religion and ethics that one's talents and attainments must be used, else they will be taken away.

These, then, are the two alternatives I invite you to consider briefly with me this morning—the temptation to rest and the call to advance. Every attainment brings with it an invitation to rest. It also throws forth a challenge to advance. When a man has acquired a competence, there comes the inevitable temptation to withdraw from the strenuous activity and numerous cares of active business life and retire to some quiet haven of rest; when one's barns are filled with plenty, a voice ever whispers in man's ear: "Soul, thou hast much goods—take thine ease"; and while it is doubtless true that under some circumstances this may be a permissible or necessary course, nevertheless as a rule the suggestion must be resisted as the voice of the tempter himself, for it spells not only business decline, but accompanying deterioration of character as well.

The same thing applies to man's intellectual life. How many men cease to grow mentally after they leave school or college! How many depend solely for their mental food on the predigested morsels of the current magazines or the highly spiced tidbits of the daily press, and how few do any regular or consistent reading of solid and worth-while books! How few are the men who make any more intellectual exertion than the needs of business or profession demand. The result of all this is that the vast majority have an increasingly narrow outlook on life. Their minds become stereotyped; their thoughts run in fixt grooves; their viewpoint remains partial, unexpanded. They cease to be creative, having lost their intellectual vigor. They have yielded to the temptation to rest instead of accepting the challenge to advance. They have taken the world's version: "Whereunto we have already attained, therein let us rest," instead of the apostle's "whereunto we have already attained, therein let us walk."

In the spiritual life this experience is all too common. Too many persons have their religion wholly in the past. It dates from some past occasion when they were converted or confirmed or when some unusual spiritual experience gave them a vision of the Eternal. There it remains enshrined like some precious jewel in the casket of memory—to be admired, preserved, cherished, but not used. For such persons Christ is a beautiful portrait to be gazed at, not the Son of Man to be followed and obeyed. Creeds are fossil remains of a bygone age, not living, growing expressions of vital truth. To rest thus in a past experience, to live on a past faith, is to rob religion of all vitality, for religion is at bottom a personal relation and that not a momentary, but a continuous one. It does not consist in having met or known the Christ at some moment of time past, but in knowing and walking with him now. In all departments of life we are faced with this temptation to rest in our achievements. Sometimes the temptation arises from the very constitution of our nature. We do get tired, our powers fail, we need times of refreshment. Sometimes it is due to man's incurable inertia and lack of courage which makes him prefer to "bear the ills he has rather than fly to others he knows not of." Lacking the spur of necessity or the enticement of ambition, he may yield to the example of all nature and follow the path of least resistance instead of exercising his divine prerogative and choosing that beset with difficulties. Man tends, in other words, to rest in his attainments rather than to walk forward from them as a base. His life thus becomes static instead of dynamic. He may indeed have a name to live but is in reality dead. Over against this temptation to rest we must set the counsel of the apostle, the call to advance. Use your talents, let your light shine, press on toward the goal, march forward from your attainments, is the message of religion and life.

To be sure, such advance involves risks and is certain to result in many temporary imperfections. Robert Browning in his poem, "Old Pictures in Florence," tells of wandering through the Florentine galleries and being imprest with the fact that the medieval pictures he saw were not to be compared for perfection of technique and execution with the ancient Greek statues.

But that perfection was achieved simply because the artist's range was limited and definite. The ancients had expressed the perfection of human joy in an Apollo or of grief in a Niobe, but there were a hundred other phases of human feeling they left untouched. It remained for Giotto and his compeers to leave these limited types and endeavor to express all the various longings, passions, hopes, and aspirations of men that swept the world in the Renaissance. But in the effort to do that they had to leave the limited perfections of the past and through failure and imperfection struggle on to a fuller perfection on a higher plane. So it has always been. All through the history of music and art and poetry and religion, wherever men have attained a seeming perfection, new impulses and visions have swept in upon their minds, and from that higher vantage point they must perforce essay again to scale the heights. Otherwise, they become mere imitators of the past and so fail to progress.

It must never be forgotten that everywhere and always growth is an invariable and inseparable concomitant of life. To be stationary is to be dead—dead as a mummy or statue—and this is just as true of spiritual as of physical being, just as true of corporate entities, whether national or ecclesiastical, as of the individual life. And remember that while to the corporation the

temptation to rest in its attainments is quite as strong, it has less excuse for yielding thereto than has the individual. For the life of a corporation is theoretically immortal; it need never grow old. Each new generation of members brings its influx of fresh and vigorous young life, and it is, therefore, capable of constant and progressive and unremitting effort, if only it have the will and the desire thereto. The important question, then, for us to ask ourselves is, Are we in our religious life yielding to the temptation to rest or accepting the challenge to advance? Are we in our individual inner experience or in our corporate expression and effort indolently satisfied with our present attainments, or are we ever striving onward and upward? Are we developing spiritual fiber in the only way it can be developed—by constant strain and effort? Upon the answer depends the depth and vitality of our spiritual being.

A traveler inquired of a passing stranger, "How far is it to the city?" and received only the monosyllabic and cryptic response, "Walk." How far is it to the city—the city of our ideals, the city of our dreams, the City of God within us and about us? The only answer and the sufficient answer is that of the unknown stranger, "Walk," which is also the answer of the Apostle Paul, "Whereunto we have already attained, by that same rule let us walk."

VICTORY

NEHEMIAH BOYNTON, D.D., Brooklyn, N. Y.

THESE are triumph days for our country. Back our splendid men are coming from infantry and artillery service, from men-of-war and submarines, from tanks and airplanes; the finest soldiers in the world, it is said.

The great city stops the hum of its industry; unnumbered throngs send wave after wave of ringing cheer through the air; joy is exultant and the white knights are the heroes of the day. The same instincts are in play as those which outside old Jerusalem two thousand years ago could be neither denied nor repressed (Mark 11:9), and there are two enthusiasms here as well as there; one is celebrating a mighty accomplishment; victory with all its joys and satisfactions is here. The other, appreciating the unfinished character of any vic-

tory is crystallizing its enthusiasm into a new spirit of devotion to the wider spirit of liberty in America, which won such noble and almost incredible victories upon the fields of France. The ardor of our enthusiasm in the homecoming of our hero soldiers must not be repressed or denied, nor must the deeper implications of that enthusiasm be ignored or forgotten. The soldier has brought home with him his arms and his equipment, but that is not all. What he has brought within him is of vastly superior importance over that which he has brought upon him. He has been the subject of a tremendous experience. The discipline of his entire self, through his privations and his heroisms, through his patience and his adventure, through his readjustment to unfamiliar situations and his reorganiza-

tions in unexpected exigencies; his contact with new types of life, revealed by soldiers from mother countries; by the country itself in which he has been campaigning—all these have been influences playing upon his inward self with such transforming power as to establish new centers of mighty purpose and conviction and aspiration in his soul. The testimony is overwhelming that the mighty influence of the gage of battle upon our men is revealed in a new solidity of character. "He went away a boy," his father says, "and he has come back a man." When Mr. Choate made the remark that one advantage of the war would be that it would impoverish America he had in mind the growing evil of those curs of flabbiness and of pimp-like effeminateness which were barking at the heels of our enormously increasing wealth and the vulgarity of our luxurious tendencies. The war which took our young men into relationships where not wealth but poverty was in evidence, where not luxury but discipline was in order, and where in the somber presence of danger mighty determinations were enthroned, accomplished a transformation in character and in purpose which, while perhaps not realized by the welcoming multitudes, has still made the joyous day of greeting one of renewed dedication by many a soldier to the ideals which supported him and made a man of him over there, and which so much need his support in making men of the applauding citizens over here. For the soldier's greatest importation as he returns from the field of Mars is his self-respect, his self-development, and his self-devotion. It is no insignificant foresight on the part of our government, by all sorts of reconstructive agencies, to fit the handicapped soldier for retaining his self-respect. By surgery every effort is made to counteract the awful disfigurements of bullet and shrapnel and gas, that ugliness and hideousness may not mar his civilian life. In shops and by skilful attendants the wounded man is equipped with some trade which will enable him to preserve his own self-respect by winning his own bread. One could not fail of a very quick and wholesome sympathy with the Canadian trooper who had left an ear and an arm on the field of battle, whose legs in the hospital were horribly mutilated by an exploding bomb, but who, in spite of all, hung like

grim death to his personal self-respect and who, stepping off the ship at Hoboken, declared:

"Well, here I be
Straight from Belleau Wood, and it's understood
That nobody grieves for me.
For I'm damned if I'll be a hero
And I ain't a helpless slob.
After what I've stood, what is left is good,
And all I want is a job."

The man, the soldier, who has fortunately returned without a scratch, has also his possession of the same quality of self-respect. Perhaps the fortunes of war have lifted him to a proud position of leadership. He started a jackie and comes home an ensign or a lieutenant. He started as an ordinary soldier and comes home a captain; or, like one of our New York boys, he left a position as taxicab driver to go to war and came back commanding 1,000 men. The exceptional experience has quickened his sense of self-respect; or, if his fortune has been that of the fulfilling of a common task in an obscure and unheralded situation; or, if he comes back as he went forth—with no superior rank—he has equally with any the glory of his self-respect in having fulfilled his duty and in having done his bit to a turn.

It is of the utmost importance that this spirit of self-respect by every possible expression shall be honored and dignified among us. It stands as Exhibit No. 1 of what real manhood is, and emphasizes an American faith which greatly needs accentuation in our rushing life to-day, that the real estimate of a man is the solid contents of his character, not of his cash box; that it is his personal worth, and not his pecuniary wealth, which gives him his *ad valorem* significance. It is superfluous to add that by every effort the way should be opened to the returning warrior as he doffs his khaki and dons his somewhat well-worn mufti again, forgetting that he was a soldier and remembering that now he is a citizen, to recover those bread-winning occupations of life for which he may have qualification. But the grim fact is beginning to appear that such opportunities are not to be had in sufficient measure, and that the first challenge of many a returning soldier will be to accept what he can find to do, rather than to engage in what he would like to do, which means the meager support and the more stringent economy. Let not the sol-

dier's spirit of self-respect be jarred one jot or one tittle by this humiliating experience. He will accept it in the spirit which has been born in him by his devotion to his country. Let the country itself match his spirit and honor him because of his willingness to accept a humble task if need be, while getting his bearings, rather than to be sitting around like a loafer holding his beggar's cup and waiting for his ears to be greeted by the tinkle of the coin dropt therein by the unwarranted charity of the casual passerby. An editorial in one of our current papers recently commented upon the un wisdom and the unnecessary nature of a man in khaki asking alms, and strongly urged the patriotic duty, if one met such an unusual and unfortunate one, not of relieving one's sense of responsibility by tossing to him a quarter and calling him a poor fellow, but by stopping long enough in the midst of one's hurried life to remember what that soldier had done for his country and then taking time to help him to the knowledge of provisional arrangements which have been made, through which he will be enabled to readjust himself and save his self-respect. For the saving grace of self-respect is the essence of true Americanism. It is our apple of gold in pictures of silver.

The returning soldier is also the subject of a significant self-development. His experience, coupled with his observation, has made him master of most significant distinctions. He knows the difference between autocracy and democracy. The priority of right over might has been revealed to his soul in the flashes and flames of battle. Liberty has been clothed in new attractiveness for him as he has defended her honor with his life, and thus the value of the institutions of his own country have made their appeal to his developing spirit. We are told that this fact will make the soldier a mighty influence in our country's to-morrow; that he will exercise a tremendous influence in directing the affairs of the nation which he has defended. He remembers history and knows the names of those men who, having fought for their country in time of war, have been summoned to be the rep-

resentatives of her interests and the administrators of her affairs in time of peace. Perhaps the soldier does not see as clearly to-day, as he will see in a few years, the historic fact that these outstanding men were chosen to high office in time of peace not because they were soldiers but because they were citizens, their soldier record being a most valuable letter of introduction to their subsequent service. But let us be content with one thing at a time and count the advantage which will come to our nation in having return, in the vigor and strength of young and purposeful lives, millions of men whose ideas of citizenship are no longer indifferent or selfish or dilettante, but are instinct with the spirit of a high seriousness, of a broad interpretation, and of a deep purpose.

It is characteristic of America that ours is a new and unfinished country; that we rest not in our accomplishments; we are hot on the trail of our possibilities. America is a going concern; going ahead, going on. The poet who said, "Man never is, but always to be blest," was expressing American idealism. The artist who, when asked, "Which is your best picture?" replied, "My next one," was an American in spirit, whatever his nationality. The stuff that America is made of is the homespun of a mighty hope. She is no standpatter. A standpatter is like an ocean liner which has lost its propeller and, therefore, the availability of its rudder. America believes in to-morrow and cordially accepts the co-operation of any forward-looking spirit who, believing that her best days are her next days, will push her enterprises and defend her ideals with no personal demands to be satisfied and no personal selfishness to be appeased. This is the spirit of the American soldier. Like the ancient schoolmaster, his slogan is, "For himself nothing; for others all." He will do his full part in establishing the principle in the world that "Humanity is the largest friendship," and that an impassioned vision is the prelude to a strenuous devotion. He will have his part in stamping upon the heart of America the faith which is minted on our coin, "In God We Trust."

HUMAN FAILURES WHO WIN OUT

The Rev. A. E. COOKE, Vancouver, B. C.

When I fall I shall arise; when I sit in darkness, the Lord will be a light unto me.
—Micah 7: 8.

"WHEN I fall I shall arise." That is the shout of the dauntless soul that never admits defeat. It is the cry of the man who never knows when he is beaten. It is the key to the victorious life that knows no failure. It voices the spirit that battles on, in spite of all odds, till failure becomes abiding and brilliant success.

Human failures! We find them everywhere. In school and college, office and store, warehouse and workshop, bank and barn, factory and farmyard, pulpit and parliament, town and country—everywhere, shuffling along the pathways of life, toiling wearily at their tasks without hope and without ambition. Idlers who dawdled away the days that were bursting with golden opportunities. Quitters who threw up the job the day before the big chance came. Stupids who never could think or plan a day ahead. Geniuses who wasted their splendid abilities hunting after will-o'-the-wisps. Cowards who feared to risk their dollar to gain a thousand. Plungers who ventured their all in wild-cat schemes and ended in bankruptcy. Jacks-of-all-trades who were masters of none. Shrewd schemers who over-reached themselves in shady deals. Ne'er-do-wells that drifted aimlessly here and there at the beck and call of evil habit. And leaders who collapsed on the verge of success because of some fatal defect in their character. We know them well. We have met so many of them. We have heard their excuses and listened to their stories, and marvelled that fate could use them so hardly. But in spite of the tales they had to tell, we could plainly see that the secret of failure lay in themselves. Not the nature of the circumstance, but the circumstance of nature has been the trouble with most of these failures. Dr. Johnson, who came to London with only a guinea in his pocket, and often went without his dinner, has truthfully said, "All the complaints which are made of the world are unjust; I never knew a man of merit neglected. It was generally by his own fault that he failed of success."

Yet there's another side to the story of human failures. It is not always a case of sheer laziness, or of incapacity. It is some-

times a case of the square peg in the round hole. Very few people really fall when in the right place. The trouble is there are so many misfits. There are would-be authors writing books who ought to be selling groceries; would-be artists spoiling canvases who should be whitewashing fences; would-be preachers who should be farming, and certain farmers who should be mechanics. There are parents who ruin their children's whole career by trying to put them into professions for which they were never intended. Handel's father tried to force his son to become a lawyer, and thought he could thrash the music out of him. Carlyle's parents intended him for the church, but he refused to enter the pulpit, and became a world-famous author. What a tragedy was that of Thomas Edward, of Aberdeen! He was a born naturalist. He could not be kept at school. He would scour the country for tadpoles, beetles, frogs, crabs, mice, rats, and spiders. He would bring them home, only to receive a sound thrashing at the hands of his parents. His mother tied him to the leg of a table, but he dragged the table to the fire, burned off the rope, and escaped, returning at night with a large collection of living things. Here was a budding genius, a Darwin and Huxley both in one. Yet his stupid parents, and more stupid teacher, forced him to become a shoemaker. No wonder his life nearly became a tragic failure. The square peg will never fit the round hole. "Better be a master chimney-sweep than a tomfool of a lawyer, or doctor, or parson."

And, yet again, we must remember that apparent failure may be real success. The pages of history are all agleam with the records of great and heroic failures. And multitudes of splendid failures have never been known except to God. Content to miss the ordinary prizes of life that they might pursue to the end a great and noble cause, they have died without recognition. Their dust lies sleeping in unknown graves, but their souls go marching on with God forevermore. Moses fled from the palace of Pharaoh and died alone on a desert mountain. Paul lost his head by the sword of the Roman executioner. Savonarola failed and was burned at the stake. Dante failed, and perished in exile far from Florence.

Columbus died a neglected beggar. Milton died in blindness and poverty, having got only £10 for his *Paradise Lost*. Wallace failed to free his beloved Scotland, and was drawn and quartered on the scaffold. Joan of Arc was burned at the stake without an attempt to save her by the king she had crowned. And, greatest, most splendid of all these "failures," Jesus of Nazareth died on the cross amid common criminals. Splendid failures! whose final success is written large on the books of God, whose immortal fame shall never die in the hearts of men. They were content to wait till their seeming failure was recognized by succeeding ages as triumphant success. They endured as seeing the invisible, knowing that time would bring their recompense, and "they never fail who die in a great cause."

To the man of brains and the man of energy, failure is only a stepping-stone to success. He learns what will accomplish his object by finding out what can not do it. Humphry Davy said that most of his discoveries had been suggested to him by his failures. Edison declared "Whenever by theory, analogy, and calculation I have satisfied myself that the result I desire is impossible, I am then sure I am on the verge of a discovery." Charles James Fox, the brilliant orator, used to say that he hoped more from a man who failed, and yet went on in spite of his failure, than from the buoyant career of the successful. Washington lost more battles than he gained, but he triumphed in the end. The British army, like the army of ancient Rome, usually begins a war with defeats, but learns how to win as the fight goes on. Gladstone made many mistakes in his legislation, and resigned from office several times, but always he learned new lessons from his defeats, and came back to win. Sir Harry Quilter, the artist, said, "No picture is worth anything until it has been spoiled three times." Wordsworth's earlier poems were criticized as being next to idiotic. Carlyle's first books were the jokes of critics. Lacordaire failed again and again in preaching. He preached the church empty, but he persevered, and soon he filled the greatest cathedral in Paris. Defeats and victories make up the stories of the greatest men's lives, but they have always realized, with Goldsmith, that "our greatest glory is not in never falling, but in rising every time we fall." Beaten to the

earth, they have struggled up again. They have "come back" and wrested victory from the jaws of defeat. They have cried:

"What is a failure? It's only a spur
To a man who receives it right,
And makes the spirit within him stir
To go in once more and fight.
If you never have failed it's an even guess
You never have won a high success."

How did they do it? What are the secrets by which these human failures have won out to success at last?

I. They have seen that the man who would win out must realize that success or failure is in his own hands.

We are the masters of destiny. To a greater extent than any of us dream, we can mold and shape our own career. That man is never defeated who refuses to accept defeat. He who is too big a fool to know when he is beaten may prove the wisest man in the end. "Misfortune is next door to stupidity," says the Russian proverb, and the man who grumbles and growls about how badly the world has used him is usually exposing his own stupidity, or laziness, or inefficiency. If "genius is an immense capacity for taking pains," then every man has the chance to prove himself a genius. The opportunities seized by the men of genius lie thick about the feet of their fellows. Chief Justice Marshall gazed on the solemn beauty of Virginia's mountains, near the birthplace of Patrick Henry, and he said aloud, "No wonder Patrick Henry was an orator!" But an old farmer remarked, "Young man, those mountains have been there ever since, yet we have never had another Patrick Henry."

Two men have the same chance to do something worth while. Both fail to do it, and that chance is gone. One says, "I have had my chance. I missed it. None will ever come to me again. I am down and out." But the other exclaims, "I failed this time, but I see where I missed, and why I bungled. Next time you can bet I'm going to win." And, his pride aroused, he sets out to make another opportunity.

The fire sweeps through Chicago city, burning down its homes and its business houses. One merchant turns from the ashes of his store and his needy customers, and gives up the struggle, to die a bankrupt. His neighbor hangs up a sign on the ruins of his building, "Everything lost except wife, children, and hope. Business as usual to-morrow morning," and he goes on to fortune. Oh,

yes, the defeated can conquer; the human failure can win out to success. And the first message he needs is this:

"Our hands contain the magic wand;
This life is what we make it."

II. This means that he or she who would turn failure into success must put their will-power into action and keep it there in constant control.

The secrets of success or of failure are no dark and hidden mysteries. They are self-evident facts. Plain and palpable causes lead to plain and palpable results. Men fail and women fail because they are not enough in earnest to succeed. Their will is not braced like iron. Their face is not set like a flint. Their determination does not stick. They are like Micawber; they hang around waiting for something to turn up. But the man who succeeds is like Philip Sidney, who cried, "I will find a way or make one." He grasps his failures, throws them on the anvil of his first purpose, and, with the hammer of his will, pounds them into solid steps in the ladder of fortune. Tolstoy was not a diligent student in his youth. His career at the University of Kazan was a failure. He tried one thing after another, only to drop them all. He started with mathematics, to drop them for medicine. He dropped medicine for law; dropped law for Oriental language, and, after all, left university without a degree. But afterward his will was aroused. He determined to turn his failure into success. He started on his quest for "the meaning of life," and he devoted himself to that quest with an intensity that nearly wrecked him body and mind. But he reached success. Disraeli's first speech was a failure, ending amid the mocking shouts of the members of parliament. But he shouted back, "You will hear me yet!" and the day came when no building in England was big enough to hold the crowds that flocked to hear him. Bulwer Lytton's first novel was a failure. So was everything else he tried to do for a long time. Yet he fought on with determined will, he continued writing, and to-day his books are on every shelf. In the boyhood days of General Grant his mother called him "Useless Grant." But in the terrible days of the Civil War, President Lincoln said of him, "The great thing about Grant is his cool persistency of purpose. He is not easily excited, and he has got the grip of a bull-dog. When he

once gets his teeth in, nothing can shake him off." The useless lad had found his will, and it drove thousands of men through fire and blood to ultimate victory.

Young man! cultivate your will. When you find a thing worth doing, make up your mind to put it through, and go to it, till the job is completed. Young woman! when you start anything, see that you finish it. First be sure you ought to do it. Make sure it is right; then let no opposition, no failure, no persecution turn you from it until you have done the thing you set out to do. A first purpose and resolute will can achieve success in almost anything. "I won't die!" said Douglas Jerrold, when the doctors said he must, and he didn't! In your hours of discouragement and doubt remember the ringing words of William Henley:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be,
For my unconquerable soul."

It matters not how straight the gate,
How dark with punishment the scroll;
I am the master of my fate—
I am the captain of my soul."

III. But will is not all that is needed to turn failure into success. There must be work—tireless, resolute, persistent work.

Perhaps the greatest of all the causes of failure is laziness. The world to-day has room in it for everything except a lazy man. Idleness eats the heart out of men as rust eats iron. It kills all chance of success as dry-rot kills the tree. It poisons the soul as the stagnant pool is poisoned by scum and rotteness. Study the lives of the mighty men who trampled failures under their feet and climbed to the heights of eternal success, and see how they toiled. A writer in London went into the British Museum to study the manuscripts of the greatest authors, and they all seemed to shout the same message: "Toil! Toil! Toil!" Scott's maxim was "Never be doing nothing!" and he carried it out for years and years, writing the "Waverley Novels" at the rate of twelve volumes a year. Virgil worked eleven years at one poem, *The Aeneid*. Adam Smith spent ten on his *Wealth of Nations*. Lord Campbell, when a youth, refused to spend the week-end in the country, saying, "If I am to succeed in my profession, I must be in my office when others are in the theater; I must study when others are asleep,

and I must remain in the town while others are in the country." Gladstone was a prodigious worker for eighty years. Huxley failed to pass a medical examination on which he thought his future depended. "Never mind!" said he to himself, "What is the next thing to be done?" And he toiled on till he reached the professor's chair. Perhaps the greatest of all the human failures that won immortal renown in the end was Abraham Lincoln. Schooled in hardship, trial, and suffering, he battled his way to the summit of fame, working like a giant every day of his life. Look at the lank and awkward youth felling trees on his little claim, building his cabin without floor or windows, teaching himself grammar and law by the light of the fire. In his thirst for knowledge he walks forty-four miles to borrow a copy of *Blackstone's Commentaries*, and studies over a hundred pages while returning. Without schooling, or teacher, or ordinary chances, he works his way up. He was met by reverses and failures that would have daunted a thousand. Instead of getting promotion he went into the Black Hawk War a captain, and came out a private. He rode to the hostile frontier on horseback, and came back on foot. His store "winked out." His surveyor's compass and chain, with which he was earning a scanty living, were sold for debt. He was defeated in his first campaign for the legislature; defeated in his first attempt to be nominated for Congress; defeated in his application to be appointed a Land Commissioner; defeated for the Senate in Illinois in 1854. What a series of failures! Yet he toiled on, he would not accept defeat. He turned it into victory, and finally reached the President's chair. What a stinging rebuke is such a career to the faint-hearted youth who idles away his opportunities, whining because he hasn't a chance!

The other day Caleb C. Dula, who started life as a "stripper," pulling leaves from the stalks in a tobacco factory, and is now the president of a corporation worth sixty-five millions, declared, "The man who would achieve business success should make his first commandment this: Thou shalt love thy job!" Young man! Laziness never climbed a hill, nor wrote a book, nor drove a nail, nor darned a sock, nor washed a dish, nor earned a dollar. If you want to be anything but a failure, get hold of a congenial job, love it, marry it, live with it,

die with it if needs be. Better die on the job than live in the workhouse. Better wear out than rust out. Lincoln died on the job. So did Livingstone. So did Wesley. So did Kitchener. So did Edith Cavell and Joan of Arc. And so did Jesus! But the world shall never let their memory die. They live for ever in the hearts of humanity.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companion slept,
Were toiling upward in the night."

IV. Need I stay to speak of the need of patience if failure is to be changed to success?

Progress of the best type is not often swift. Revolution is not reformation. Great results are slow of achievement, and to know how to wait is one great secret of success. "Genius is patience," said Sir Humphry Davy. "What I am I have made myself." "What is the quality most needed in a Prime Minister?" said one of a group about William Pitt. And one answered "knowledge," and another said "eloquence," and a third said "toil." "No!" said Pitt, "It is patience." Napoleon was patient; he waited seven years in obscurity for promotion, and kept on studying, altho he knew he was thoroughly prepared. Garrison endured the bitterest persecution and calumny for years, yet he toiled on for the slaves. Grant was patient; "once he got his teeth in he never let go." Joffre was patient; he let the Germans drive across France till almost at Paris. He awaited the critical moment, and flung them back in defeat at the Marne. A famous London editor reviewed the first of Browning's poems, and wrote across the book these stinging words, "Froth, foam, nonsense, trash, balderdash!" And for twenty years the poet waited, while the world believed the lie. But the day came when his patience was rewarded, and the world acclaimed him one of the greatest of England's poets. Patience wins.

V. But more important than any of these; greater than industry, mightier than will-power, more enduring than patience in its influence on final success, is the power of character.

Without character all else is abysmal failure. A man may gain all wealth, lay hold of all power reach any position, and possess world-wide influence, but if he have not character, he is nothing. He is worse than noth-

ing; he becomes a curse and a scourge to humanity. Napoleon proved the scourge of Europe. He filled it with graves and fell from the height of his great ambition to death in exile. He was a "splendid failure." Why? Because, as was said of him in his last days, "No great principle stood by him." It was said of Lord Francis Bacon that he was "the greatest, the wisest, and the meanest of mankind," because he had degraded himself in taking bribes. Daniel Webster's intellect was declared to be "the greatest emanation from the Almighty mind now embodied." But Webster died a broken failure. Why? Because he turned aside from the path of noble character. Charles Townshend, in the latter half of the eighteenth century, held nearly every post in the British cabinet. He was the rival of Pitt. Hume called him "the cleverest fellow in England." Macaulay styled him "the most versatile of mankind." Burke said, "Never in this or any other country did there arise a man of more pointed or polished wit and more refined, exquisite and penetrating judgment," But his very name is forgotten. His success was a bubble. Why? Because of his lack of principle. His career had no foundation in character. Lacking in common truth, common sincerity, and steadiness, all his talents counted for nothing, and his fame is not even a distant echo. Contrast with these such immortal names as Gladstone, and Bright, and Lincoln, and Luther, and Cromwell, and Washington—men whose deeds were rooted in character, who stood for the right at all times, and at all costs.

The aristocracy of England is an aristocracy of blood. The aristocracy of America is an aristocracy of wealth. The aristocracy of brains is nobler than either, but the aristocracy of character is nobler far than all the others put together. Character tells. The advice which Burns' father gave him was noble counsel:

"He bade me act a manly part, tho I had
ne'er a farthing,
For without an honest, manly heart, no
man was worth regarding."

If only Burns had followed more closely his father's advice, how much greater and brighter his genius would have been.

Men, hear me! No success you can ever attain, no popularity, no wealth, no position, no power, can ever be anything but utter failure unless it be founded in noble char-

acter. All is moonshine compared with the culture of the heart. Character is gold—gold laid up in the bank of heaven to immortal use.

VI. But, finally, and chiefest of all, the one mighty, unfailing power that can rebuild the broken failure in strength and beauty forevermore is the grace of God in Jesus Christ.

This is the mighty truth that Jeremiah saw, centuries since, in the potter's house. "And when the vessel that he made of the clay was marred in the hands of the potter, he made it again another vessel." This is the glory that Micah saw when he cried, "When I fall I shall arise; when I sit in darkness the Lord will be a light unto me." Human vessels, marred and broken; the world is full of them. Darkened souls, sitting in despair; they are all about us. Human failures! I tell you, my hearers, there is only one failure, but it is tragic as death, deep as hell, long as eternity. It is the failure of him who turns from God and the higher life. There is no tragedy like unto this, that a man should cut himself loose from God and go drifting out to eternal loss. "What shall it profit a man if he gain the whole world and lose his own soul?" The saddest hour in the history of our race is when an immortal soul fails to respond to the voice of God.

There is a divine ideal possible for every man. Horace Bushnell was right when he asserted that every man's life was a plan of God. But it is also possible, and literally true, that a man can shatter the plan and fail to realize the divine ideal.

Thackeray said that every time he thought of Dean Swift it made him think of a falling empire. Hartley Coleridge inherited much of the strange genius of his father. At the age of three he was called "the philosopher." At twelve he was an accomplished Greek scholar, and at twenty a fellow at Oriel College. But his genius sank in eternal night through dissipation. A tragic failure, he died at the age of forty-seven. Think of the dismal failure of Byron's life, who leaped in one night to highest fame, who

"Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank
draughts
That common millions might have quenched
—then died
Of thirst, because there was no more to
drink."

Ah, there is no failure so deep and dark as that which sin brings into the life! "From Homer down to William T. Stead, the pure in heart have always seen this," and no man can win out who does not see it. Sin blasts, kills, and damns with eternal failure. And yet! And yet! Listen, oh, man of the broken career! The marred vessel can be molded again in beauty and grace. The broken life can be transfigured into strength and power. The tragedy can be turned to song, and the darkened pathway flooded with glory. "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." It is the voice of God—the god who "redeemeth thy life from destruction." It is the voice that reached the soul of John Bunyan, the dissolute tinker, and John Newton, the blaspheming infidel, and Jerry McAuley, the Bowery criminal, and turned their blighted, broken lives into triumphant victories of redeeming power. It is the voice that called Moody, the boot-store clerk, and Rodney

Smith, the gypsy lad, and John Ruskin, the apostle of art, and Henry Drummond, the cultured professor, and sent them forth to be flaming evangelists of the kingdom of heaven. It is the same voice and the same God that is calling you, here and now. Men! I care not who you are, or what you are, cultured or ignorant, moral or immoral, high or low, rich or poor. God can redeem your life from failure, and make it an everlasting success. He wants to give you the best of both worlds, to make for each of you "Life, death, and the great forever, one grand, sweet song"—a triumph-song of eternal redemption.

Will you let him do it? Will you cry "Lord Jesus, here I am, sin and failure, and everything else. Take me and make me all that thou seest I ought to be. I give thee control, now and forever!" Will you do it now, and believe he answers, and then go out to live with him in the power and glory of the life redeemed? God grant it, for Jesus' sake!

THE CHILDREN'S SERVICE

THE LITTLE BLIND GIRL

EVERYBODY was very happy at the great hospital. The little blind girl, Ellen, whom they all loved, was going home cured. For the first time in her life she would be able to see her brothers and sisters who had played with her so often. She would be able to see her mother, who had taken care of her so tenderly during her years of darkness.

"Only one more night!" Ellen said joyfully to the nurse. "How can I sleep at all!"

But the good nurse sang softly to the little girl until, without in the least meaning to do so, she slipped quietly off to dreamland. And the next thing that she heard was her father's voice saying: "Come, little daughter, it is time to wake up. We are going to start very early so that the light will not hurt your eyes. The carriage will be ready for us as soon as you have eaten your breakfast."

Ellen was six years old, and in all her life she had never seen the green grass, or the trees, or the shining river, whose ripples had sung her to sleep every night of her childhood. She knew the fragrance of the pines and the violets, and even of the swift-

flowing water, but what all these things looked like she could not in the least imagine. And now she was so glad that she could really see that she forgot all about her months of blindness; she forgot all about the pain of the last few days; indeed, in her eagerness to go, she almost forgot to thank the good nurses and doctors who had given her her sight and whom she really was very sorry to leave.

Soon they were in the carriage, rolling rapidly away from the city along a pleasant country road. Not until then had Ellen dared to look at the strange world about her. It was so early that only the birds were awake. They were singing and calling from the bushes by the roadside. Here and there were long stretches of green grass. Ellen did not know it was grass, but it was good to look at just the same.

"Now we must put on the shade," her father said gently. "We must keep your eyes fresh and bright to see mother and the baby. When we come to the house, you shall take it off again."

At last, after what seemed to Ellen a long, long time, the carriage stopt, and the dark shade was lifted from the eager

face. Suppose, when you go home to-day, you shut your eyes for a minute and try to fancy what it would be like never to see again! And then, when you open them once more, you will understand a little of what Ellen felt when her father took her in his arms and held her high so that she might look about her.

There was the garden where she had played ever since she was a baby, and it was filled with lovely flowers of all colors of the rainbow. Every little pebble in the path glistened and shone in the morning light. Beyond was the river, running swiftly beneath the willows that dipt their trailing branches in the cool water. There was her favorite seat in the apple-tree—and oh! what was that wonderful thing that was moving over there in the garden? "Oh, papa dear," she cried, "is it the cow?" The cow! My, how papa laughed and tried to whistle, and had to give it up because he couldn't laugh and whistle at the same time—for it was her own little dog that came tumbling over the garden fence, barking with joy because Ellen had come safely home again!

And then the house-door flew open and a flock of boys and girls ran down the path to welcome home their little sister whom they had missed so sadly. But papa was already striding up the steps. He could not wait for Ellen to make out which was Tom, and which was Robert, and whether it was Rose or Elizabeth whose hair was like the

sunshine. For there, in the hall, was an eager figure with arms outstretched, and little Ellen, forgetting everything else in the world, looked up, and for the first time saw—her mother's face.

PRAYER

Our heavenly Father, we thank Thee that we can see all the beautiful things which Thou hast made. Every morning we open our eyes to look out upon a new world in which we shall find delight. All day we see so many things that bring us happiness—our friends, our books, our pictures, and our games. And last of all, when we drop off to sleep at night we carry with us into the land of dreams that best gift, the vision of our mother's face.

Wherever we look, Thy goodness shines forth to meet our eyes. And even in the hard places, the disagreeable tasks, the disappointments, Thy hand is still guiding us. Through difficulty and temptation we shall be made strong. We thank Thee, our Father, for all the hard things which help us to be braver, and kinder, and more worthy of Thy love. So wilt Thou make us pure in heart, that we may see Thy face, O God.

We would teach others about Thee. Whether as little Christians or as big Christians, may we help Thee in bringing to all men everywhere the light of the knowledge of Thy glory as it is revealed to us in the face of our Master, Jesus Christ, Amen.

SIDE LIGHTS ON THEMES AND TEXTS

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

The Contradictions in Self-Sacrifice

Skin for skin, yea, all that a man hath will he give for his life.—Job, 2:4.

Whoever would save his life shall lose it.—Matt. 16:25.

"AMONG the many apparently beautiful things which turn, through mistaken use, to utter evil, I am not sure but that the thoughtlessly meek and self-sacrificing spirit of good men must be named as one of the fatalest. They have so often been taught that there is virtue in mere suffering, as such, that they accept pain and defeat as if these were their appointed portion. . . . Self-sacrifice, which is sought after, and triumphed in, is usually foolish, and calamitous in its issue. The constant duty of every man to his fellows is to ascertain his own

powers and special gifts, and to strengthen them for the help of others."—RUSKIN, *The Ethics of the Dust*.

"A real piece of neighborly love consists in unconsciously becoming his mirror. We know ourselves only when we know others. Light is revealed in its power only where it is refracted. Hence a knowledge of man is the first science. It destroys one thing—personal vanity."—TRAUB, *God and the World*.

"The value of the death of Christ consisted in the surrender of self-will. In the fortieth psalm, the value of every other kind of sacrifice being first denied, the words follow: Then said I, Lo, I come to do thy will, O God. The profound idea contained, therefore, in the death of Christ, is the duty of self-surrender. But in us that surrender scarcely deserves the name; even to use the word self-sacrifice covers us with a

kind of shame."—FREDERICK ROBERTSON, *The Sacrifice of Christ*.

"Tell me then, can any one love another that first hates himself? Is it likely any one should agree with a friend that is first fallen out with his own judgment? Or is it probable he should be any way pleasing to another, who is a perpetual plague and trouble to himself? This is such a paradox that none can be so mad as to maintain."—ERASMUS, *The Praise of Folly*.

"There is a text, or else a saying, Somewhere, I don't remember where That if you gained the whole wide world, But lost yourself, your gain were but A garland on a cloven skull, That is the text—or something like it And that remark is sober truth . . ."

Peer—One question—just one: What is it, at bottom, this being oneself?

The Button-molder—To be oneself is: to slay oneself."—IBSEN, *Peer Gynt*.

The Sure Mark of a Child of God

As many as are led by the Spirit of God, these are the sons of God.—Rom. 8:14.

"If we give up the immediate presence of infinite being in the soul, the life of the spirit must inevitably and immediately lose in depth and spontaneity. . . . Religion gains power only where man is conscious of his weakness and seeks help from higher powers."—EUCKEN, *The Life of the Spirit*.

"The universal bond of human sympathy, which religion only in its ripeness honors, draws its strength, its sustenance amidst all adverse appearances, its confidence in the unapparent possibilities of human nature from this truth alone, the universal sonship of our race to its Father, God."—J. M. WHITON, *The Life of God in the Life of His World*.

"I shall arrive! what time, what circuit first, I ask not; but unless God send his hail Or blinding fireballs, sleet or stifling snow, In some time, his good time, I shall arrive: He guides me and the bird. In his good time!"—BROWNING's *Paracelsus*.

"You are not one whit more thought of or loved by the great Maker and Master than any poor little red, black, or blue savage, running wild in the pestilent woods, or naked on the hot sands of the earth. . . ."—RUSKIN, *Sesame and Lilies*.

"According to the Lord's Prayer, the gospel means sonship of God, extended over the whole of life, a spiritual contact with God's will and kingdom, and a joyous certitude concerning the possession of eternal riches and security against evil."—HARNACK, *The Essence of Christianity*.

The Paradox of the Beatitude

Behold, we call them blessed that endured.—James 5:11.

"It is practical atheism to insist that the good is the aggregate of enjoyment from all sources, measured only by quantity, with no reference to the truth and law of God. In fact if a man try to measure the good by the quantity of enjoyment, he may find himself incapable of enjoyment in the service of God; and the religious life, with its humble trust in God, its self-renouncing and self-sacrificing love, may seem only gloomy and repulsive to him."—SAMUEL HARRIS, *The Philosophical Basis of Theism*.

"It is better to be a human being dissatisfied than to be a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied."—J. S. MILL, *Utilitarianism*.

"What? I was first the most wretched of men, and then the most unhappy. I have spent sixty years on my knees, I have suffered all that a man can suffer, I have grown old without ever having been young; I have lived without family, parents, friends, children, or wife; I have left some of my blood on every stone, on every bramble, on every wall; I have been gentle, tho men were harsh to me, and good, tho they were wicked. I have become an honest man again, in spite of everything; I have repented of the evil I did, and pardoned the evil done me, and at the moment when I am rewarded, when all is finished, when I touched my object, when I have what I wish,—all this is to fade away. . . . I happy! Have I the right to be happy? I am out of life, sir."—Jean Valjean, in Hugo's *Les Misérables*.

"The heart is an insatiable glutton, as we all know. Some go through torments and troubles in order to satisfy themselves, and all without success; others foresee the inevitable result, and, by a timely resignation, save themselves a barren and fruitless effort. Since we can not be happy, why give ourselves so much trouble? . . . No—the simplest course is to submit one's self wholly and altogether to God. Everything else, as saith the preacher, is but vanity and vexation of spirit."—AMIEL's *Journal*.

"For there is a joy which is not given to the ungodly, but to those who love thee for thine own sake, whose joy thou thyself art. And this is the happy life, to rejoice to thee, of thee, for thee; this is it, and there is no other. For they who think there is another, pursue some other and not the true joy."—AUGUSTINE's *Confessions*.

Finding a Way to the Throne of God

Oh that I knew where I might find him! That I might come even to his seat.—Job, 23:3.

"Nothing makes one more conscious of poverty and shallowness of character than the difficulty in praying or attending to prayer."—*Life and Letters of Benjamin Jowett.*

"No matter how complex and transcendently vast the Reality must be, the Christian conception of God is humanly simple. It appeals to the unlettered and ignorant; it appeals to 'babes.' That is the way with the greatest things."—SIR OLIVER LODGE, *Raymond.*

"Discharge the duty of prayer: for prayer restraineth from the filthy and the blameworthy. And the gravest duty is the remembrance of God; and God knoweth what ye do."—*The Koran, Sura XXIX.*

"For so the whole round earth is every way Bound by gold chains about the feet of God."—TENNYSON, *Morte d'Arthur.*

"The parish priest, of austerity,
Climbed up in the high church steeple,
To be nearer God, so that he might
Hand his word down to the people.

"And in sermon script he daily wrote
What he thought was sent from heaven;
And he dropt it down on people's heads
Two times one day in seven.

"In his age God said, 'Come down and die;'
And he cried out from the steeple,
'Where art thou, Lord,' and the Lord replied,
'Down here among my people.'"

The Christ Who May Not Be Put Off

What then shall I do unto him whom ye call the King of the Jews?—Mark 15:12.

"Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the Church, it has preserved, in the character and example of its Founder, an enduring principle of regeneration."—LECKY, *History of Morality.*

"I know not what can be added to heighten the wonder, reverence, and love which are due to Jesus."—W. E. CHANNING.

"Through him religion has become the breathing of the soul in the glorious liberty of the children of God, the perfectly free surrender to the ground of our being and the source of our life, the certainty of our eternal worth and our eternal destiny, the life and impulse of an active and joyous love, the sure guarantee of our eternal perfection."—ARNOLD MEYER, *What Jesus Is to Us To-day.*

"Look on our divinest Symbol: on Jesus of Nazareth and his life and his biography, and what followed therefrom. Higher has the human thought not yet reached; this is Christianity and Christendom, a symbol of quite perennial, infinite character, whose significance will ever demand to be anew

inquired into and anew made manifest."—CARLYLE, *Sartor Resartus.*

"If Jesus Christ be man
(And only a man), I say
That of all mankind I will cleave to him,
And to him I will cleave away.

"If Jesus Christ be God,
(And the only God), I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."
—RICHARD WATSON GILDER.

The Royal Road

Perfect through sufferings—Heb. 2:10.

"The actual conditions of our life being what they are and the capacity for suffering so large a principle in things, and the only principle always safe a sympathy with the pain one actually sees, it follows that the constituent practical difference between men will be their capacity for a trained insight into these conditions, their capacity for sympathy; and the future with those who have most of it."—PATER, *Marius the Epicurean.*

"Who ne'er with weeping ate his bread,
Who never through the nights' long hours
Sat, sorrowful, upon his bed,
He knows ye not, ye Heavenly Powers!"
—GOETHE, *Wilhelm Meister.*

"Every one who has had a struggle to sustain in his life, and has been defeated by life, and now feels cruelly imprisoned amidst its squalor, is more of a philosopher than Schopenhauer himself; for abstract thought can never be cast into such a correct and vivid plastic form as that in which is expressed the thought born directly out of suffering."—MAXIM GORKI, *Childhood.*

"The man willing to die becomes the master of the world. This is an overture of universal emancipation; it excludes no one. The beginning of liberty is the discovery of the beautiful and the infinite succor of death. There can be no freedom among men who are afraid to die."—FERGUSON, *The Religion of Democracy.*

"Tears of Humanity! Tears of Humanity!
Flowing at sunset and flowing at morn,
Flowing unknown to us, flowing unseen to us,
Tears inexhaustible, numberless, piteous,
Flowing as flow through the course of eternity
Streams of dense autumn at midnight forlorn."

—TUTCHEV, *Poems.*

The Secretary of God

We are persuaded that we have a good conscience, desiring to live honorably in all things.—Heb. 13:18.

"Were it the meanest under-service, if God, by his secretary Conscience, enjoin it,

it were sad for me if I should draw back."
—MILTON, *Reason of Church Government*.

"I here mean by conscience or religion that full persuasion, whereby we are assured that our belief and practise, as far as we are able to apprehend and probably make appear, is according to the will of God and his Holy Spirit within us, which we ought to follow much rather than any law of man, as not only his word everywhere bids us, but the very dictate of reason tells us."—MILTON, *A Treatise of Civil Power*.

"Every just one is illustrious enough, every man's conscience being a sufficient trumpet to him. *Gloria nostra est testimonium conscientiae nostrae* (Our glory is the witness of our conscience)."—MONTAIGNE, *Of Glory*.

"Cromwell learned by bitter experience that God himself can not raise a people above its own level, and that, even tho you stir a nation to sacrifice all its appetites to its conscience, the result will still depend wholly on what sort of conscience the nation has got."—SHAW, *The Revolutionist's Handbook*.

"What good is honor or conscience? You can't put such things on your feet when the snow is on the ground. Honor and conscience are only for the rich."—GOREKI, *A Night's Lodging*.

The Marks of Jesus

I bear branded on my body the marks of Jesus.—Gal. 6:17.

"Every man, who truly wants to serve the truth, is, *eo ipso*, a martyr. God be thanked that the entire mob got after me. . . . I had almost forgotten that to be a Christian is to be a despised thing in the world, as it should be, as with my Lord and Master, whom they bespat."—SÖREN KIERKEGAARD.

"I shall seek the least one and I shall treat him as tho he were the Savior; Jesus,

the Savior, needy and in mortal want. I desire to do nothing else in the world. I want to kiss the wounds of the Savior, the prints of the nails. I want to wash his wounds and soothe his pain as far as possible. And any man's wounds shall be to me the wounds of Jesus."—HAUPTMANN, *The Fool in Christ, Emmanuel Quint*.

"There is in every man a Christ seed from which the real spiritual man is to grow."—J. A. HILL, *Man is a Spirit*.

"We need to-day a magnificently reckless Church, who will not be afraid of her reputation, even tho it may bring her to the cross. He bore the sins of men in his own body on the tree; so it has been said of Christ. The Church must bear the sins of men in her own body, by the side of the cross. Let her dare to give and lose her life, for thus only, according to her Lord and Master, can she save her life by losing it."—C. S. MACFARLAND, in *The Church, The People, and The Age*, by SCOTT AND GILMORE.

Christ: " . . . With my pangs
I will confront your sins; and since those
sins
Have sunken to all Nature's heart from
yours,
The tears of my clean soul shall follow
them
And set a holy passion to work clear
Absolute consecration. In my brow
Of kingly whiteness, shall be crowned anew
Your disrowned human nature. Look on
me!
As I shall be uplifted on a cross
In darkness of eclipse and anguish dread,
So shall I lift up in my pierced hands,
Not into dark, but light—not unto death,
But life,—beyond the reach of guilt and
grief
The whole creation. Henceforth in my
name
Take courage, O thou woman,—man, take
hope!"—E. B. BROWNING, *A Drama
of Exile*.

ILLUSTRATIONS

Freedom in Service

The old order has gone. May I tell this little story: Several years ago a girl in a hotel in the Alps was looking through a glass at the distant mountains. She at once dropt the glass and screamed. A friend in the room picked up the glass and looked, and many miles away on the mountain through the glass he saw a tragedy. There were four men crossing the Alps; they had come to a narrow place in the road; they were tied together as they always are there. One man had slipt and fallen, hanging over the edge; the second man was down on a narrow ledge; the third man was on his

feet, and the fourth man was on his feet with the rope fastened around a rock. There in that glass he was watching, and then as he looked, he was horrified to see that the rope between the fourth man and the third man gave way, and these three men went over the edge, down to their death. He gave the alarm, and by and by they found the bodies and brought them back. This man who had escaped found that everybody avoided him; he would walk along the street, and people would cross to the other side. At last he asked, "What is the matter? Why does everybody avoid me after my terrible experience?" He insisted

that he should know, and they said, "Well since you insist on knowing—that rope was cut." And that man who had escaped was an outcast forever.

Oh, men; oh, women, here we are in this world on the very edge of eternity, bound together for a little while. Some of us are on our feet, as we trust. Is our brother down there? Shall you and I say, "It is nothing to me?" Men and women, I would rather go to hell with other people than go to heaven alone. The man that is willing to go to heaven alone is buried in hell. We are bound in the bondage of our brother. We can be free only in the freedom of all. In that spirit, let us go forth to live and to serve.—S. Z. BATTEN—*Social Welfare*.

The Habit of Doing Right

There is virtue in acquiring the habit of doing the right thing for no other reason than it is the right thing. A curious story runs to the effect that a man asked God to reveal to him the hour of his death. He heard the words, "After six," and immediately concluded that he was to be summoned "after six" the next morning. The night was spent in the most solemn preparation. But "after six" he was still alive. His next conclusion pointed to "six" days, during which time he observed studiously fixed hours of devotion. Six days went by, and he still lived. Then he was sure the revelation meant six weeks, during which time he maintained the habits of devotion formed during the six days of his imagined probation. But the six weeks were accomplished, and death still delayed. And now the man was sure that the oracle meant six months. During this period he still observed with the utmost regularity the round of devotion he had fixt for himself when he thought death imminent, and before the end of his self-imposed term he had not only acquired a devout habit, but a relish for devotion.

Going to church, daily prayer, the daily reading of the Bible as a veritable word from God—these are things concerning the value of which there is no dispute. Get the habit of doing them, and even when they have become only a habit, they serve as a restraint from sin. But seek earnestly to prevent the habit from becoming "only a habit" by remembering them as actual ap-

proaches to the presence and the majesty of God.—*New York Christian Advocate*.

Simple Kindness

I once lived by the side of a very excellent man who, nevertheless, had his infirmities—which, of course, surprized me, and I recollect an occasion on which he became angry, and manifested his displeasure in a very striking manner. I, wanting a place to hang up a dipper in my yard, drove a nail into the fence between him and me, which went through on the other side. One day I heard a racket in my yard, and looking to see what was the occasion of it, I found my dipper ringing over the pavement. This man had got a hammer, and hit the nail a rap, and sent the nail, dipper and everything else flying. My first feeling was to fire the dipper over at him and give him as good as he sent, but my second thought was, "Well, that man is made so, I suppose; he is a passionate man by nature; he was taken by surprise; he is a very good fellow, a kind neighbor, and I won't say anything about it." I was going to be satisfied so; but then I said, "I guess I had better say something to him," and I stepped in and said, "I ask your pardon, sir. It was thoughtless, my driving that nail through the fence, and I am glad you reminded me of it." He shook hands with me, and said, "Well, well, let us not say anything more about that." The result showed the wisdom of treating the matter in a spirit of simple kindness. It was evidently the course of conduct which was best for him.—HENRY WARD BEECHER.

Man's Increasing Dominion

In the catalog of the aeronautical exposition held in Madison Square Garden, New York, in March, the editor writing on "The Future of Aviation" says:

"A fourth dimension has been added to man's spheres of travel and transportation. To water, rail and highway has been added the air, limitless and everywhere, the greatest of the four.

"Aerial travel and aerial transportation are now established facts. Each day the newspapers present new evidence of this: thirty, forty and fifty passengers carried in flights over London, Paris and in this country, regular daily services in operation be-

tween London and Paris, American manufacturers asked to bid on a fleet of passenger planes with a capacity of forty people to be placed, in regular service here next summer, preliminary surveys under way for an aerial passenger and mail service between Cairo, Egypt, and Australia, a British dirigible with thirty aboard remaining aloft continuously for one hundred hours, which, at only fifty miles an hour, is more than equivalent to a double trans-Atlantic crossing without landing on terra firma, and so on until one is vividly impressed with the potential future of aviation.

"Significant as is the present status of man's conquest of the air, the possibilities of the future, even the immediate future, are of transcending import. We have just learned of the invention of a Frenchman, which makes it possible to maintain the maximum power of a motor irrespective of altitude. This is claimed to mean speed of 300 miles an hour at the higher altitudes attainable by aeroplanes; in other words, the trans-Atlantic crossing in ten hours. Also in the realm of the lighter-than-air machine the development in this country of an inert, non-inflammable gas, having 92 per cent. the lifting power of hydrogen, helium. Thus are the prospects of the dirigible materially brightened, especially in view of the recent announcement of the British Admiralty that one of its aircraft of this type had a record of over 63,000 miles of aerial travel."

Loyalty of the Negro

"I catch a vision of an old Southern home with its lofty pillars, and its white pigeons fluttering down through the golden air. I see women with strained and anxious faces, and children alert, yet helpless. I see night come down with its dangers and apprehensions, and in a big and homely room I feel on my tired head the touch of loving hands, now worn and wrinkled, but fairer to me yet than the hands of mortal woman, and stronger yet to lead me than the hands of mortal man, as they lay a mother's blessing there, while at her knees, the truest altar I yet have found. I thank God that she is safe in her sanctuary, because her slaves, sentinel in the silent cabin, or on guard at her chamber door, put a black man's loyalty between her and danger. I catch another vision. The crisis of battle, a soldier struck, staggering, fallen. I see a slave struggling

through the smoke, winding his black arms about the fallen form, reckless of lurking death, bending his trusty face to catch the words that tremble on the stricken lips, so wrestling meantime with agony that he would lay down his life in his master's stead. I see him by the weary bedside, ministering with uncomplaining patience, praying with all his humble heart that God will lift his master up, until death comes in mercy and in honor to still the soldier's agony and seal the soldier's life. I see him by the open grave, mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him when the mound is heaped and the great drama of his life is closed turn away and, with downcast eyes and uncertain step, start out into new and strange fields, faltering, struggling, but moving on, until his shambling figure is lost in the light of a better and a brighter day; and from the grave comes a voice saying, 'Follow him; put your arms about him in his need, even as he put his about me. Be his friend as he was mine.' And out into this new world, strange to me as to him, dazzling, bewildering both, I follow, and may God forget my people when they forget these."—HENRY W. GRADY, in *The New South*.

Nature's Sensitiveness

We have only to walk in a garden to feel the beating heart of nature everywhere. The sensitiveness of matter—what a wonderful thing it is! We can shut our ears and eyes and hearts to it, as we can shut them to an enemy, but it is deep, and real, and true if we come to nature as a friend. We touch the leaves of what we call the sensitive plant and they shrink in response as if something had hurt them; but all nature is sensitive like that. A poet has asked if a flower feels the glory of the sun, if the corn bends joyfully before the wind, if a tree feels a pang as it falls, and science can not deny the poet's fancy. We are bound to feel that something very much like this is true, and that nothing we know is utterly dead beyond all sense.

Every plant in a garden is sensitive, every plant responds in some way to our touch. It was Professor Darwin, great bearer of an immortal name, who told the British Association in 1908 that not only sensitiveness, but consciousness, ranges throughout the whole of the plant and animal kingdoms.

Notes on Recent Books



A HISTORY OF THE CHRISTIAN CHURCH¹

PROFESSOR HENRY B. WASHBURN, D.D., Cambridge, Mass.

I WANT most sincerely to commend Professor Walker's history of the Christian Church. It is a valuable book both for the beginner who is ignorant of the subject and for the advanced student who wants at his elbow a volume within which are all the salient episodes. Together with Professor J. Cullen Ayer's *Source Book for Ancient Church History* and Gee and Hardy's *Documents Illustrative of English Church History*, and with other source books written and to be written, this volume will be an exceedingly useful guide. It is a worthy successor to Professor Fisher's *History of the Christian Church*, which, for so many years, has occupied the field almost alone.

But the book is more than a convenience—it is soundly helpful. I suppose that such an assertion is equivalent to the expression of my general agreement with its points of view. Its treatment of disputable fields is sympathetic and broadminded. The spirit which pervades Professor Walker's treatment of the development of the doctrine of the Trinity is that of one who sees in those years of turbulent controversy an earnest attempt to account for Christian experience, and to explain the mystery of the historic Jesus.

"Not a great speculative theologian, Athanasius was a great character . . . To him, the question at issue was one of salvation, and that he made men feel it to be so was the main source of his power."

Therein lies the solution of the controversy. Athanasius was more richly religious than his opponents. Hence his final victory.

Again, I like Professor Walker's point of view in regard to the papacy. He looks upon it as a marvelous institution which, with all its mistakes, did an incalculable amount of good. For certain periods and for certain peoples it was indispensable. This is not a common point of view. It is not sufficiently partisan for the average historian, nor for the man who wants to commend only those tendencies which make

toward his own present opinion. For example, Professor Walker says of the Hildebrandine policy:

"It was nothing less than an ideal of world-rulership. In view of later experience it may be called impracticable and even unchristian; but neither Hildebrand nor his age had had that experience. It was a great ideal of a possible regenerated human society, effected by obedience to commanding spiritual power, and as such was deserving of respect in those who held it, and worthy of that trial which only could reveal its value or worthlessness."

Possibly, however, an even severer test of discriminating judgment would be an estimate of the character of Archbishop Laud. Professor Walker meets the challenge:

"Laud was a martinet, intent on uniformity in ceremony, dress and worship with a rough tongue and overbearing manner that made him many enemies. At bottom, with all his narrowness of sympathy, he had a real piety of the type, tho not of the winsomeness of Launcelot Andrewes."

The author here gives another example of his unfailing ability to understand and to make clear the value of a very imperfect person.

He can also appraise correctly a movement with the details of which he may not agree. In speaking of the Oxford movement, he says:

"Any estimate of the Anglo-Catholic movement would be erroneous that failed to recognize its profound religious zeal. If it has Romanized the worship and the theology of the Church—would prefer to say Catholicized it—it has shown marvelous devotion, especially to the poor, neglected and unchurched. It has done much to regain the hold of the Church on the lower classes, which seemed to have almost ceased when the movement began. Its sympathy with the destitute and delinquent has been intelligent and self-sacrificing. It has been a real awakening of religion alike in faith and good works."

More, of course, might be said, but hardly could a more just estimate be compressed within so brief a statement.

One is gratified also to see that Professor Walker has not yielded to the present tendency to underestimate the importance of

¹ By Williston Walker, Titus Street Professor of Ecclesiastical History in Yale University. Charles Scribner's Sons, New York, 1918.

Luther. Apparently he has no patience with the utterly narrowminded theory that the Reformation was a mistake and that Luther was the arch offender. He is by no means blind to Luther's faults of temperament and of judgment, but he is still eager to assert that "his memory must always be that of one of the most titanic figures in the history of the Church." He has given Luther the position of positive importance that he must always hold in the minds of those who rightly value religious genius.

Such are only a few of the many virtues of the book. The author's method is fair and discriminating, his spirit is magnanimous and religious. He displays a remarkable faculty for discovering and manifesting the heart of a movement and the contribution of a leader.

The book has an excellent bibliography, with the aid of which the student may supplement the information gained from the text.

Dictionary of the Apostolic Church.

Edited by JAMES HASTINGS, D.D., with the assistance of JOHN A. SELBIE, D.D., and JOHN C. LAMBERT, D.D. Volume II., Macedonia-Zion, with Indexes. Charles Scribner's Sons, New York, 1918. 10 $\frac{1}{2}$ x7 in., 724 pp.

Encyclopedias of religion and Bible dictionaries are now numerous, and all points of view, theologically speaking, may be said to be represented. It now remains for the student to make his own selection, keeping in mind Philip's counsel to the eunuch, "Understandest thou what thou readest."

The first volume of this work was published in 1916. This final volume begins with an article on Macedonia and ends with one on Zion. As we mentioned in our notice of the first volume, what the "Dictionary of Christ and the Gospels" did for the first four books of the New Testament, this dictionary has done for the remaining books. It carries the history of the church as far as the end of the first century.

The trend of theological thought represented in some of the lengthier and important articles may be judged from the following two citations. One is by Professor Benjamin B. Warfield, on "Redemption," and the other is by Professor John M. Shaw, on the "Resurrection of Christ."

"He gives himself, his life, his blood, and he gives it as a ransom-price to buy man out from the penalties he has incurred by sin, and thus to purchase for him newness of life. Parallel and intertwined with the doctrine of Christ, our Sacrifice, this doctrine of Christ, our Ransom, is made thus a vehicle of that 'blood theology' which is the very heart of the entire teaching of the apostles, and which has given to Christianity its whole vitality in the world."

"In the case of a sinless personality like that of Jesus we have a fact so transcending ordinary experience that no amount of evidence drawn from such experience can warrant us in laying down beforehand how nature will react on such an one. It may be as normal for a sinless man to rise from the dead as it is for the bodies of sinful men to remain in the grave. At all events our modern scientific knowledge of the mutual interdependence of spirit and body makes it *a priori* probable that one who like Jesus was not holden of sin should also not be holden of death. Without this the manifestation of his triumph over sin would be incomplete."

Readers of our magazine will find among the authors of articles of this volume some who are frequent contributors to the pages of THE REVIEW.

Wit, Wisdom and Foibles of the Great.

Together with numerous anecdotes illustrative of the characters of peoples and their rulers, collected and arranged by CHARLES A. SHRINER. Funk & Wagnalls Co., New York, 1919. 10 x 7 in., 689 pp.

In his introduction to this new, attractive and valuable addition to the reference library, the compiler says: "The object of this compilation is to present in a convenient form such entertaining incidents in history as are to be found in publications having neither the importance nor the morocco to admit them to the average library." This object has been admirably attained.

It is arranged in alphabetical order beginning with "John Adams" and ending with "Yankee," for the work contains the origin and history of a few words and phrases such as "Fronde," "Dauphin," &c.

Preceding the names of the greatest is to be found a list of the sources whence were derived the anecdotes, estimates and criticisms that follow. At the end of the volume are to be found two helpful indices, the one general and the other an index of characteristics, such as "courage," "cruelty," "punctuality," "religion," "remorse," "wit," &c. Four hundred of the great men

and women of the world receive attention, and the space apportioned to each is in proportion to the greatness and fame of the subject.

One advantage of this work is that it brings to the reader much matter not to be found even in standard biographies and autobiographies. This is due to the evidently laborious and prolonged research made into inaccessible or unknown pamphlets and periodicals. The volume is not a substitute for the lives of the great; it is a supplement, a confirmation from new points of view of the characteristics of the prominent persons of modern times.

The reader may find in this treasury of sayings and doings of the great the source of information as to certain famous and familiar sayings. For instance, under "Lincoln," on p. 350, one finds that Alexander K. McClure, in his "Lincoln's Yarns and Stories" testifies that Lincoln said:

"It is true you may fool all the people some of the time; you can even fool some of the people all of the time; but you can't fool all of the people all of the time."

But the greatest value of the book lies in the side lights which it throws on earth's great ones both at work and play, both in public and in private.

The volume is well worthy of a place in the library of the professional writer and orator, and is admirably fitted to rest and entertain the mind of the student of history and human nature as well as of the reader who desires relaxation and diversion by contemplating the wit, wisdom and foibles of the great.

Alcohol and the Human Race. By RICHMOND PEARSON HOBSON. Fleming H. Revell, New York, 1919. 7½ x 4¾ in., 205 pp.

Now that prohibition is written into the Constitution, the principal reason for this book's being is largely that of confirming the decision reached by setting forth the deleterious effects of alcohol. There is much herein, however, that has wider application. The following extracts are illustrative of this.

"Character-building is the line of human evolution. A man does not have to stop character-building when he is twenty-one years old. If he does his part, nature and God will cooperate with him to continue character-building all the days of his life.

That each human being who comes into the world may develop to the highest level of character, and that each generation may rise on the average to a higher level, as much higher as possible above the average of the previous generation—this is the great objective, the objective of nature as well as the will of God in the world."

"In eradicating yellow fever and malaria the first step was to inform the people with the truth about the insect carriers of them; but this would not have been effective had it not been followed up by the screening of houses and by the enforced oiling or draining of pools and swamps, and the screening of tanks, where mosquitos breed. On the other hand, screening and draining could not have been brought about, with the expense and inconvenience they involved, had not the people been instructed in the truth. Furthermore, coming generations will cease screening and draining if they fail to receive the yellow-fever truth from those who precede. The truth must be handed down as one great acquisition of the race along with the screening and draining. So the truth about alcohol must be passed on as a priceless acquisition of the race along with prohibition laws."

Letters and Leadership. By VAN WYCK BROOKS. B. W. Huebsch, New York, 1918. 7¼ x 4¾ in., 129 pp.

The setting of this book is on the mountaintop of values. One gets a new impression, or at least a stronger impression of how much there is in life. The organized higher life for which the author pleads, a literature that is able to create ideals for the younger generation, are surely of the highest importance. This is all the more true, because

"the essential preoccupation of youth is organizing a living . . . We are driven to the conclusion that our life is, on all its levels, in a state of arrested development, that it has lost, if indeed it ever possessed the principle of growth."

In urging a literary renaissance, the author says:

"In happier countries literature is the vehicle of ideals and attitudes that have sprung from experience, ideals and attitudes that release the creative impulses of the individual, and stimulate a reaction in the individual, against his environment. This our literature has failed to do; it has necessarily remained an exercise rather than an expression. Itself denied the principle of life or the power of giving life, it has made up for its failure to motivate the American scene and impregnate it with meaning by concentrating all its forces in the exterior field of esthetic form."

The failure referred to is largely because "our field of action has been preempted by our acquisitive instincts, because in short we have no national fabric of spiritual experience, that we are so unable to-day to think and feel in international terms."

It is true that our industrial progress has been won at great cost. Men and women have been so devitalized that they are unresponsive to the higher things in literature.

This earnest call for the creative life is one that we will do well to heed. With it we realize ourselves; without it we become a bankrupt nation. It is true, as the author says, poets, novelists, and critics are the pathfinders of wisdom. To them belongs the vision without which the people perish.

We can not live completely until we live creatively.

Chosen Peoples. By ISRAEL ZANGWILL. The Macmillan Company, 1919. 116 pp.

This is the first "Arthur Davis Memorial Lecture," England. It has often been said that the German God is the God of the Jews. The author examines this assertion and contrasts the Hebraic and Teutonic ideals. The book is an exposition of the Old Testament ideals by a Hebrew, and is extremely suggestive and enlightening to the Christian as well as the Hebrew reader. The great fundamental ideas of a universal religion and brotherhood are found in the Old Testament and the book is a complete refutation of the contested assertion, even if the reader may not find so little of the tribal God among the Hebrews as the author claims. Among the many interesting points made is this: the Jewish leaders always laid bare the flaws and shortcomings of their own nation. This is a specific against the German malady, and was quite foreign to the nation in the years preceding the war. Zangwill rightly insists also that the time in the world's history must be taken into consideration in any comparison—a point he almost forgets when contrasting Cromwell and modern German leaders. Even remembering this the England of Shakespeare's time was in no way comparable to the Germany of this war. Jews of all nations should remember that first and always they have received the best and fullest freedom in the British Empire.

The Adventure of Life. By ROBERT W. MACKENNA. The Macmillan Company, New York, 1919. 7½ x 5 in., 233 pp.

A medical man serves four years with the British Army in the constant presence of wounds and death, and returns impressed with the wonders of life, the fact of God, and especially with the thought of God as loving Father! He had already written *The Adventure of Death*, an evaluation of the "great episode in man's existence." He now evaluates life from the scientific-Christian point of view. His aim is to impress his readers with "the wonder and harmony of life, and the complete interdependence that subsists between all forms of life." This book has seventeen chapters on such themes as The Universality of Life, The Origin of Life, The Origin of Man, The Dominant Role of Intelligence in the Evolution of Man, The Protection of Life, Heredity and Environment, and Man's Freedom and Man's Soul.

Ministerial readers will find at least three uses for it. It may serve to refresh memory and extend knowledge of scientific conclusions that bear on life in its many phases. It may also supply sermon themes and illustrations galore—few pages, if any, are without their homiletical suggestion. And, finally, it confirms faith in God and strengthens confidence in man in the way that only first-class books do. The language is simple and untechnical, but the matter is thoroughly scientific. The book has unusual value.

The Greater Task. Studies in Social Service. By WILLIAM C. SCHAEFFER. Fleming H. Revell Company, New York, 1919. 174 pp.

The author holds that social service is not a fad or a newfangled notion, too much done under this name may be misdirected. It is the gospel of Jesus and is a spirit put into everyday activities of every kind, the self-denying love of Jesus. With this thesis the first part of the book deals with the contribution the Church must make to bring in the kingdom; the last part with the contribution of the congregation and individual. The present conditions are analyzed, the weaknesses laid bare, and programs suggested. This book is a valuable addition to a rapidly growing new literature. Unfortunately, it falls into this error that characterizes

others, of national pride. See what happened "on the other side of the Atlantic" (p. 33). "The United States entered the war for the defense of the innocent and helpless, and her example is perhaps the best illustration of self-sacrifice." . . . (p. 69). In the light of history and of what other nations did, and did promptly, it is time we got over our provincialism and exhibited the "international mind" which is necessary to world Christian brotherhood.

Democratic Christianity. By Bishop FRANCIS J. MCCONNELL. The Macmillan Company, New York, 1919. 87 pp.

This little book is packed full of ideas about the democratic idea of God, the Church and world relations. The discussion of the immanence of God, the God of the fair chance, is very helpful; but it should be clearly seen and frankly stated that the idea of a God elected to his throne is not essential. The element of absolutism should be recognized. The chapters on the part the Church has played in the progress of the world is a tonic. Some sane words are said on the conditions making the world safe. The place of the people, the unions, the expert are considered and the basis of real progress, national and international, is rightly based on mutual respect and the supreme value of human beings.

Pagan Ideas of Immortality During the Early Roman Empire. By CLIFFORD HIRSCHEL MOORE. Harvard University Press, Cambridge, 1918. 7 x 4½ in., 64 pp.

The title would better be something like this: Ideas of Immortality in Greece and Rome from Homer to Constantine. That is the scope of Professor Moore's Ingersoll lecture for 1918 here printed. The author starts with Vergil's *descensus Avern* recounted in the sixth book of the Aeneid, recurs to Homer's Odyssey, eleventh book, accounts for the Orphic movement (sixth century B.C.), sketches the Platonic and Aristotelian doctrines and those of Stoics, Epicureans, and Skeptics, and the teachings of the various "mysteries" and Oriental cults. Finally he discusses the Christian doctrine and its relation to its environment. The subject is too broad for a single lecture, even as actually limited. But Professor Moore has sketched the facts and doctrines so as to present a clear outline

of the salient ideas respecting continuance of the soul beyond death in the period and localities named. He has especially noted the entry of the moral element with the coming of the Orphics.

The Increase of God. By A. H. MONTELE, D.D. Longmans, Green and Co., New York, 1919. 7¼ x 4¾ in., 130 pp.

Some people separate their theology from life. What they believe concerning God, man, and the future is something that they regard as settled for all time. The message of this inviting little book is very different. It teaches that the spiritual life "no less than the physical fulfils itself by growth, by perpetual motion, by an unceasing putting off of the old and putting on of the new." Growing better, movement in the direction of the ideal, is the real sign after all of a vigorous and healthy life.

"My growth is God's life straining after self-fulfilment, physically in my body, spiritually in my soul."

Heart Messages from the Psalms. By RALPH WELLES KEELER. Abingdon Press, New York, 1919. 137 pp.

This little book is a course of thirteen studies of great psalms for an adult Bible Class. The aim is to make these live in personal experiences to-day. The psalms selected (namely Nos. 1, 19, 23, 27, 39, 42, 46, 51, 84, 91, 103, 116, and 126) are printed in the American Revised text, followed by several pages of bright, somewhat journalistic, paragraphs. For example, the paragraphs of the twenty-third psalm are as follows: "*A Shepherd's Meditations* Goat Philosophy, Why Not Sheep? A Page from a Shepherd's Meditations, A Light in the East, The Shepherding of God. *Sheep Experience*: Just Sheep, Bypaths and Pitfalls, The Psalm in Life, The Valley of Fear, Being Shepherded, Guests of God." Each study ends with a list of questions.

The New Citizenship. By Professor A. T. ROBERTSON. Fleming H. Revell Company, New York, 1919. 157 pp.

The subtitle is "The Christian Facing a New World Order." The book "is a reaction of the author's own mind to the new situation due partly to a month with the Y. M. C. A. army school." Professor Robertson sees and helps others to see that the things of supreme value in this new day are the leadership of Jesus; brotherhood,

freedom, persons (not money); women, the new citizens; children, the true wealth; education, cooperation, justice, law, a sane patriotism (not pacifism!) and a new social order. These great themes are treated in a popular way—not profoundly or thoroughly—suitable for studies by young people or adults.

The Gospel in the Light of the Great War. By OZORA S. DAVIS. University of Chicago Press, Chicago, 1919. 219 pp.

This volume, "a workable manual for the preacher," will be welcomed by ministers and many others. It defines the preacher's task in the new conditions; discusses the influence of the modern pulpit, the moral aims of the new era, and has a good chapter on "Where to Find the Sermon Stuff." The remaining nine chapters are stimulating sermons, very full of appropriate quotations, incidents, and allusions. A number of suggestions for sermons and outlines of sermons are found at the end of each chapter.

Roger Allier. By His Parents. Introduction by Theodore Roosevelt. Association Press, New York, 1919. $7\frac{1}{2} \times 5$ in., 253 pp.

The story of a young French lieutenant told in part by himself. After being wounded and taken prisoner he was murdered by the Germans, and his body recovered two years later from a grave that held many of his companions.

Pearls of Great Price. By THOMAS A. KING. The Nunc Licet Press, Minneapolis, 1918. $6\frac{1}{2} \times 4$ in., 386 pp.

Forty-four brief chapters of comment on passages of Scripture from the exile on, twenty-six of them on the life, teachings, and doings of Jesus. The author is a Swedenborgian.

Democracy and the Church. By F. A. AGAR. Fleming H. Revell Company, New York, 1919. 91 pp.

Consists of four helpful studies on the

ideal democracy, democracy and efficiency, inefficiency and discipline. Each chapter is preceded by a careful outline analysis of its contents. This little book makes a good study in Christian ideals of government and society.

Books Received

The Kingdom That Must Be Built. By WALTER J. CAREY. The Macmillan Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 111 pp.

As a Man Thinketh. The Personal Problem of Militarism. By ERNEST ERART UNWIN. George Allen & Unwin, Ltd., 1919. $7\frac{1}{2} \times 5$ in., 120 pp.

"Through!" A Signaller's Addresses. By EDWARD VERNON. Robert Scott, London, 1919. $7\frac{1}{2} \times 5$ in., 111 pp.

Citizens of Two Worlds. By C. B. WILLIAMS, Ph.D., D.D. Fleming H. Revell Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 214 pp.

The Covenant of Peace. An Essay on the League of Nations, by H. N. BRAILSFORD. With introduction by Herbert Croly. B. W. Huebsch, New York. Paper, 32 pp.

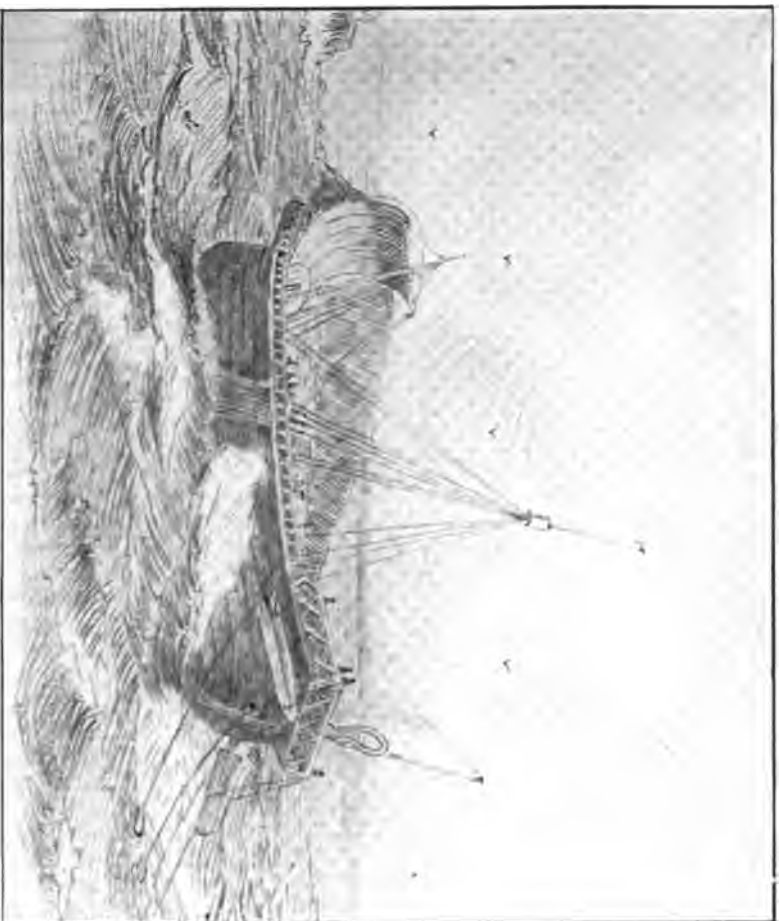
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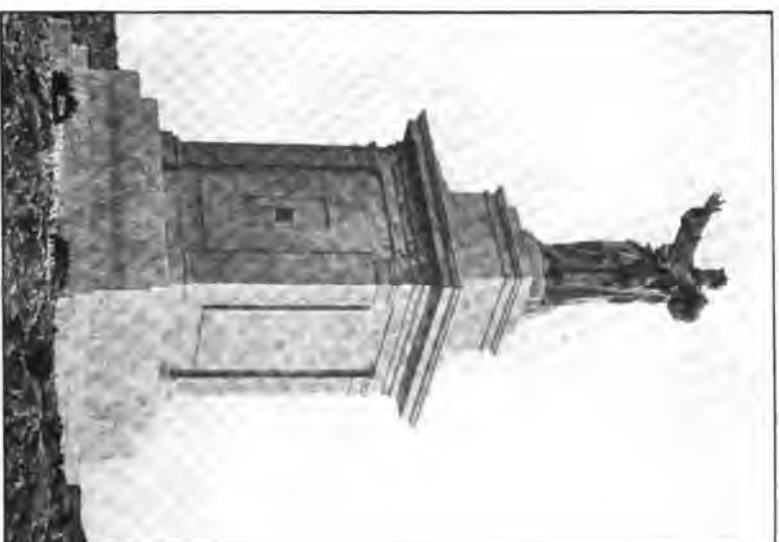
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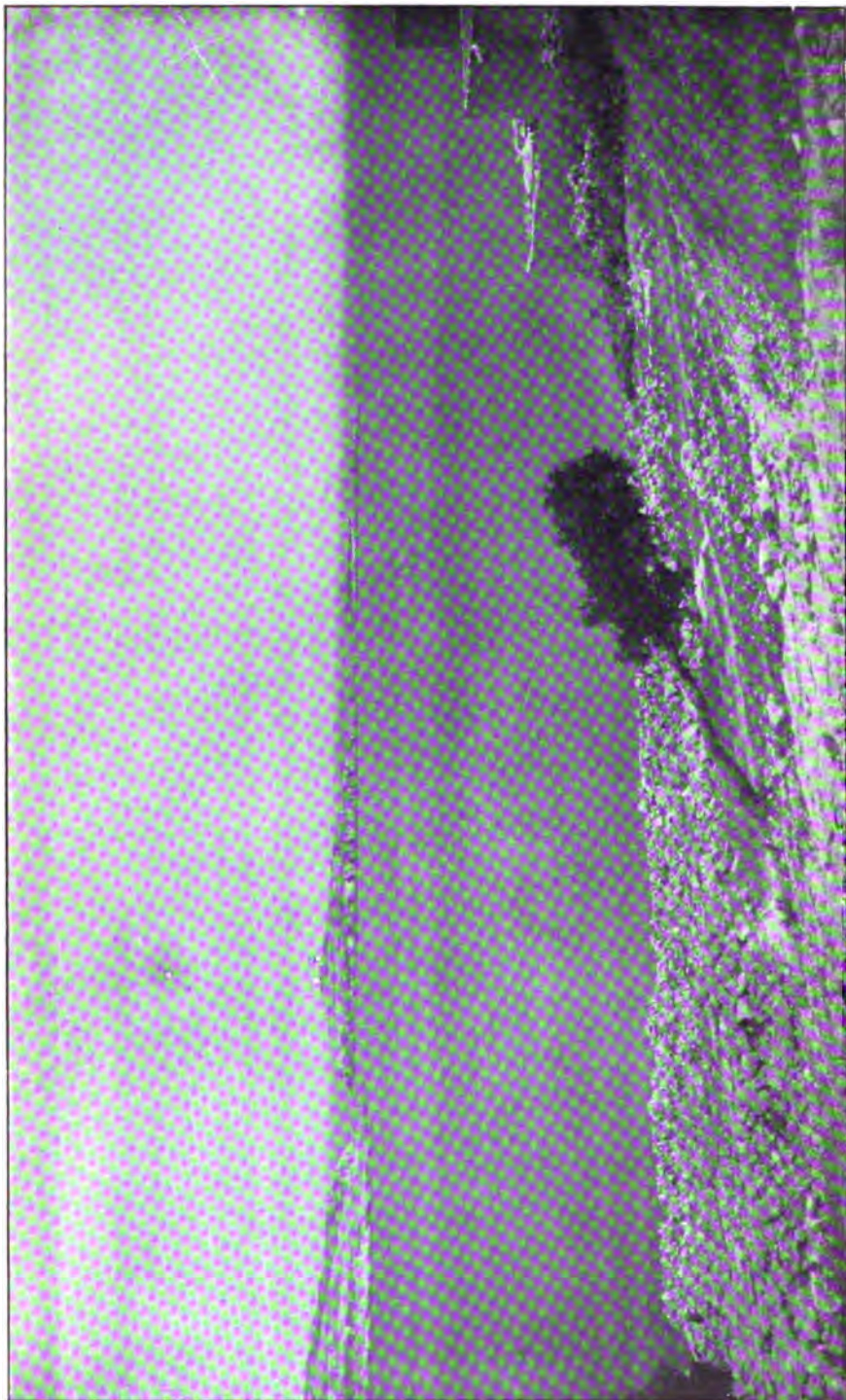
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ST. PAUL'S SHIP AT ANCHOR



STATUE OF ST. PAUL, SALMONETTE ISLAND, MALTA



ST. PAUL'S BAY, MALTA, SALMONETTE ISLAND IN FOREGROUND

Supposed place of wreck inside the island between high point and low point in the foreground. A statue of St. Paul occupies a site on Salmonette Island.

[See page 101]

THE HOMILETIC REVIEW

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Conquering by an Inner Force

THERE are few texts that have been more dynamic in the history of spiritual religion than the one which forms the keynote of the message of the little book of Habakkuk: "The righteous man lives by faith" (2:4). It became the central feature of St. Paul's message. It was the epoch-making discovery in Luther's experience, and it has always been the guiding principle of Protestant Christianity.

The profound significance of the words is often missed because the text is so easily turned into a phrase that is supposed just of itself to work a kind of magic spell, and secondly because the meaning of "faith" is so frequently misinterpreted. When we go back to the original experience out of which the famous text was born we can get fresh light upon the heart of its meaning. The little book begins with a searching analysis of the conditions of the time. With an almost unparalleled boldness the prophet challenges God to explain why the times are so badly out of joint, why the social order is so topsy-turvy, and why injustice is allowed to run such a long course unchecked. God seems unconcerned with affairs—the moral pilot appears not to be steering things.

Then comes a moment of mental relief. The prophet hits upon the conclusion, arrived at by other prophets also, that God is about to use the Chaldeans as a divine instrument to chastize the wicked element in the nation, to right the wrongs of the disordered world, and to execute judgment. But as he begins to reflect he becomes more perplexed than ever. How can God, who is good, use such a terrible instrument for moral purposes! This people, which is assumed to be an instrument of moral judgment in a disordered world, is itself unspeakably perverse. It is fierce and wolfish. Its only god is might. It cares only for success. It catches men, like fish, in its great drag-net, and "then he sacrificeth unto his net and burneth incense unto his drag." How can such a pitiless and insolent people, dominated by pride and love of conquest, be used to work out the ends of righteousness and to act for a God who is too pure even to look upon that which is evil and wrong? Here the prophet finds himself suddenly up against the ancient problem of the moral government of the universe and the deep mystery of evil in it. He can not untangle the snarled threads of his skein. No solution of the mystery lies at hand. He decides to climb up into his "watch-tower" and wait for an answer from God. If it does not come at once, he proposes to stay until it does come—"if it tarry, wait for it; it will surely come." At length the vision comes, so clear that a man running can read it. It is just this famous discovery of the great text that a man can not hope to get the world-difficulties all straightened out to suit him, he can not in

some easy, superficial way justify the ways of God in the course of history; but, at least, he can live unswervingly and victoriously by his own soul's insight, the insight of faith that God can be trusted to do the right thing for the universe which he is steering. It is beautifully exprest in a well-known stanza of Whittier's:

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

Many things remain unexplained. The mysteries are not all dissipated. But I see enough light to enable me to hold a steady course onward, and I have an inner confidence in God which nothing in the outward world can shatter. This is the message from Habakkuk's watch-tower: There is a faith which goes so far into the heart of things that a man can live by it and stand all the water-spouts which break upon him.

Josiah Royce once defined faith as an insight of the soul by which one can stand everything that can happen to him, and that is what this text means. You arrive at such a personal assurance of God's character that you can face any event and not be swept off your feet. If this is so, it means that the most important achievement in a man's career is the attainment of just this inner vision, the acquisition of an interior spiritual confidence which itself is the victory.

William James used often to close his lecture courses at Harvard with what he called a "Faith-ladder." Round after round it went up from a mere possibility of hope to an inner conviction strong enough to dominate action. He would begin with some human faith which outstrips evidence and he would say of it: It is at least not absurd, not self-contradictory, and, therefore, it might be true under certain conditions, in some kind of a world which we can conceive. It may be true even in this world and under existing conditions. It is fit to be true; it ought to be true. The soul in its moments of clearest insight feels that it must be true. It shall be true, then, at least for me, for I propose to act upon it, to live by it, to stake my existence on it.

This watch-tower of Habakkuk is a similar faith-ladder. He sees no way to explain why the good suffer, nor to account for the catastrophes of history, but at least he has found a faith in God which holds him like adamant: "Altho the fig-tree may not blossom and there shall be no fruit in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stall, yet I will rejoice in the Lord and I will joy in the God of my salvation, and I will walk in my high places." Faith like that is always contagious. The unshaken soul kindles another soul who believes in his belief, and the torch goes from this man on his watch-tower to St. Paul, and from him on to the great reformer, and then to an unnamed multitude, who through their soul's insight can stand everything that may happen!

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

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THE GOSPEL OF COOPERATION

The REV. EDWARD M. CHAPMAN, New London, Conn.

THE year before the war an American commission visited Europe to inquire into the cooperative methods in use there. Its interest centered in questions of rural and agricultural credit, but it found that remarkable progress had been made among workers both in town and country in developing union of effort for insurance, loans, cooperative purchase of such farm supplies as fertilizer, seed, and tools, for the sale of produce, and, in some cases, especially in Northern Italy, for the carrying on of considerable industrial enterprises. Rural and urban cooperative banks had become great financial institutions, and one of the problems of the future will be the reconstruction of these organizations and the rehabilitation of their finances. Upon its return the commission published its report. This is an encyclopedic volume quite too large for general distribution ; but it should be found in every public library, and a brief summary of its "Observations" (published as *Senate Document No. 261, Part 1, Sixty-Third Congress, Second Session*), should be in the hands of every minister.

The reason for this is that the motto of the cooperative movement, "Each for all and all for each" is nothing but an echo of the Christian doctrine, "One is your Master, even Christ, and all ye are brethren." It is distinctly based upon equality of privilege, mutual interest, and responsibility. It aims, too, at service and good-will instead of exploitation. It is good that all leaders and guides of popular thought should acquaint themselves with these purposes at such a time as this; because, while society is still in a state of flux after the heat of the Great War, it is as necessary as it is difficult to turn its thought to plans that shall look to-

ward a reconstitution of good-will as well as a reconstruction of order and industry. The difficulty is probably enhanced by the strain to which war has subjected us all. Nerves are on edge, and tempers, short at best when economic questions are concerned, are even shorter than usual. Society at large is shell-shocked and impatient. The ultra-conservative, tho one does not hear much from him, would presumably clamp on once more the old inhibitions and rule by the strong hand. Order is, indeed, nature's first law to him. The ultra-radical, on the other hand, in the interests of the "exploited" classes would "exploit" the exploiters, inaugurate a class war, make gain of anarchy, and invite an inevitable tyranny. The story of the trade union is long, and in some respects an exceedingly pathetic one, and it ought to enlist the sympathy of every fair-minded man ; but it is none the less true that within recent months strikes have been called which were agencies of just as real an exploitation of society at large in the interests of a limited industrial group as any employer or combination of employers ever plotted in the interests of their own pockets.

Some method should be devised to protect not only every group of workers from exploitation at the hands of greedy employers but also to protect the rank and file of people from exploitation at the hands of selfish industrial groups. The cooperative principle helps here. It not only serves to obviate or remove many causes of dispute between employer and employed, but its application in any circles, however small, tends toward the broadening of good-will and the strengthening of a sense of social solidarity. Our American communities know something of it as ap-

plied to the purchase of family supplies through cooperative stores ; they have another limited experience of it through the Farm Loan Banks recently established. There are some cooperative creameries and associations of fruit growers ; but the rank and file of people do not yet begin to realize how much might be gained if competition could be replaced by cooperation. In one eastern city, a year or two before the war, it was estimated that while railway transportation of milk cost per quart only one-half cent per 100 miles, distribution within the city limits cost about two and one-half cents ! Why did it cost five times as much to carry the milk a mile or two within the city as it did to carry it 100 miles to the city ? Partly, of course, because in one case it was handled in bulk and in the other by the bottle, but quite as really because of wasteful competition. Three hundred and five wagons were traveling a total distance of 3,500 miles a day at a cost of \$2,000 where twenty-four delivery trucks in cooperation might have done the same work by traveling 300 miles a day at a cost of about \$600. This would have reduced the cost of local distribution from two and one-fifth cents to about two-thirds of a cent per quart, and effected an annual saving to the consumers of \$500,000.

The applications of the lessons suggested by such a municipal experience may be beyond the range of the average minister ; but there are a multitude of rural communities in which cognate cooperative lessons might very properly be taught by the clergy. In one New England village known to the writer, the food and fuel shortage of the years of war led to the introduction of community arrangements for ploughing, the use of planting machinery, and the spraying of orchards and potatoes. Two or three community wood-chopping days were

appointed when large amounts of wood were cut and corded to be sold at cost to those in need of fuel. One of the local ministers, a young man of cultivation as well as character, was active in promoting this latter enterprise and was justified by the increase of neighborly good-will as well as of the local fuel supply.

With the return of peace, it is to be hoped that renewed attention may be given to the study of European experience along these lines. Through cooperation, first in production and then in distribution, Denmark had become, when the war broke out, one of the most progressive and democratic rural communities in the world. Switzerland has gone far along the same road, and Ireland's farmers, from a state bordering upon ruin, have grown increasingly prosperous during the last two decades. As was intimated earlier in this paper, some of the cooperative societies of Northern Italy have undertaken considerable contracts for railway grading and the construction of embankments. While during the war, when questions arose relative to the management of certain vessels lent to Italy by the Allies, a Cooperative Society of the seamen themselves was formed to assume the necessary legal obligations and sail the ships. The Italian Committee on Reconstruction, headed by Senator Marconi, advocated this plan and the Minister of Transport announced his readiness to support it.

There is hope of a way out of our thronging industrial problems here. The theory of cooperation between employer and employed in the management of industry is in the air. It will finally be reduced to tangible shape and practicable lines. Patience, perseverance, and indomitable good-will are needed in the process. These the ministry can advocate and at least partially supply. The day is passed when mere wage concessions, which in

some lines have probably already gone beyond the ability of organized industry to pay, will satisfy labor. The workman wants a voice in management. He wants representation in the directorate. That is an easy thing to say. It is a very complicated and difficult arrangement to bring about. But it is not impossible, as is shown by the fact that it has in some cases been managed, and by the growing conviction in many thoughtful minds that it is inevitable. The doom of Bolshevism is sealed, not by this or that provision in its ultra-radical program for the future, but by the fact that it is confessedly a plan for the exploitation of one class by another. It provides for the dictatorship of a group instead of cooperative self-government by all. Tho it would be unfair to say that its gospel is fundamentally an evangel of hate—it makes of class hatred a convenient and often a chief weapon. This sort of seed has been sown before and its inevitable harvest has proved to be a Cadmus-crop of armed men with a dictator at their head. The thing needed to block it is not senseless denunciation but a gospel of practical good-will patiently bent upon giving every man his part in constructive community effort and community responsibility, together with his fair share of material return for it. What this fair share may be, can not always be determined beforehand; but under genuinely cooperative conditions the consensus of men of good-will can not long miss it.

Emphasis is given to Mr. Chapman's article by the following excerpts from an article by the Rev. J. Z. Hodge in *The Hindustan Review* on "The Cooperative Credit Movement in Bihar and Orissa."

"It was a happy turn of fortune's wheel that introduced cooperative credit to India. After a series of false starts it finally took firm root in the soil in the beginning of this century, and with the passing of the Cooperative Credit Act in 1904 . . . its posi-

tion was assured. Its progress has been truly amazing. In 1907 there were in all India 843 societies; in 1917 the number had risen to 23,036. In the same period the membership rose from 91,000 to 1,045,000 and the working capital from 24 lakhs to 1,223 lakhs of rupees.¹ From these figures we assuredly gather that cooperative credit meets a real need in India; and there are many students of affairs who share the opinion expressed by Sir Edward Gait in his address to the members of the Cooperative Conference held in Bankipore on the 25th February, last: 'The more I get to know about cooperation the more I realize that it may be expected to do more for the material and moral regeneration of India than any other influence now at work.' Let us now consider what cooperative credit sets out to do: first and foremost, it offers the cultivator, driven to borrowing at a ruinous rate of interest, a better way by making him, in combination with ten or more like-minded villagers, his own *mahajan*;² by encouraging the members to deposit their savings it inculcates the cardinal doctrines of thrift and self-help, and strikes a shrewd blow at the very roots of indebtedness; it sets its face against improvidence and unnecessary outlays and thus creates a healthy public opinion against excessive expenditure on marriage and funeral ceremonies; it teaches the value of combination and brings a dozen shoulders to the wheel where one has pushed in vain before; it proclaims the doctrine of all for each and each for all, and pools the credit of the strong for the benefit of the weak; it emphasizes the supremacy of character and incidentally proves that after all 'honesty is the best policy'; it reinforces the demand for education—the school follows the bank—and makes possible again the ideal of government by *Panchayat*³; it indicates how the broad-based franchise called for in the interests of responsible government may be secured; it is socialism safeguarded by government supervision, tested by government audit, and tempered by enlightened self-interest; it creates a healthier material and moral climate, and thereby ministers to that noblest of human vocations, 'the manufacture of souls of good quality,' as Ruskin puts it. A movement so fraught with promise deserves our careful study and we do well to give it welcome. What then is the cooperative credit movement? It resolves itself into three main but closely related orders; the Primary Society or 'Panchayati Bank,' as the people call it, the Central Bank, and the Provincial Bank. Recently, intermediary combinations of Primary Societies called Guarantee Unions have come into being, and only the other day the Cooperative Federation designed to relieve government of some of its functions was organized."

¹ A lakh of rupees is approximately \$32,000.

² *Mahajan*, "Great man" ("Capitalist"?)

³ *Panchayat*, "Council of Five."

Mr. Hodge closes his article with the following words:

"I end with the caution that cooperative credit will not regenerate India; it is too human a means to secure so divine an aim; but it may assuredly be reckoned among the forces that make for regeneration. It therefore deserves well of the Christian mission-

ary. Recent events call loudly and insistently to the Christian Church to bear her part in the great task of molding the India that is to be. By no means let us relax our endeavors for the well-being of the individual, but at the same time let us think of the claims of the mass. Nation building is a truly Christian task."

SOME MINISTERS I HAVE KNOWN

WILLIS BOYD ALLEN, Boston, Mass.

PERHAPS I should offer at the outset some sort of apology, or at least give a reason, for using the old-fashioned country term in referring to my friends in the pulpit, instead of the more formal designation of "clergyman," "rector" or "priest." I confess I prefer the word "minister," partly, it may be, because it is old-fashioned, and therefore lovable, in this strenuous age of change and progress; but mainly for its true meaning, and its sacred associations with the Son of Man. The clergy, I believe, originally received that name, as the derivation of the word indicates, from the "allotment" of land set off to them as a stipend or perquisite. Surely the office of the religious director, the "cure" of souls, the shepherding of the sheep, is much more genuinely preserved in the alternative title.

The first minister, then, whom I may be said to have known at all was the Rev. Albert W. Fiske, who, during my infancy, occupied the pulpit in the Congregational meeting-house in the little Maine village since made famous by Sarah Orne Jewett as "Deephaven." I was about eight months old when Mr. Fiske officiated at my baptism; and it is recorded that I distinguished myself on that occasion by the composure and marked interest with which I followed the exercises. The climax of the ceremony was viewed by me (I am told) with glee, for I laughed and crowed, and, furthermore, on spying in one of the pews an old nurse who had re-

cently attended me at home, I pointed to her over the good minister's shoulder, and announced her presence in delighted and distinctly audible tones; much to her confusion, and the irrepressible amusement of the congregation.

Mr. Fiske as I knew him in after years was one of the kindest of men, tho rigid in his theology, and totally unaffected by the modern movement in the direction of "higher criticism" and liberal interpretation of the Scriptures. I remember his preaching once in our church in Boston, after we had removed to that city. Some thoughtful person or committee had placed upon his desk a vase of lovely flowers. As he was dining with us, after the service, he mildly remarked to my father, "I very much enjoyed preaching to your people; but do you approve of flowers in the pulpit? I am afraid they distract the attention of the congregation from the sermon!" Mr. Fiske removed from "Deephaven" to Penacook, N. H., where he lived to a ripe old age, beloved by his parishioners and townsmen.

He was succeeded in the gray old Maine parsonage by Rev. William Fobes, of whom I remember only his gentle, amiable ways, and a sort of flat tone in his voice which used to make me think, I do not know why, of sawdust. There was an instructor in Greek at Harvard, a score of years later, who had the same peculiarity. To this day I never see the word "Isocrates," nor hear that worthy

mentioned, without recalling those tones, as they floated dustily through the little attic classroom in old "University" building, long since devoted to other uses.

Before I was six years old we moved to Boston, and came under the pastorate of Rev. Henry Martyn Dexter, D.D., at the Berkeley Street Church. I did know then that he was one of the strong pillars of Congregationalism, but I loved him at once for his manly but gentle features, and the voice and manner which in themselves brought comfort and strength. Like most men of that day he wore a full beard, tho that and the mustache were well trimmed. His nose was large, his gray eye full of earnest, tender light. He had, as I have said, a peculiarly sympathetic voice, and as I think of him, after the lapse of fifty years, he stands in my memory not so much as a clergyman, or even minister, but as a pastor. One phrase from his prayers remains with me as typical of his ministry: "Give us, Father, the comfort of thy religion!"

It may be a piece of presumption for a layman to offer suggestions to the clergy as to any special department or exercise of their profession, in which they are, doubtless, as a rule, far better equipped than an outsider to understand the demands and privileges; but is it not possible that our churches of to-day are just a little deficient in the administration of "comfort?" A great deal of earnest exhortation we are receiving, scholarly exegesis of text, arraignment for shortcomings and lethargy in Christian service; but do we go home from church with a heart-warmed sense of consolation? It is the "comfort of religion" which we crave; comfort in its full derivative, original significance—sympathetic, strength-giving.

Dr. Dexter was the war pastor of the Berkeley St. Church, as Andrews

was the war governor of Massachusetts. The doors of the sacred house were thrown open to workers in linen for bandages and lint. Hardly a Sabbath passed, in those terrible days of 1861-1865, when some one in the congregation was not mourning the newly announced death of father, brother, son, or lover, on the battle-fields of the South. I was too young to appreciate much of this, but I recall the martial music, the columns of marching men, with their blue uniforms and glittering muskets; and when the draft riots were at their height in New York, and a futile attempt at imitation broke out, only to be sturdily and swiftly quelled, in our own down-town section, I remember the brass cannon placed a hundred feet from the front of our church, to rake the street in which I lived, in case of an invasion by the mob.

The identity of Berkeley St. Church was long ago merged in that of a neighboring society; but the meeting-house still stands, strangely metamorphosed in appearance. Fallen from its high estate, it holds its post at the old corner, like an ex-millionaire now posing as a "sandwich man" advertising a new play. Its steeple, always ungainly, but loyal to its trust, is still a "heavenward pointing finger," but the walls of the consecrated edifice are covered with gaudy placards announcing vaudeville performances and "movies." On the platform where Dr. Dexter, his eminent and loved successor, and many another famous preacher once stood as they expounded the Scriptures to the hushed congregation, Sunday by Sunday, flash the garish lights of the play; while the Sabbath peace of divine service has given place to shouts of laughter and applause. I do not mean to condemn dramatic performances in general, or this special "select family resort" (as it proclaims itself by a huge poster outside

the door); it may be, for all I know, productive of spiritual good to its audiences; but I confess it is with a real pang of regret that I survey its modernized entrance, peopled as it and the dim aisles of the old church are, for me, with memories of its former uses and the shadowy forms of the dear and friendly folk who once gathered there.

In those days of the sixties and early seventies the auditorium of this church was the largest in the city, with the possible exception of the Boston Theatre and the old Music Hall. It was therefore natural that distinguished preachers and lecturers should often appear upon its platform. Among others was Joseph Cook, a divine of the militant order, rather short and stout, with a big, shaggy brown beard. His pulpit manner made a decided impression on his hearers, who were accustomed to more decorous if not less fervent deportment on the part of their religious teachers. In these days, perhaps, we have become more used to clerical gymnasts during a discourse upon sacred topics. I myself, a boy of twelve, was startled by Mr. Cook's display of energy, and I still retain the vision of the vigorous preacher literally pounding the Bible until the dust flew from the velvet cushion beneath. A significant and irreverent anecdote was at that time popular in the funny columns of the press, to the effect that a countryman, visiting friends in the city, had set out one evening to hear Artemus Ward, who was advertised to give a humorous lecture in one of the halls down town. The stranger lost his way and strayed into a church where, unconscious of his mistake, he listened attentively to a rousing sermon by Joseph Cook. Next morning at the breakfast table he was asked by his host how he enjoyed the lecture. "Was it amusing?"

"Wall," said the countryman, "it was funny, but it wa'n't so *awful* funny!"

In sharp contrast to this robust speaker was George MacDonald, the British preacher and novelist. Our church was crowded to repletion, and Dr. MacDonald held the close attention of the congregation throughout the service. Only once or twice was his native Scotch dialect in evidence. It came out plainly in an earnest passage of his prayer: "O Lord, dinna forget thy children!" George MacDonald was one of the most spiritual-minded men of his time, as well as an active worker among the poor. It is a pity that his books are so little read to-day. They were among the "best sellers" of their time. It seems to me that if I were a clergyman I would always have on my shelf, close at hand, a copy of *Annals of a Quiet Neighborhood* and *A Seaboard Parish*, to inspire me in my professional labors; not to mention those noble works of perhaps greater vital interest and literary value, *Robert Falconer*, *David Elginbrod* and the rest. It was Mrs. A. D. T. Whitney—whose books are sufficient exponents of her own lovely character—who used to speak of "the gospel according to MacDonald."

Altho he was not, strictly speaking, a clergyman (he certainly was a preacher, of the most eloquent sort), I can not forbear mentioning, in this connection, the great temperance advocate, John B. Gough, who delivered one of his powerful addresses in our church at about this time. I shall never forget his figure in the pulpit, his fiery words of appeal, his splendid, sweeping gestures, the locks of his thick gray hair tossing to and fro as he spoke. I remember that he told us, among other things, of a peculiar experience of his own, while on the platform. He was very much engrossed, he said, in the delivery of a

lecture, and in the course of it brought his clenched fist sharply down on a low marble ledge which bordered the desk before him. It hurt a little for a moment; then he forgot all about it, in the fervor of speaking. As he completed the lecture and resumed his seat he was suddenly conscious of a sharp, almost unbearable, pain in his right hand. Examination by a surgeon showed that he had broken the bones of his wrist by that emphatic gesture, but had been absolutely unconscious of the injury during the half hour that followed. So much for the triumph of mind over matter, which our Christian Science friends urge so vehemently!

A minister whom I knew well at this time, and who was often entertained at our house, was Rev. Lawson W. Brooks, of Alexandria, Va. He was a negro, a slave in *ante bellum* days, and spent his life among and for his people, his pastorate covering, I think, forty years or more. In his simple, almost childlike way he was a true Christian gentleman. I have rarely noted better manners, truer courtesy of carriage and speech, in the drawing-rooms of the cultured and wealthy. He suffered much from poverty and family bereavement, but never wavered in his perfect faith and trust in a heavenly Father. His almost invariable answer to a friend's first greeting and question was: "Well, sir, I've been greatly blest!" Life was in reality for him a long, hard struggle, but he was always "greatly blest." He died about seven years ago, sincerely mourned by his people, and by many friends in the North. His youngest child was called, pathetically, "Little Sunshine."

I ought not to omit from my list a noble brother of the Roman faith, the monk, afterward raised to high office, Rev. Camille Carron, of Switzerland. He was our host one night in the lonely hospice of the Simplon,

some forty years ago, and from that meeting sprang a friendship which endured until the good monk's death, twenty - five years later. Serving bravely to the last, his health completely undermined by the rigors of his professional post in the Alpine snows, he finally succumbed—in body, never in spirit—and we received from the authorities of Martigny the formal notice of his departure, early in 1911. I have a large packet of letters, written in his own language (French) to my father. Bound to celibacy by his vows as a priest, he was no narrow controversialist or propagandist, but wrote tenderly and beautifully of fatherhood, and of the way to heaven, for Protestant or Catholic. One of his gifts to us was an almost complete herbarium, exquisitely arranged, of the flowering plants of the Swiss Alps, which he himself had gathered, pressed and mounted.

For two or three years, just before his death, I was fortunate in numbering among my friends Phillips Brooks, the good bishop of this diocese and one of America's greatest men. Not only have I many times heard him preach—those wonderful sermons that in their simple, fervent directness so gript the hearer's soul and almost compelled to righteousness—but I have been beside him in the relaxation of a Boston Latin School Association Dinner, where, cheerfully smoking his cigar like the rest of us, he appeared in the ordinary dress suit of a gentleman's conventional wear; and I have listened to his words in the house of mourning. I can see his compassionate face and eyes glowing with sympathy, as he clasped the trembling hand of her who had lost her very dearest in the world, and who brokenly asked: "Shall I see him again? Do you really believe it?" "O, my dear friend," he replies in his low, eager

tones, "I am sure—I know you will! Some things I hope, some I believe, but I know that!"

When he was a very young man, Phillips Brooks was, for a while, a tutor in the Boston Latin School, where he came in contact with the stern, eccentric head-master, the last, perhaps, of the old type in this country, Dr. Francis Gardner. They did not pull well together, and as a result of differences which indicated total lack of harmony in their work, the young tutor left and took up the study of theology. When Mr. Brooks had become famous in the pulpit of the old Trinity Church on Summer Street (burned in the great fire of 1872), Dr. Gardner was advised by a friend to hear the young preacher. He accordingly attended a service there, tho unwillingly. As the congregation passed out of the church the friend asked, "Well, how did you like the sermon?" Nothing could be more characteristic than Dr. Gardner's reply: "He made three mistakes in grammar!" Without another word the implacable old head-master turned on his heel and, in the long, flapping coat and tall hat so well known to Bostonians of that day, stalked off to his home on West Cedar Street.

There are many others of the clerical profession with whom I have been brought in contact more or less intimately, and of whom I should be glad to write at greater length than is permitted by the limits of this brief paper. Among these are Dr. Samuel Herrick, the scholarly and eloquent pastor of Mt. Vernon Church, of this city; Dr. Hedge, and Dr. Andrew P. Peabody, both whom I met almost daily for years, in the lecture and recitation rooms at Harvard. Dr. Peabody was, I remember, universally and without intentional disrespect—for we all loved the dear, kindly old gentleman—referred to by the students as "Peabo." Several of my own

classmates at school and college have entered the ministry, in half a dozen or more denominations. Some of these are already "starred" in our catalog; for at our reunion two years ago one of our poets reported:

"Our little red volume is memory's shrine,
And is dotted with asterisks all the line.
We can see but the conflict, we know not
the scars,
And we, too, have a flag with just forty-
eight stars."

Since the opening paragraph of this article was written, another good friend of mine has departed, Rev. Daniel W. Waldron, for many years the city missionary of Boston. Many times I have listened to his earnest, straightforward appeals, in Berkeley St. Church and elsewhere. A man of pure, simple, consistently religious life, his striking characteristics were devotion to his work, common sense, business ability, a keen sense of humor, and above all, a sincere and almost childlike faith in the Bible, accepted in its old-fashioned interpretation, without hesitation over subtleties of text or speculation as to detailed passages in the light of modern criticism. Broad-shouldered, cheery, capable, he always reminded me of "Greatheart," in *Pilgrim's Progress*.

I have touched only upon the lives of those ministers who have passed through the dark valley, onward and upward along the mountain path, out of our sight. To the dear friends in this sacred calling who are still living, and by whose loyal affection I have been and am to this day honored, comforted, sustained, I can only send my "God speed!" in their work; humbly grateful as I am to the ministers of his Church who do his will, and who are always found in the forefront of the battle of life, helping the men in the trenches, succoring the wounded, consoling the dying and the mourners; and inspiring us all, in word and by example, to noble thought and deed.

THE EMPIRE OF THE AMORITES¹

READERS of THE HOMILETIC REVIEW are well aware of the recovery of considerable knowledge concerning the empire of the Hittites, who are named in the Old Testament. The existence of this empire has been doubted, but has been completely proved. They will be equally interested in a somewhat parallel development suggested in Professor Clay's proposition that the Amorites, so often mentioned in the Biblical books, had an empire which reached from Palestine north and northeast to the Euphrates and beyond. And he makes them for millenniums masters of Babylonia and in part makers of its culture. Unfortunately what were even approximately the bounds of the Amorite country our author does not define.

In 1909 Professor Clay published a volume called *Amurru, the Home of the Northern Semites*, which aimed to disprove the Babylonian origin of Hebrew religion and culture, and to show moreover that Babylonian Semitic religion was transplanted from its western home "in the land of Amurru" (*Amurru* is one of the forms taken by "Amorites" in the cuneiform writing). He now regards his thesis as practically established, and attempts to bring together all that has come to light, mainly from the records in cuneiform, bearing on the history of this people. He cites the time of their empire as in the fifth to the third pre-Christian millennium, prior, therefore, to 2000 B.C., soon after which date the Hittites were beginning to be heard from. In doing all this Dr. Clay dismisses conclusions that have long been considered completely established, and so have been regarded as starting points for writing the history of the Semites.

The first important conclusion thus dismissed is that Arabia was the "home" or "cradle" of the Semites. The "almost universally accepted"

opinion of the "Arabian origin of the Hebrews will surely be given up," says Dr. Clay. With this goes the inference, up to this time considered practically demonstrated, of periodical migrations of peoples who swarmed out of Arabia at intervals of (more or less approximately) a thousand years. Of these supposed migrations the earliest was that which gave Babylonia the dynasty to which Sargon I and Naram-Sin belonged. This was supposed to have conquered the Sumerians already in Babylonia. Then followed (perhaps) the Amoritic, the Aramean (including the Hebrew, cf. Deut. 26:5 margin), the Nabatæan and the Mohammedan. Dr. Clay cites and opposes a formidable array of scholars of first rank from Winckler to Barton, who have been or are sponsors for this account of Semitic proximate origins. Indications of an earlier fertility in Arabia and of a change in climate like that in Central Asia were used to account for the once denser population assumed as compelling the migrations. Dr. Clay thinks a greater fertility of the region, if proved, would remove one objection to his theory that Arabia was the recipient, not the originator, of migration waves—if Arabia was fertile, it would invite even agriculturists, who do not easily revert to the nomadic stage of culture. The arguments from the primitive character of the Arabic language, from racial characteristics, and from monumental remains supposed to support the earlier conclusions, Dr. Clay thinks he is successful in meeting. Especially does he rely on the argument from the form of names, finding plenty of Amorite elements and few or no Arabic elements in Babylonia name forms. When Dr. Clay is asked — If not in Arabia, where was the cradle of the Semites? He replies, It is not my business to dis-

¹ By Albert T. Clay, Yale University Press, New Haven, 1919. 9% x 7 in., 192 pp.

cover that. Ask the anthropologists.

What "the country Amurru" was Dr. Clay leaves very indefinite. Apparently he means "Syria and Mesopotamia" (p. 50), both terms beautifully elastic. By inference we gather that it included Palestine.

Another important conclusion upset by our author is the source of the Babylonian Semitic language. Of the languages used by the Semites Dr. Clay treats (besides the Arabic) of the Babylonian and Assyrian (accepting for these the term "Akka-dian"), the Aramaic, and the Hebrew, and affirms that the Amoritic "is the parent of all these." In Babylonia and Assyria, "under Sumerian influence," the language "developed pronounced grammatical differences" recorded in the cuneiform character. According to Dr. Clay, the Amorites "certainly had," in ancient times, "a script of their own," which, however, has absolutely vanished. Unfortunately, however, for this singular pronouncement, there is not a scrap of evidence in favor of it, only the assertion that "a written . . . language . . . is certainly *presupposed*"! In the third pre-Christian millennium the Babylonian language was used in Amurru, but Dr. Clay does not know when it was "introduced" there. In other words, we have positive evidence of a flow of culture westward at least as early as 3000-2000 B.C. Dr. Clay claims, however, that this was secondary, and that the earlier flow was westward, since the Amorites several times conquered Babylonia.

The "evidence" for this Amoritic origin of Babylonian Semitic language and culture is philological—and rather difficult, but not impossible if the readings offered be accepted. Amurru, it is claimed, gave rise to *Amor*, *Amorro*, *Amar*, *Mar(tu)*, *Mari*, *Mer*, *Meir*, *Mur*, *Mir*, *Awur*, *Awuru*, *Ur*, *Urw*, *Ar*, &c.,—most of

these the name of an alleged Amorite deity (or of deities) declared to have been "carried to Babylonia in the earliest known period." This name in the form *Uru* is in the Amarna tablets part of the name Jerusalem (*Uru-salim*)! In Berossus' list of ten antediluvian Babylonian kings ("handed down" by "the Amorites"!) Dr. Clay finds six (seven!) compounded with *Uru*.

One new and certainly astounding conclusion of Dr. Clay is that the capital of the Amorites was "Ur of the Chaldees" (Gen. 11:31). We recall that Amurru is in general the district immediately north and west of the Syrian desert. That nearly the most southern city in Babylonia should be the capital quite startles. One reason assigned is that *Amurru* in Aramaic is written *Ur* (but not in Hebrew). This identification is worked out in the variant names of the Amorite god noted above.

Not the least curious result of Dr. Clay's study is the transference of the locus of the Gilgamesh epic from Elam to the Lebanon or the Amanus district. Hurubaba, who is mentioned in it, may be (according to our author) the "earliest Amorite" mentioned in the records. Hurubaba is equated with the forms *huwawa*, *Kombabos*, *Hobab*, &c., all "Amoritic."

It used to be believed that the first Babylonian dynasty (to which belonged Hammurapi—Amraphel, Gen. 14:1, 5) was of Arabian origin. But the new position taken in this book is that it was Amoritic, as were the dynasties of Nisin (Isin) and Larsa. The reasons given are once more philological.

The chapters which deal with other Mesopotamian and Mediterranean Amorite kingdoms, with "Egypt and Amurru," with "Amorites in the Old Testament," with "Assyria and Amurru" give little that is new. One exception to that is the claim that

Amorites (not Hittites) were the foes of Thothmes III, of Egypt, in his Kadesh expedition. The chapter on "The Deities of Amurru" is excellent. Here again Dr. Clay's Amorite predilections come to the fore. The god Asshur (Ashur, Ashir, &c.) is regarded as West-Semitic (Amoritic), and so (of course) is Ashtoreth (Astarte, Ishtar, &c.). "Nergal" (in the form *Ne-Uru-Gal*) contains the Amoritic element *Ur*.

There can be little doubt that the author of this volume has said the best possible word for his thesis. He has combed the literature so far as known, and collected apparently every scrap of evidence that has so far been turned up. The strength and weakness of his position lie in his philology. Everything that has a syllable that looks like Amurru or its asserted

variants is put to work. He thinks that even *Orion* comes from *Ur*. His theory will have many hard knocks. The defenders of the Arabian origin have a strong resource in the still undisproved hypothesis of "Semitic-Hamitic" affinities. And Dr. Clay has little to say about that. One thing to be remembered is that much of the evidence for his theory is from Babylonia, and an alternative to his interpretation of it is possible. We may find also that some of the verbal equations here given, or asserted, will have to be given up on fuller knowledge. It is interesting, as incidental to his work, that Dr. Clay believes that the date of Sargon I, which had been brought down from about 3800 B.C. to 2500 B.C. (Jastrow), will have to be put back quite considerably, tho not to the earliest figure.—G. W. G.

THE LAST VOYAGE AND SHIPWRECK OF SAINT PAUL

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[The following information concerning himself was sent us by the author of this article, and may interest his readers.—Eds.]

When I volunteered, I was minister of Avondale Presbyterian Church, Tillsonburg, Ont. The congregation and Presbytery set me free to the end of the war, but after two years I prevailed on them to set me free altogether as I could not promise to return within another year. The war looked then as tho it might never end. The end came sooner than I expected.

From October, 1916, to June, 1917, I was in command of a patrol ship on the east coast. From June to December, 1917, I patrolled from Dunkirk to Zeebrugge and assisted in putting up the smoke screen for the monitors during the bombardments of Zeebrugge and Ostend.

From January to October, 1918, I was in command of a flotilla of twelve armed steam trawlers, and occupied the front line trenches, so to speak, in the North Sea, for I was patrolling outside the Dogger Bank for eight days and nights in succession and then in port only thirty-six hours, and off again for another period of eight days. Those were stirring days.

From November, 1918, to March, 1919, I was in the Mediterranean in command of a ship on special service. Arrived in Toronto April 23.

In order to understand properly St. Luke's account of the circumstances which led to the loss of the ship in which he and "the great apostle to the Gentiles" sailed as passengers we must know something:

1. Of the progress made in the science

of navigation and in the art of seamanship by the navigators of that day.

2. Of the size, construction and rigging of the ship in which they sailed; of the waters in which the voyage was made and where the disaster took place; and also of the lands in and adjacent thereto.

3. Of the man Luke who wrote the narrative, and of his fellow-passenger, Paul, who, tho really a prisoner, took such an active interest in the movements and handling of the ship; who did so much to encourage the crew when weary and exhausted with their labors, and finally, who rose as one inspired and assumed supreme command, so that tho the ship was wrecked, not a single life was lost.

I am writing this article in the cabin of my ship in Valetta harbor in the island of Malta, within ten miles of the very spot where this, the most famous shipwreck in the world's history, took place; and here I am surrounded with evidence, abundant and overwhelming, that as early as 3000 B. C. these islands were thickly populated by the Mediterranean races, who probably made Malta a stepping stone on their journeys from North Africa into Europe. These people came and went, and, since Malta is an island in the midst of this "great tideless sea," they must needs come and go in ships; hence, in St. Paul's day, say 59 A. D., navigation in these waters could hardly be classed among the new sciences.

What about their knowledge of practical seamanship?

By that date "going to sea" was a very ancient profession. Most of the secrets of ship-handling had been learned in the first thousand years or so, leaving, let us say, two thousand years of regular well-established rules and precedents to be worked over or amended, as the case might be, before the voyage which we are now specially interested in here began. Certain it is that the account of their seamanship, given by St. Luke on that occasion, leaves little to be desired. In fact, his description of what they did on that occasion is almost word for word what the most modern works on seamanship tell us that we should do if we were placed in similar circumstances.

It is when we come to make inquiry about the ships of the ancients, their size, rigging, etc., that we experience the greatest difficulty. It is surprising how little help we can get from any book or books on the subject that bears directly on either their size, shape, or rigging, so that we are dependent upon a few indirect references of ancient writers, representations on coins, &c., which in all probability are correct only in general outline and not in detail, except perhaps in detached parts, as the head

and stern ornaments, rudders, anchors, &c.

There are two circumstances, however, to which we are indebted for much valuable information respecting the very class of ships with which we are at present concerned. The Emperor Commodus, during a season of scarcity, imported grain from Africa. In commemoration of this a series of coins were struck, bearing upon the reverse side figures of ships under sail. One of the Alexandrian wheat ships was driven by stress of weather into the Piræus. The extraordinary size of this vessel excited much curiosity on the part of the Athenians; and Lucian, who visited her, lays the scene of his dialog, "The Ship, or Wishes," on board of her, in the course of which we learn many interesting circumstances regarding the ship, her voyage and management.

Who would ever have thought of going to Pompeii to find out anything about the ships of the ancients, or the ships of St. Paul's comparatively modern day? And yet, it is there we get the most real help, for the marbles and frescoes of Pompeii afford valuable details and have the added advantage of synchronizing perfectly with the voyage of St. Paul; the catastrophe to which they owe their preservation having happened less than twenty years after his shipwreck.

I will next endeavor to reconstruct one of these ancient ships, giving, I trust, a tolerably correct idea of a merchant ship of the first century of the Christian era.

In general outline they did not differ so much from sailing ships of fifty years ago, especially in their under-water parts, with the exception that the bow and stern were very much alike. The sheer, or contour of the top-sides, was nearly straight in the middle, but curved high at both ends, the stem and stern post rising to a considerable height and terminating in some ornament, generally the head and neck of a water-fowl bent backward. Lucian, in describing the Alexandrian ship, mentions that the stern rose gradually in a curve, surmounted by a golden cheniscus,¹ and that the prow was elevated in a similar manner. The fresco of the ship on the tomb of Nævolia Tyche at Pompeii shows a ship of similar construction, with her high stem terminating with the head of Minerva.

¹ That is, a goose-necked projection.

The bulwarks were open rails, and cabooses or galleries were built at both ends. In the ship of Theseus, represented in one of the paintings found at Herculaneum, we see a capstan with a hawser coiled around it; and in a figure of the ship of Ulysses (said to be taken from an ancient marble) in an edition of Virgil (3 vols., Rome, 1765) we see the cable coiled round a windlass.

Perhaps the greatest difference between these ancient ships and all classes of modern ships is in the steering arrangements. The ancient ships were not steered as those in modern times, by a single rudder hinged to the stem post, but by two great oars or paddles (*παδάλια*) one on each side of the stem; hence the mention of them in the plural number by St. Luke. They were operated through two hawse holes, one on either side, which were used also for the cables when the ships were anchored by the stern. Indeed, it was not until about the close of the thirteenth century that the modern hinged rudder came into general use.

But the point of greatest interest in connection with these ancient ships is their size. Many of the wheat ships plying between Egypt and Italy in St. Paul's day must have been upward of one thousand tons burden. We reason that they must have been of considerable size to make them pay. Small ships are profitable only for short voyages. But we are not left to our own reasoning unaided by any statements of facts as, e.g., the ship in which Luke and Paul sailed on this occasion had a cargo of wheat and 276 souls in all. If the crew numbered as many as 26, the passenger list would still stand at 250. To accommodate that many people on board for weeks at a time, in addition to the cargo and crew, the ship must needs be considerably larger than an ordinary fishing vessel. The ship in which Josephus was wrecked in his voyage to Italy contained six hundred people, a very good passenger list for a five or six thousand-ton transatlantic liner of the present day. But the best account we have of the size of some of these ships is that given by the carpenter (*ναυπηγός*) of the *Isis*, the Alexandrian wheat ship which was driven by contrary winds to Athens. According to the data supplied, and after making full allowance for difference in construction, this ship must have been between

eleven and twelve hundred tons burden. I find that some writers using the same data would make her upward of 1300 tons.

The rigging of these ancient ships was very simple. For the most part it consisted of one principal mast, which carried a very long yard, probably as long as the ship itself, spreading a great square sail, which was furled on the yard aloft. These large corn ships, in addition, carried topsails. They generally had another smaller mast close to the bow, on which they spread a small square sail, called the *artemon*. In addition they carried triangular sails for the purpose of making the ship steer easily under different circumstances, and for the purpose of "tacking" or "wearing ship." They were also made use of in a storm when the larger sails had to be taken in.

We must not forget that the ship in which St. Paul sailed was also fitted for emergencies. Failure to understand the construction and rigging of these ships is why so many commentators have made such unhappy blunders when dealing with the incidents recorded in this twenty-seventh chapter of Acts.

What do we know about the former sea experience of either Luke or Paul or both? No other evidence than the twenty-seventh and twenty-eighth chapters of Acts is necessary to prove conclusively that Luke, the author of the gospel which bears his name, as well as of the Acts of the Apostles, had a thorough knowledge of ships and of ship-handling that could be gained only in one way, viz., by experience. No amount of reading or observation of ships from the shore would fit him for the writing of the narrative of St. Paul's shipwreck and his own. Such knowledge and insight as is here displayed comes only by experience. I do not mean to say that he must have followed the sea as a sailor, in fact, the same evidence shows that he did not, but that he went to sea nevertheless, and that, too, for more than two or three short voyages. He spent years at it at some time or other. When we first hear of him he was evidently living at Antioch, where he was known as a clever physician. Since many of the ancient ships were large and carried hundreds of passengers, there is great probability that ships carried surgeons too, and Luke would have been one of them.

And of Paul my own

too, had considerable experience in going to sea; Paul, you will notice, is not quite so reticent about himself and his past as is Luke. I would point out, in this connection, that there are three years of Paul's life unaccounted for in the New Testament. In Gal. 1:17, 18, we read, "I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem." Where was he, and what was he doing during those three years? I should not be surprised if some one proved that he spent two, or perhaps the whole three, of them at sea.

Turn next to Cor. 11:25: "Thrice I suffered shipwreck." Now, a man does not get shipwrecked every voyage, and the mention of three shipwrecks would seem to indicate that he had not only long but bitter experience with the sea.

After two years imprisonment at Cæsarea, and after repeated examinations before Felix and Festus, successive Roman governors of Judea, and before King Agrippa, the last of the Herod family, St. Paul appealed unto Cæsar. In consequence of this appeal, it was decided that he should be sent along with other prisoners by sea to Italy. He was, accordingly, committed to the charge of a centurion named Julius, of the Imperial band, a person, who, upon all occasions treated the apostle with humanity and consideration. Cæsarea was at that time the principal seaport of Syria, and was often visited by large ships trading both to the Aegean and to the Adriatic and Tyrrhenian Sea. It would appear, however, that when they were ready to begin their voyage, there was no ship bound for Italy in the harbor capable of accommodating the party of Julius, including the prisoners and their guard; but there was a ship of Adramyttium, a seaport of Mysia, on the Eastern shore of the Aegean Sea, opposite Lesbos. This ship was evidently bound for her home port; and as this was also the course that a ship would take in making a voyage from Syria to Italy, the centurion decided to take passage in her, trusting to find in some of the great commercial ports of Asia (i.e., proconsular Asia of which Ephesus was capital) another ship which would carry them to their ulterior destination. Is not this fact of itself sufficient to establish my contention that in that day there was a very considerable trade in the Mediter-

anean Sea in ships of large size? A Roman officer with a retinue of at least two hundred and fifty men would not be very likely to take passage in a ship that was not going half the distance unless he had very good reason to believe that he would fall in with one at some port of call that would be able to accommodate them on board and carry them to their destination. And so it happened that when they came to Myra of Lycia, then a flourishing seaport, now a desolate waste, the centurion found there a ship of Alexandria, loaded (as we afterward learn) with wheat, bound for Italy, in which he and all his company embarked.

We will pass over the details of the voyage until the vessel arrives at Fair Havens on the south coast of Crete. It is from this port that the vessel sailed on what proved to be her last voyage, the narrative of which I now propose to examine.

The St. Luke fails to make any reference to the condition of the ship, an omission which a real sailor would not have made, I am persuaded that her condition was none too good, for reasons that will appear as we go along. We gather from the narrative that after a long and tedious voyage down the coast they had remained windbound in Fair Havens for some considerable time. The season was getting late and the nights would be dark and cloudy, so that it would be no easy matter to navigate the ship a distance of nearly six hundred English miles to the Strait of Messina without a compass; it was, therefore, decided by the skipper that they would abandon the idea of continuing the voyage and would spend the winter in the Island of Crete. Paul, it appears, favored this decision. But when, a little later, the skipper announced his intention of putting to sea and running up the coast about thirty-eight or forty miles to Phenice, because he said the harbor was a better one to winter in, i.e., safer for the ship, we find Paul objecting and urging them to remain where they were. He assured them that such a move was fraught with danger "not only of the lading and the ship, but also of our lives." We are told that it was when "the south wind blew softly," so that the danger did not manifest itself in the threatening condition of the weather; but we may feel sure that since the move suggested by the skipper was one which promised greater safety and comfort to all hands,

St. Paul would not have opposed it without good reasons. No reasons are given, however, another characteristic of St. Luke's narrative and a second proof that he was not, after all, a real sailor, for a real sailor never fails to give his reasons; indeed, he is liable to become tedious in that respect. Nevertheless, no sailor can read this narrative and fail to discover what those reasons were. Briefly, I believe they were these: The ship was none too safe even in the best of weather, and he for one would not run the risk of being caught out in a gale in her at this season of the year if it could be avoided. Paul had been in this ship some weeks already; they had had a hard beat to windward in working down to Crete, and in those weeks Paul had made some observations and indulged in some reflections. He noticed, for example, that the ship was leaking considerably, and when the squalls blew hardest, he also noticed that, she strained and worked in a manner far from reassuring; and I can hear him saying to himself: "this ship is hardly seaworthy; she works and leaks even in these more or less sheltered waters, and if she is ever caught outside in a Levanter, such as is common in the winter season, she will go to pieces under our feet like a pack of cards." Kindly note at this stage, that Sir Paul said that the harm and injury would come: (1) to the lading, that is, the cargo of wheat which the sea water would injure; (2) to the ship, i.e., she would strain and perhaps break up in a gale; and (3) to our lives, in consequence; for our safety depends very largely on the safety of the ship. Paul's contention then was simply this: "Tho I concede that Phenice (modern Lutro) is a better harbor than Fair Havens to winter in, yet I maintain that the risk we run in putting to sea at this time of the year in this ship is too great to make it worth while; and besides this, I don't like to see this balmy south wind at this season, for it generally backs round to the East North East and blows a gale, and if it catches us while crossing the Bay of Messara, it will blow us off the land altogether, and then—!"

But the centurion gave more heed to the opinion of the owner and master "than to those things which were spoken by Paul," and so they put to sea, when the very thing that St. Paul feared came to pass.

After clearing the harbor, their course,

till they had passed Cape Matala, was close to the land. From the anchorage at Fair Haven to Cape Matala the distance is three or four miles; and as the course is W.N.W., the south wind was a favorable one, being two points abaft the beam. They had every prospect, therefore, of reaching their destination in a few hours. They had not gone far, however, when a sudden change in the weather took place.

"The flattering wind that late with promised aid
From Candia's bay th' unwilling ship betrayed,
No longer fawns beneath the fair disguise
But like a ruffian on his quarry flies."

The ship was caught in a typhonic gale which blew with such force that they could not face it and were compelled to run before it. We know that it blew them out of their course toward the island of Claudia about twenty-three miles W.S.W. from Crete. If, therefore, we know whereabouts the ship was when the gale overtook her, we can form a tolerable estimate of the direction of the wind which drove them thither.

According to the narrative, it was not long (*ὀλίγον χρόνον*) after they had left Fair Havens, that the gale arose against her. Grammarians tell us that the term *ὀλίγον* is a relative term and signifies less than half. Hence the ship must have been somewhere between Cape Matala and a point on the ocean bearing W.N.W. distant seventeen miles.

From Claudia, Cape Matala bears N 82 E, and the point referred to bears N 47 E. The wind, therefore, which drove them thither, must have been to the north of N 82 E, but to the east of N 47 E. The intermediate point, which can not be so much as a point and a half from the true directions, is N 65 E or E.N.E. $\frac{1}{4}$ N.

Another argument gives the same result. In verse 17, we are told that when under Claudia they were apprehensive of being driven toward Syrtis, on the African coast: the winds which blow from Claudia toward Syrtis vary between N 72 E and N 53 E—the mean of which is N 62, 30 E, and the mean of both deductions is N 63, 45 E, or about E.N.E. $\frac{1}{2}$ N. which does not differ one-quarter of a point from the former determination.

Hence, by two independent arguments which give the same result, we arrive at the

conclusion that the wind which overwhelmed the ship on that occasion blew from E.N.E., and that, you will observe is the direction mentioned by St. Luke in verse 14 where he calls the wind *Euro-aquilo* (see R.V.). The Greek is *εὐρανόλων* which is the point midway between Eurus and Aquilo. Now, according to the nomenclature of the twelve winds of the ancients, Eurus is East and Aquilo is Northeast, and therefore the point midway between the two, i.e., E.N.E., is *Euro-aquilo*. The Greek word in the manuscript from which the A.V. was made was *ἐθροκλόδων* rendered by the word *Euroclydon*, which evidently was not the word St. Luke used. All the older manuscripts, including *Codex Sinaiticus*, which had not then been discovered, have the word *Εὐρανόλων* i.e., *Euro-aquilo* or E.N.E. St. Luke, who is always careful in the use of words, could never have written the passage *ἀνεμος τυφωνικός ὁ καλούμενος ἐθροκλόδων* that is "a typhonic wind which is called an eastern wave," for that makes the whole expression meaningless.

The first thing to be done is to make the ship snug for riding out the gale. The large square sail must be furled aloft and storm try-sails hoisted; and next to that they must at once resort to frapping the ship. What, undergirding already! Alas! then, the worst fears of St. Paul are now confirmed. The ship is weak and shows signs of excessive straining, tho you will notice they had been running before it only about three hours: no time must be lost in strengthening her. That these typhonic winds subject a ship's hull to great strain is well known. Pliny, e.g., calls them "the chief pest of seamen, destructive not only to the spars but to the hull itself." Do you wonder then that Paul had scruples about putting to sea in the winter season, in a ship which he knew to be almost unseaworthy? St. Luke tells us that they frapped her after she had gone only twenty-five miles—a sure indication that she was straining and leaking badly. It would not be difficult to multiply instances where this mode of strengthening ships has been put in practise in comparatively modern times, but in every instance it has been where the ship was old and weak, or, in consequence of having sustained some damage.

I wish to point out here, what nearly all the commentators have failed to recognize,

which is, however, of the utmost importance. viz., that the real danger before the ship in which Luke and Paul sailed was the danger of foundering in mid-ocean owing to the leaky condition of the ship, and that if they had not providentially made the land, and been thereby enabled to save their lives by running the ship ashore, she must have foundered at sea, and all on board perished.

We are next told that being apprehensive of being driven toward the Syrtis "they lowered the gear" (see R.V., verse 17). It is not easy to imagine a more erroneous translation than that given in our A.V., "Fearing lest they should fall into the quick-sands, strake sail, and so were driven." That would indeed have been fatal. It is equivalent to saying, that fearing a certain danger, they deprived themselves of the only possible means of avoiding it. It is not by striking mast or sail that such dangers are to be avoided. To strike sail and run under bare poles would be to drive in the direction to which the wind was blowing. But, as we have seen when considering the direction of the wind, and the course which the ship took when she ran before it to Claudia, that, would be to run straight in the direction of the Syrtis—the very thing which Luke says they were so anxious to avoid. Notice that according to the A.V. Luke says, "Fearing lest they should fall into the quicksands strake sail and so were driven." Well, if that had been done, they would have fallen into them in about one day and this story, probably, never would have been written; for the Syrtis lay to the W.S.W., i.e., directly ahead of them, and distant about two hundred miles.

Since we know now that they did not fall into the quicksands, we are sure that they did not strike sail and run before the gale, but adopted some other plan. Even my readers who know nothing about the sea will follow my logic here, and can understand how that ancient mariner would resent the statement in the A.V., which in effect tells us that he was a man not only without knowledge of the first principles of seamanship, but was also lacking in plain common sense.

To a ship placed in the circumstances in which this ship was placed, there are only two things I know that the skipper might do: the first is to anchor her where she was, and the other is to heave her to under

storm rig, and so change the direction of her drift as to drive away from the danger instead of driving straight toward it. From the narrative we know that the first expedient was not adopted, and the fact that she did avoid the danger is sufficient proof, notwithstanding the tantalizing silence of St. Luke, that this second plan was the one which was adopted. When a ship is hove-to, she has a tendency to forge ahead in the direction in which she is pointing, head-reaching—sailors call it—but her principal motion will be her drift, that is the distance she will cover in a broadside direction, and which, comparatively speaking, will not be great. When a ship is being hove-to, in proximity to any danger, the proper thing to do is to lay her to on the tack, which, considering her forward motion, will always carry her away from the danger, rather than toward it. In this instance they would lay the ship to on the starboard tack, that is, with her right hand side facing the wind. She would thus be pointing about North, that is, away from the African coast and the Syrtis, and any headway she might make while hove-to would be carrying her on her course toward Italy, while her broadside motion would be, speaking generally, to the westward. Nearly all the commentators have fallen into the error of believing that the expression in the A.V., “strake sail,” was Luke’s way of expressing the adjustment of the sails on that occasion, whereas the expression which Luke used has no reference to the sails at all, as I will show later. The mere heaving of a ship to under such circumstances was so necessary and such a common thing to do, that Luke, with his usual habit of mentioning only the most important features, omits it altogether, and proceeds to tell us of the further steps that were taken to make her lie properly, and to keep her from falling off into the sea, and to take the strain off her hull as much as possible. And the first step was what in the A.V. is called “strake sail,” but which in the R.V. is translated “lowered the gear.” Ah! that is better. Finding that even while hove-to the ship was laboring heavily in the sea, and the weight of that big yard with the sail now furled upon it, together with the additional weight of all the ropes, blocks, &c., which were attached to it, occasioned too great a strain, they at once decided that it must come down and

be accommodated on deck, hence the expression, “lowered the gear.”

We understand then that when St. Luke informs us that they were thus borne along (*οὕτως ἐφέροντο*), it was not only with the ship undergirded and made snug, but that she was properly hove-to on the starboard tack, which was the only course by which she could avoid falling into the Syrtis. With this notice concludes the first eventful day.

On the following day, the gale continuing unabated, “they lightened the ship.” Every step hitherto taken indicates skillful seamanship, and so here, for all works on seamanship recommend this as one of the things that should be done. The deckload must be thrown overboard along with all other gear not necessary now to the working of the ship. On the third day, they threw overboard “the tackling of the ship” (verse 19), and from the expression “with their own hands,” we gather that this means “the gear” which was lowered—the big main-yard with sails, blocks, &c., attached, which would probably require the united efforts of passengers and crew to launch overboard. The relief which a ship would experience by this would be the same as when a war-ship throws her guns overboard, viz., she would ride lighter and make less water.

A dreary interval of eleven days succeeds; the gale continues with unabated fury; neither sun nor stars can be observed; and at length we are told that “all hope of being saved was taken away.” But why was all hope taken away? An ancient ship, without compass and without celestial observations, had no means of keeping a reckoning. This was, no doubt, a situation of danger, but not necessarily one of despair, for she might have been drifting into safety. The true explanation, as I have already indicated, is this: their exertions to subdue the leak had been unavailing; they could not tell which way to make for the nearest land, in order to run their ship ashore, the only recourse for a sinking ship; but unless they did make the land, they must founder at sea. Their apprehensions, therefore, were caused not so much by the fury of the tempest as by the state of the ship.

The hardships which the crew of this ancient ship endured during a gale of such continuance, and their exhaustion from labor at the pumps and hunger, may be imagined

but not described. Under these circumstances, St. Paul encourages them by the assurance that their lives would be spared. He now takes occasion to make a remark which was in his mind ever since the gale first sprung upon them with such unexpected violence, "Sirs, Ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss." At length on the fourteenth night of their being driven through the sea of Adria, toward midnight the seamen suspected that land was near. St. Luke does not tell us what the indications were, but in all probability they saw the breakers on the shore, for with a strong onshore wind and rocky coast they would be visible for quite a distance on even a starless night at sea.

If we take then St. Paul's Bay, Malta, as the actual scene of the shipwreck, we can have no difficulty in stating what these indications must have been. No ship can enter it from the eastward without passing within a quarter of a mile of the point of Koura; but before reaching that point, the land is too low and too far back from the track of ships driven from the eastward to be seen in a dark night. When she comes within this distance, it is impossible to avoid observing the breakers; for with northeasterly gales the sea breaks upon it with such violence that one is reminded of Campbell's line—

"The white wave foaming to the distant sky."

The writer recently visited the spot, where he remained all night. A Euroaquilo was in progress, and the white spray rose from forty to fifty feet in the air, and on the shore the noise was deafening. No ship could have entered St. Paul's Bay that dark night without the shipmen having seen these breakers on the shore.

During a second visit he took a boat and sailed out into the bay and made further observations from the sea, and took a line of soundings, with the result that there is now no doubt in his own mind that the point of Koura is the land which drew near them on that eventful night.

But could the sailors see the breakers on a dark night at a quarter of a mile? After what I saw with my own eyes on the very spot, I would say they could, and perhaps during the lull in the storm hear them too.

We have some evidence in the Admiralty

records that confirms my opinion here. On a dark night, August 10, 1810, the *Lively* frigate was wrecked on this very point of Koura. In his sworn testimony during the court-martial of her officers, the quartermaster on the lookout, who gave the alarm of rocks to leeward, says he did not see the land, but "the curl of the sea" upon the rocks, at a distance of about a quarter of a mile; and I may add, there was only an ordinary breeze blowing at the time, and not a gale like the one which was in progress when Luke and Paul passed that way.

Before proceeding to compare the notices in the narrative with the peculiarities of the supposed site of the wreck, let us stop to inquire whether the data with which this inquiry has furnished us will not enable us to ascertain, within certain limits, by *a priori* reasoning whereabouts the ship was, that is, her latitude and longitude, when the shipmen "deemed that they drew near to some country," I have already shown from three independent sources that the wind must have been E.N.E. $\frac{1}{4}$ N., to the nearest quarter of a point; and that the ship must have been on the starboard tack, that is with her head to the north, in order to avoid the Syrtis. The first question which presents itself is, what was the direction of the drift mentioned in the seventeenth verse, "So were driven." The answer depends on the angle the ship's head makes with the wind, and the leeway. But an ancient ship could probably not lie nearer the wind than seven points, which added to six³ points of leeway makes thirteen points, as the angle which such a ship would probably make with the wind. E.N.E. $\frac{1}{4}$ N. is $2\frac{1}{4}$ points to the north of East; if we add thirteen points to this, it makes the azimuth of the ship's course from Claudia W. $\frac{3}{4}$ N. or N. 82 W., which is the bearing of Malta to the nearest degree.

St. Luke says that they were wrecked on Malta (Melita), and I have shown that her drift would carry her in that direction.

The next point is interesting. How far would she have driven from Claudia about midnight when the fourteenth night was come? The answer to that question depends upon the rate of drift and the time elapsed. Since coming to Malta, I have interviewed a good many captains who have sailed the

³ "We always allow six points leeway when a square-rigged ship is hove-to." (E. Smith).

Mediterranean for many years, and during the war have been running regularly between Malta and Crete, as to how far such a ship, as I have supposed Paul's ship to be, would drift per hour. The general consensus of opinion was from one to two miles per hour, probably one and a half miles per hour, or thirty-six miles in twenty-four hours.

I come now to the time elapsed. St. Luke counts the time from the day the ship left Fair Havens. We hear of the third day, verse 19; the preceding day is termed "the next day," which brings us to the "first" day both of the gale and the voyage. It would appear that the events described in the first day must have occupied a considerable portion of it. The time consumed in driving through the sea of Adria from the time they left the island of Claudia till they became aware of the vicinity of land, at midnight of the fourteenth day, is therefore thirteen days complete and a fraction of a day. Taking then the calculated rate of drift as thirty-six miles per day and the time elapsed as say $13\frac{1}{4}$ days, all we have to do is to multiply 36 by $13\frac{1}{4}$ to get the calculated drift which is 477 miles, and the course as above N. 82 W.

How does this compare with the actual course and distance between the Island of Claudia, and the entrance to St. Paul's Bay, Malta, as a navigator of the present day would determine them? Taking any recent Admiralty chart of the Mediterranean we find that the course from a point "under the lee of Claudia" to St. Paul's Bay, Malta, is N. 82, 17W. and the distance is 476.6 miles. Hence, according to these calculations a ship starting late in the evening from Claudia would by midnight on the fourteenth day be anywhere from one-quarter of a mile to one mile from the entrance to St. Paul's Bay, Malta. I admit, that a coincidence so very close as this may be to a certain extent accidental, but it is an accident that could not have happened had there been any inaccuracy on the part of the author of the narrative with regard to the numerous instances upon which the calculations are founded, or had the ship been wrecked anywhere but at Malta, for there is no other place agreeing either in name or description within the limits to which we are tied down by calculations founded upon the narrative.

The ship now approaches the termination

of her disastrous voyage. Land has not yet been sighted, but to the watchful senses of the "shipmen" the sound or appearance of breakers tells them that it is near, or in the nautical language of St. Luke that it is approaching. Such indications are the usual harbingers of destruction; here they call forth a display of presence of mind, promptitude, and seamanship which could not be surpassed in the present day, and by this, under Providence, the lives of all on board were saved. The hope which was taken away is now restored. They can now adopt the last resource of a sinking ship and run her ashore; but to do so before it was day would have been to have rushed upon certain destruction. They must bring the ship to anchor if it be possible, and hold on till daybreak, when they may perhaps discover some creek into which they may be able to thrust the ship.

During the interval which remained till daylight, St. Paul exhorted them to take food, saying, "this day is the fourteenth day that ye have tarried and continued fasting," etc. They now, following the apostle's example, partook of a full meal, the first since the commencement of the gale; and with renewed energy made a last effort to lighten the ship, not only by pumping but by throwing the wheat into the sea.

When the day broke, they did not recognize the land, but seeing a creek they determined, if it were possible, to thrust the ship into it; they now cut their cables and left their anchors in the sea; and, loosing the lashings of the rudders and hoisting up the *artemon* (foresail), they prepared to beach the ship. Selecting a spot where "two seas met," they ran the ship aground bow on, which explains "the anchoring by the stern" for this held the ship in the proper position for beaching. I know that this procedure has been severely criticized by persons who have not fully understood the circumstances, as for example, the Scotch sailor who was heard to remark that "there was just ae thing in the Scriptures he could na quite gae along wi, St. Paul's anchoring by the stern; nae doubt the apostle was an inspired man, but he should hae keepit her head til't." Now, all these objections vanish when we come to know that the object was to cut the cables and beach the ship at daylight. I need hardly mention that St. Paul had nothing to do

with anchoring the ship, tho, doubtless, he would approve of the method under the circumstances.

Now that all have landed safely, there remains only to see if the place corresponds with St. Luke's description of it. The first circumstance mentioned is that at midnight the shipmen suspected the vicinity of land, evidently without seeing it. Now, a vessel on that course on entering St. Paul's Bay would pass within a quarter of a mile of a low rocky point which juts out and forms its eastern entrance on which the breakers could be seen at that distance, in fact, were seen at that distance by the quartermaster of the *Lively* tho the land could not be seen.

Fearing lest they should fall upon rocks, which were now close to leeward, they anchored by the stern, and waited for the day. In this, as in the other instances, good seamanship and wise foresight was manifested, for when the day broke, all they had to do was to hoist the foresail, cut away the anchor cables and the ship was under command and could be beached quite easily. The place where the two seas met was doubtless the opening between Salmonette Island and the mainland, and the two seas continue to meet there until this day.

The second circumstance mentioned by St. Luke was the depth of water at the time when they deemed that they were near to some land. They sounded and found twenty fathoms, and a little later sounded again and found fifteen fathoms. The writer found twenty fathoms off the point of Koura at the place where the ship was supposed to be and on her course, fifteen fathoms within a quarter of a mile of the shore at the place where they anchored the ship by the stern.

Tho there is now no creek anywhere in St. Paul's Bay that could possibly be sighted by anyone on this ship, yet at that distance in the early dawn, the flat rocky space between Salmonette Island and the mainland on which the sea would then be breaking was

probably mistaken for a beach. Owing to the position of Salmonette Island that portion of the shore would receive some shelter and would consequently appear to be the most favorable spot to beach the sinking ship. It is not said that they ran the ship into the supposed creek, but on to the shore at a point "where two seas met," showing either that the supposed creek was really non-existent, or that for some reason they decided upon the other spot after the ship was underweight.

I may also remark, in conclusion, that the shore to leeward is skirted with precipices, against which the ship must have been dashed in pieces, had she not been anchored without delay; and, in such a position she could be anchored quicker by the stern than in any other way. I do not mean to say that these ships were usually anchored by the stern any more than I would say that English ships are usually anchored by the stern, because Nelson anchored his fleet that way at the Battle of the Nile.

We have seen in our examination that every statement as to the movements of this ship from the time when she left Fair Havens until she was beached at Malta, as set forth by St. Luke has been verified by external and independent evidence of the most exact and satisfying nature; and that his statements as to the time that the ship remained at sea correspond with the distance covered; and finally, that his description of the place arrived at is in conformity with the place as it is, all of which goes to prove that Luke actually made the voyage as described and has moreover shown himself to be a man whose observations and statements may be taken as reliable, and trustworthy in the highest degree. The twenty-seventh chapter of the Acts of the Apostles is a simple statement of facts. I, therefore, conclude with Bres: "Either there is no moral certainty in historic facts, or it must be admitted that St. Paul was shipwrecked in Malta."

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

A "Pilgrim Fathers University"

Dr. Rendel Harris, himself a Plymouth man and a valiant champion of spiritual freedom, has conceived an admirable idea for the ter-centenary of the sailing of the *Mayflower*. He advocates, as a permanent memorial, the founding of a "Pilgrim Fathers University" at Plymouth—a people's university in consonance with a new age of democracy, free of all the hampering conditions (including fees) which restrict the usefulness of the older schools of learning. Speaking to a representative of the *Christian Commonwealth*, Dr. Harris said that he regarded the ter-centenary celebration as a reminder that we are called to new spiritual ventures.

"Religion and democracy are both on trial together, and if one dies, it is hardly possible for the other to live. Religion can not live any longer on a basis of autocracy, and democracy can not rest safe, except on a religious foundation."

He imagines that "the penitential form in the next world" will be crowded by people who misunderstood Anglo-American relationships—including Dr. Johnson and John Wesley. But for him the celebration stands for something deeper than Anglo-American fraternity, important though that is. A spiritual challenge is in question. Our centres of religion need to be braced with "extract of *Mayflower*." We must recover our will to spiritual liberty and daring. Dr. Harris, who, since his retirement from the principalship of Woodbrook Settlement, is living at Manchester, where he has been appointed curator of manuscripts in the famous John Rylands Library, has written a five-act play entitled, "The Return of the *Mayflower*." It takes the form of an anachronistic allegory, featuring the Pilgrim Fathers coming back to Plymouth and bringing with them lead-

ing Americans, including Penn, Washington, Lincoln, and Wilson. This play will be performed during the autumn and winter in church halls all over the country, and an open-air performance in Plymouth harbor—the natural setting of the play—is contemplated.

Working Girls in Tokyo

An article in *Our Outlook*, the new organ of the English Y. W. C. A., reveals the deplorable conditions of factory work for girls in the city of Tokyo. Since most of the girl-workers are recruited from the country, the two largest factories have established dormitories, one of them having lately enlarged its dormitories to accommodate 1,600 girls. These girls are virtually prisoners, for there are usually only two factory holidays a month, and even then they are not, as a rule, allowed to leave the factory grounds. Long hours of work, poor food, unhygienic conditions, overcrowding of dormitories, and night work every two weeks combine to affect the health of the workers so seriously that very few can stand the strain for more than one year. The number of new "hands" reaches 200,000 each year, and of these, 80,000 return home, the remainder becoming maids in questionable tea-houses or drifting from one factory to another. Of the many who contract sickness, twenty-five per cent. suffer from tuberculosis. The Y. W. C. A. settlement in Tokyo—"The Garden of Good Friends"—is doing a magnificent work, but the great need is for a new public conscience, and that is a slow growth in the East. Many factory owners now allow Christian people to give talks to the employees, and the Y. W. C. A. recently gave an entertainment at a large factory in Oji, one of the indus-

trial suburbs of Tokyo, including a fascinating talk, to which 1,300 girls listened spell-bound for forty-five minutes, the teaching of a simple hymn, and games. What these little slaves of industry need to be taught first of all is to play, and this the Y. W. C. A. workers are doing with keen zest. To reach the girls who live outside the factories is comparatively easy, and many humanizing influences have been set to work; but the dormitory girls can be reached only *en masse*, and their case is one of the open sores of an industrial East.

A New Pilgrim's Progress

Easter, in London, saw the arrival of a band of pilgrim preachers from Bath, wet and cold (they had come through a sudden snow-storm), but rejoicing in a successful march. To the small audience that had defied the unexpected return of winter and assembled at Hyde Park to welcome them, they delivered the simple gospel message which they had preached six times each day as they travelled along the Bath Road. There was nothing spectacular about this pilgrimage. It consisted simply of a band of men carrying bannerets which explained their purpose and preaching the "Old, old story" in plain and homely fashion. One minister was among the pilgrims; the rest were laymen, including two naval officers, an ex-soldier, and a Jew. The pilgrimage ended with a final meeting at Westminster Chapel (Dr. Jowett's), and "the road-marching preachers" sent a loyal message to the king. There is room for such pilgrimages of witness along the broadest and most-enlightened lines, provided it be lay-witness, and avoids the theatricality of an artificially engineered affair. People in England are most readily impressed by religious movements that have a touch of genuine Franciscan simplicity, and do not seek to enter into

competition with the demagog and the quack.

Educating Indian Women

Among the members of the Indian Press Delegation, now on a visit to England by express invitation of the government, is Mr. G. K. Devadhar, M. A., of Bombay, one of the founders of the Poona Seva Sedan—an organization which promotes the education of Indian women with a view to social service. Mr. Devadhar, like so many enlightened Hindus, is one of the "indirect" results of missionary work, having received his higher education at Wilson College, Bombay. After five years work as principal of one of the largest educational institutions in Bombay, he met the late Mr. Yokhale and became a member of his Servants of India Society. In touring all over the country for that society, it was borne in upon him that its aims could not be attained without the co-operation of educated Indian women. The other members of the society taking the same view, the Seva Sedan was started at Poona with the object of training women, and especially poor widows, who were prepared to devote their lives to the uplift of their sisters. To-day the Seva Sedan has seven departments with over forty classes, attended by some 700 women. There are three hostels for the accommodation of 100 poor students coming from a distance; the rest are day-pupils. They are trained as teachers, nurses, mid-wives, junior doctors, or subassistant surgeons, teachers of needlecraft, music teachers, and governesses. The excellent results obtained are disarming prejudice, and thus the institution is becoming a valuable centre of social service. It represents a movement for which there never was a more imperative need than to-day, when the revival of national aspirations in India is giving a stimulus to reactionary Hinduism.

Religious Reconstruction in Wales

It seems that as far as Great Britain is concerned, the churches of "gallant little Wales" are leading the way in the matter of reconstruction, and the first problem they have attacked is the vexed question of "leakage." Is it possible to keep the adolescent inside the Church? Many churches in Wales can assure us from experience that it is, and Rev. Gwilyn Davies writing in the *Christian World* describes how a certain Baptist church in Abergavenny (a church typical of many others) solved the difficulty by means of ministers' classes, meeting not for a definite period but continuously week by week the senior boys on Sunday after service and the rest on week nights.

"A beginning is made by the minister getting into touch with, say, three or four lads round about fifteen to sixteen years of age. Let him arrange with the lads a little friendly chat after the Sunday evening service. He will find, if he really loves boys, that, after a while, they will be very keen on meeting him. They will tell other boys of their own age, and the circle will grow. This, then, will be the Minister's Boys' Class No. 1. No. 1—because smaller boys will soon be clamoring for a Minister's Class of their own—the thirteen to fourteen who will be grouped into the Minister's Boys' Class No. 2. And once a Minister's Boys' Class is in being, the minister is not likely to have much peace until he starts the Minister's Girls' Class No. 1, and this, of course, will only be the forerunner of the Girls' Class No. 2.

"After two or three years of close comradeship the tie between minister and adolescent is very real. No boy or girl in any of the groups can desert the Sunday school or the public service without deserting him. And they are not likely to do that. They have talked things over, he and they; discuss problems together; exchanged opinions on the place of prayer and the necessity of reading the best of books. The adolescents know what is in the minister's mind and heart, and he knows what is in theirs. He has learned as much from them as they have learned from him. Eventually, what happens? One of the most impressive services, if indeed not the most impressive service, ever held in the Baptist Church at Abergavenny was that of a month ago, when a fine body of young men stood before the communion rail to be admitted by the min-

ister into the full privilege and responsibilities of church membership.

"It was his Boys' Class No. 1, now grown up—the class that had been with him, Sunday evening after Sunday evening, for the last three years."

A Twentieth Century Missionary Community

An interesting experiment is being made by the Society for the Propagation of the Gospel in the shape of a missionary community at Pak Bara, India. The fellowship is yet in its infancy, but when completed it will include, besides the missionaries proper, a doctor, a farmer, a superintendent for the small silk industry, which it is hoped will be established, a nurse, teachers for the Girls' School, and mass-movement evangelists. The community is bound by a simple rule, pledging the members to a corporate religious life with a common purse.

Its purpose is not, however, the medieval idea of escape from the world, but rather sympathetic identification with it, seeking at the same time to preserve the quiet and inwardness that makes for spiritual strength. It will be remembered that a group of missionaries so widely removed from "high-church" ideals as William Carey and his associates lived what was practically a community-life with a common purse, and owed much of their wonderful influence to this apostolic practise.

A Missionary Ranch

An Angol, eighty miles south of Concepcion, Chile, the M. E. Board of Missions has engineered a new missionary enterprise by purchasing a ranch of 4,000 acres, paying for it \$275,000. It is stocked with horses, cattle, sheep, hogs, and apiary; planted with apples, pears, apricots, and persimmons; and equipped with buildings, tractors, and automobiles. It aims to raise the standard of agriculture and the scale of living among the peons of Chile.—Excellent and supremely Christian!

Editorial Comment



THE end of an atrocious war by the signing of the peace treaty finds us confronting the task of reconstructing the social order it upset. Restoration to what it was has been put beyond possibility. On its ruins a new order must arise, and that speedily. Social unrest already thunders in ominous growls throughout the land. Tired though we are after the strain that carried us to victory in war, it is perilous to neglect such warnings to mobilize all our moral and religious forces for thorough social renovation as a fraternal democracy. Optimists are trusting that the moral enthusiasm generated in the war will carry us on. Our historical experience warrants no such expectation.

Our Civil War extinguished negro slavery, as the German War extinguished imperialism. It also altered the entire social structure of the Republic. From 1865 to 1885 its political reconstruction went on. The moral forces generated in the struggle with slavery proved incompetent to cope with the evils of the time, its selfish materialism, political corruption and bribery, anarchy in the South, gross scandals in the administration, intense and bitter partisanship in Congress. "Many observers, both European and American, agreed that political life in the republic was in a fatally diseased condition."¹ Twenty years of general demoralization came to an end when the increasing cry, "Throw the rascals out," prevailed, and Mr. Cleveland, already distinguished as a reformer, was carried to the presidency on the main issue of good and honest government.

The warning of that sore experience was repeated eight years ago by a distinguished Canadian journalist. Speaking in New York for "The Men and Religion Forward Movement" in the interest of social righteousness, the Hon. James A. Macdonald declared: "The curse of government in North America is the inadequate morality of the people." The shameful fact is undeniable. Yet one-third of our people are enrolled in the churches! How account for such torpidity unless most pastors have insisted more on ritual than on social righteousness, on creeds than on deeds, on orthodoxy than on good citizenship? Yet the urgent need of imperiled society is moral conviction strongly held and sustained by strenuous moral conduct.

Let us then thank God and take courage from the minority thus nerved and inspired. History testifies that all moral and religious progress has been accomplished by minorities. Our present social problems require, for effective treatment, a rare combination of economic knowledge, practical wisdom, and moral passion. Good "sermon-stuff" in popular "tracts for the times" by certain Christian ministers and laymen thus qualified is a necessity. Such should be called for and disseminated by the Federal Council of the Churches, every Christian denomination cooperating. Then may we expect the Spirit to breathe upon the "valley of dry bones," and Ezekiel's vision realized in an uprising of torpid churches to moral leadership of a willing people. The reveille for such an uprising was sounded in the bells that pealed and the cannon that thundered forth the people's joyous welcome of the peace treaty.

¹ Professor Theodore Clarke Smith, of the Ohio State University, in the *Cambridge Modern History*, Vol. VII—*The United States*, Chap. xx.

Most of us have a latent aptitude, not to say genius, for reducing poetry to prose. Who has not heard a poem read in such a manner as to turn it instantly to dreariest prose? The words may all be pronounced correctly, but the poetry is gone from it as the water from the dry bed of a brook. That is the way men treat life.

Poetry in the Commonplace In itself life is full of poetry; as we live it, it is too often "rubble and stark black dearth." No one who gets below the surface fails to find the world a poem. Rhythm runs all through it. Day unto day uttereth speech, and night unto night showeth knowledge. Science becomes every day more of a poem as it draws nearer to the secret of the universe. Nor does this make it any the less science. Every newly discovered star adds a fresh note to the sublime canto of the heavens. Electron and atom build their invisible structures in invariable and exquisite proportion. Every tree and plant knows how to pattern its leaves and blossoms with the regularity and cadence of a given poetic meter.

We mortals make sad havoc of this symphonic orderliness and beauty—slashing, blasting, disturbing, disordering. But nature blots out our transgressions and covers our iniquities; repairs her torn mantle and heals the wounds we have made in her sensitive organism, employing a charity as great as her skill.

Human life in all its common functions and ongoings is unrecognized poetry. We pass by the lowly sacraments of everyday life with indifference, sometimes with contempt. But a poet comes by, or an artist, and they are transfigured, and we behold the result with astonishment and self-reproach. Nor is this poetry merely external and esthetic. It is also moral. Jesus, the supreme poet of the common life, passes by and we know at once that life is not only sacred, solemn, fateful, but infinitely harmonious and beautiful, shot through with a poetry that is as divine as it is native and elemental.

"Sometimes there comes a taste surpassing sweet
Of common things,—the very breath I take;
A draught from some cool spring amid the brake,
The wheaten crust that I in hunger eat.

So I have thought that heaven, perhaps, is just
The uttermost perception of all good,
The spiritual rapture of this zest, refined;
An exquisite new taste of friendship, food,
The joys of love, the odors in the wind,
And all that now seems deadened by our dust."

Religion is the way back to the lost poetry of life—the true poetry that hides by all the waysides and is concealed in all the cares of life. To follow Christ is to find it. It is true that to follow this Master of the art of living means to follow no primrose path but a hard, uphill road. But this Christ of the common life leads to the field and mountainside, under the open sky, as well as into the lowly places of duty and sacrifice and affection where the humblest joys and tasks reveal a poetry which no adornment of art can rival.

UNDER this heading our April issue compared the merits of the three Protestant versions of the Bible now competing for acceptance by the churches.

The judgment of Biblical scholars in favor of the American Committee's version as the best was stated, and suggestions how to introduce it to general use were invited from our readers. While still awaiting these, there is more to be said on the subject.

In that editorial the superiority, both of the British version in 1885 and of the American in 1901 to the version of 1611 still in general use, was illustrated by examples in the New Testament. The Old Testament exhibits it more remarkably and sometimes surprizingly. In Proverbs (26:10) the old version reads: "The great God that formed things both rewardeth the fool and rewardeth the transgressors." The new (1885) version reads thus:

"As an archer that woundeth all,
So is he that hireth the fool and he that hireth them that pass by."

Among a multitude of minor changes we now read, instead of "hell," "the grave," "the pit," or "Sheol" (the Hebrew word for the supposed underground abode of the dead). In many instances modern words displace the older and less intelligible—e.g., "plowing" instead of "earring," "heart" instead of "reins."

Assuredly, the old version is far from the best. Yet the churches cling to it. While many persons are held by strong affection for their grandmother's Bible, and others by admiration of its noble English style, its stronghold is its wonderfully low price. Contributions of the churches to the Bible Society for the circulation of the Scriptures in all languages enable it to supply this seriously defective version at much below its cost. Strange that on such a ground it should be preferred to the version which, as we said last April, "will bring a plain reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom." For all who appeal to the Bible as the infallible rule of faith and practise is not this somewhat shameful as well as strange?

"But how shall they hear without a preacher?" said Paul to the Romans. If the churches are ever to get the best version of the Scriptures they must hear of it from their preachers. Here is a clear case of pastoral duty. The American Standard Edition of the Revised Version, in fine print costs 50 cents; in larger type for pulpit use, \$1.50. Is any church so poor that its pastor need hesitate to ask the grant of that sum to procure it? From this he should read all the Scripture lessons and take his texts. In due time his hearers will appreciate it, especially if he calls attention to its improvements on the old version, both in its text and its marginal readings. The present writer speaks thus from his own experience.

The Preacher



A Reberie—Occasioned by a Visit to the Roosevelt Memorial Exhibition

"The great deed ne'er grows small."

THE great dead, even tho great in but a gleam, a passage, a prolog, bear any contacts, any associate contemplation, even with the greatest, without dimming of the luster of their minuter greatness.

Thus I mused as, at the exhibition in which the beloved and revered Roosevelt is memorialized, with the vivid recall of the father there flashed the vision of the son.

Quentin, are you in it—you and the others—in the new life of the world you did so much and you gave so much to bring to effect?

You gave yourself to the dear service, not to sustain the prestige of a great family name, but in patriotic ardor and generous devotion to the flag of your country and the cause of righteousness, civilization, and humanity. You gave your rich young life with all it held of power and joy and all its splendid promise. You accepted the service with all that it involved. You gave all, as did the others rich in youth and tingling with life even as you.

You felt the thrill and intense adventure of aerial flight, strategy, maneuver, combat; and in flaming falling catastrophe you realized in tragic consummation the *supreme sacrifice*.

This afternoon I saw upon the pictured screen the place where, in the war-ravaged but soon to be again beautiful Marne salient, your remains lie, marked and adored by the emblems and tributes which attest the affection and appreciation in which you are held. You were not represented in the exhibition, or only as you appeared as a boy in family groups about your great father; not as we have seen you with hearts swelling and throbbing in affection, admiration, pride, and grief in the picture which shows you as the goodly young soldier with the stalwart form and laughing face, the type of America's young soldierhood. But we saw that picture tho it was not shown upon the screen—did not, indeed, belong to the exhibition—carrying it in our hearts.

Quentin, our loved one, are you in it—in all that you gave your life for, you and the others—the new world, the new great peace, the new freedom, democracy, civilization, onreach of the kingdom of God? Are you in it in actual interest and participation?

Yes, you are in it. That flaming fall and crash were not the end. We know not how. We care not to speculate as to the way in which God keeps faith with you and fulfils your life in the sequel. But we know no greater certitude than that which assures our hearts that you are in it.

And so for us who had not youth to give and could not serve and die as you did—you and the others—but only feel and pray and give and share by sympathy your great sacrifice and service, the hope and assurance holds. We,

too, are in it, not for the mere remaining years of earthly life, but for all the process and all the consummation.

Thus, again, from the cross and passion of the world's best there springs with new force and effect the inspiring assurance of the life eternal.

The Gardener

THE IDEAL PREACHER FOR THE NEW ERA

The Rev. A. L. FRASER, Halifax, Nova Scotia

THERE are fundamental principles which regulate the preaching of every age—principles which are as operative as the law of gravitation, and as necessary as the habit of breathing. They governed Amos in the Old Testament world, and they governed Henry Ward Beecher in the nineteenth century of the Christian era. I will mention three such principles, which every pulpit should recognize.

First, the preacher must help his people to interpret life. They ask questions of their whence and whither. What is success? What may be done without? What must not be sacrificed? How spend my thirty, sixty, or eighty years? How get rid of sin? These questions belong not to an era, but to all time, and the pulpit must deal with them.

Second, the preacher should help to make God real. Brother Lawrence and Jeremy Taylor used to speak of the "practise of the presence of God." Newman often said that sometimes there seemed to be but two existences in his world, God and himself. If the Church could make her people feel that God was in the world, it would do two things—deter men from sinning, and make them more happy in the knowledge of God's care.

Third, the preacher should make his pulpit an inspirational agency. He is there not to dictate, or preach politi-

cal sermons, but so to educate his constituency that when any crisis arises, the people may act in a worthy way. He should make them see that goodness is in the highest category of human thinking.

These are great principles which challenge the preacher, and claim recognition. But our new era is one quite by itself, and makes special demands upon a preacher. There are several outstanding features of our time that he can not afford to ignore.

First, pleasure. In recent years more time has been devoted to pleasure than formerly. The Church must admit that people are entitled to leisure. Christ was present at a wedding. He ate with publicans and sinners. He watched little children play, and put them and their games later on into a sermon ("Ye are like children playing"). He bade his tired disciples "come apart and rest awhile." The preacher must remember that people need recreation. Here, however, he should interpret. He should know something of the ethics of holidays. Pleasure may be a spice, but no one lives on spices. He should help life to a proper scale of proportion.

Second, this is an industrial age. The world has rolled up its sleeves as never before. Belts are whirling, wheels are turning, hammers are pounding, sparks are flying, as never

before. What can the Church do for this condition? The preacher should work as hard as his people. Every sermon should have sweat and blood in it. Then the preacher should help toil to interpret itself—the man who builds houses should build in the light of Ruskin's *Seven Lamps of Architecture*. Did not the old preacher Ecclesiastes, say "the king is served by the field"? He would make toil romantic. The preacher for our era should show how the "secular" is "sacred."

Third, as a result of the last we have industrial unrest, which is becoming so acute. Drudgery claimed a home with toil, but now toil wishes to drive her out, and see more of comfort. Echoes of the outer world are beating against every preacher's study, and his sermons must not be mere harmless essays. He must be more than an "homiletical hack," just making sermons. They must be dyed in the colors of life; they must be relevant. He must smite oppression, no matter what robes it wears, or where it sits in the synagog. He should help capital and labor, skill and the community, all to sit down and talk together and seek the good of each other. He, too, should by his teaching, call the mind away from a merely material standard of life.

Fourth, we have in this era a unique set of conditions due to the great war. We have a legacy of maimed and orphaned. We have people, too, who have discovered their resources—people capable of great sacrifices. We have millions of men just getting out of harness, and millions of women whose hands were toiling for the comfort of others. We have fortitude, which kept the loneliest vigils of history. We have "isms" discounted, and old barriers have gone down before the fierce fires of war. What is the preacher to do before all this? He must help redirect all

this energy. He should be able to show new fields of endeavor over which these eager eyes may roam, and so present the task of our time that the heroic called out by the war may find scope for its best energies; he must show that the war between goodness and badness is still being waged.

Dr. Jowett tells of visiting a cobbler in a little village in the north of England. His room was small. On asking the toiler if he did not often feel cramped in his narrow quarters, he walked to a door that opened on the sea; "When I am tired, I just rise and look at that."

Is this not the service the preacher must do for the people of our era? Take them, Sunday after Sunday, to a window that opens out on life where they can see its big and worth-while things. From life's little room he can show them the sea.

The Heart Throb of Matter

One of the wisest men in India has given his life to the study of sense in metals and plants, and he has no doubt that sensitiveness runs through the entire range of metals, plants, and animals. He is Dr. J. C. Bose, and his experiments in the laboratories of Calcutta University show that even a metal seems to have its moods. It has its ups and downs; it can be exalted or deprest; it can be affected by heat and cold and weariness; excited by stimulants, or killed by poison. Nowhere has Dr. Bose detected any breach of continuity in this responsiveness of matter, and he has come to the conclusion that these things are determined by "the working of laws that know no change, acting equally and uniformly throughout the organic and inorganic world." If Professor Darwin finds consciousness throughout the plant and animal kingdoms, if Professor Bose finds sensitiveness throughout all nature's kingdoms, it is not for us, who can not rival their researches, to question their conclusions. We must believe that the heart of matter throbs with some mysterious and majestic influence whose origin is near the fount of life.—ARTHUR MEE.

The Pastor



EARTH TO EARTH AND DUST TO DUST

Rev. F. B. McALLISTER, New Castle, Pa.

THE committal service had barely died from my lips, one cold afternoon last month, when the worldly wise grandmother of "the little jewel" over which we had said the last words, stepped forward, induced by her husband, a time-hardened and genial doctor, and prest into my hand a crisp bill. She smiled as she extended to me the only mark of appreciation the world generally knows. Very gently, and also with a smile, I placed the money firmly back into her hand and said, "I wish you would please not offer me this, for I want my service to be one of real, heart-felt sympathy, and I fear that the tears of mine which mingled with yours in this 'garden' will become slightly cold if I receive it." She shot a swift glance in the direction of her husband, but he had already entered the car, then, with the surprise still showing on her countenance, said, half unwittingly: "Why, why, I thought all preachers took money."

This raised a tremendous question in my mind—one that I had not considered seriously enough. I had not received money for a funeral for some time, the reason I had scarcely thought through; but on my way home from the cemetery I turned the question over and over in my mind. One statement, still fresh from another occasion, intensified my musings, "Money will buy anything; even the preacher falls for it." The butcher, the baker, the candlestick maker, and then along comes the undertaker. Finally, the preacher receives his stipend. Classified, all we need is the rhyme. Blind yourself to it if you wish, but it is a fact that the world is looking to get something on the preacher, and when

it does, the lip curls, and there is a "Huh!" audible. I admit there was a time I would have held onto that potential crispness, and would have quietly and generously thanked the gracious donor, but at the same time I unconsciously felt that I had betrayed my Lord for a five spot by taking the keen edge off my future possibilities for kingdom service with that household.

My contention is that receiving a pittance at a time when hearts and souls are hot to the molding state not only neutralizes the pastor's sympathetic emotions, but also places him, in the estimation of the sorrowing ones, in a class with the gentleman who inquires whether the deceased is insured before he will touch the case, when both are paid, all obligations cease. On the other hand, we can break up every funeral we attend by big-hearted, whole-souled service that will make the sad occasion one of peace offering and soul resurrection, and will forever after radiate an ever brightening halo.

On one occasion I received five dollars from a fellow who was generally considered a "skin-flint" by the community. I thought I had jarred him loose of only a small amount of what he was capable of paying, and would have felt no moral twinge if I had relieved him of twenty more. But I forgot. Now I think this softening period might have been my chance to snatch a fire-brand. Instead I heard indirectly from a saloon that he had boasted of the "swell layout he had given his wife and had even fixt the preacher." He was speaking truly.

A most influential family turned

against a minister of former acquaintance and, dearly loved, called back to officiate on this occasion, merely because he had acted surprized at not receiving a greater amount, in addition to his carfare, than that proffered him.

These may be exceptional cases, but the real heart pang which the pastor experiences as he dips into the valley of the shadow with his beloved to bring them out with a new born Lord may turn to a heart-ache as he feels a tempered warmth when that most opportune sorrow call is made.

I know well the arguments. I have used them myself. A minister burns up as much energy at a funeral as a laboring man in a ten-hour shift or a doctor at a major operation. The doctor had not had near the years of training that the minister possesses, yet, for twenty minutes work he can ask two hundred dollars, but if the preacher asks a dollar for a funeral he would be scandalized. If, then, the good people wish to express their appreciation by a gift, all well. Moreover, the minister functions throughout the community and never receives a cent for it, and this is the opportunity for a part of the community to repay for the "cloak also" tasks performed. Besides this, there are some that never darken the church door, let them pay now. These are so true because they seem just, but we forget the "second mile" opportunity. This service rendered gives the pastor an entering wedge into the confidence of the people and lays the ground-work for future service. The crisp bill is sharp enough to sever the tie that binds not only the member, but the "man outside," with a feeling "paid in full, obligation met."

In receiving money for funerals I can see shell fragments which point to the revival of two incubated customs. The one "depended upon what the Lord gave" and waited

with long expecting fingers in the vestibule as the people filed past, lowering the work of the pastor to the level of the tip-expecting bell-hop or the ever-present "George." The other, relegated from the junk heap of worn-out religious commodities, finds its source in the commercialism of heaven. The first is niggardly and the second is unsocial and despotic. If there is a third reason for accepting a fee, namely, to eke out a too meager salary, we have another problem at issue.

The dollar feels the throb of the possessor's every heart beat; here is where most folks live. We are continually preaching the judicious use of this source of some evil which rust doth corrupt. The kindly refusal not only justifies our preaching and augments its power, but gives the world another example of genuine unselfishness. The service and opportunity of the funeral, as it is related to the minister, has too often been underestimated. Here the servant of God reaches the climax of his pastoral opportunities. All red-blooded, right-thinking pastors object to an "old preacher" coming back to the field to perform this important function, even tho the former pastor was dearly loved because he married, so beautifully, a niece of the sister-in-law. His coming back robs the present pastor of a place in the hearts of his people that he rightly owns. If you have moved off the farm, don't go back and steal the new owner's harvest. It was necessary for me to make a trip just at the time one of the faithful members of the church died. I turned the funeral over to a pastor friend. He did the job well, so well that the family of the deceased have had a warmer spot in their hearts for him than for their own pastor. It was an opportunity, mine by right to possess, lost.

I would not blind myself to the ex-

ceptions—if there is a provision in the will, &c.; but these are decidedly the exceptions, and common sense would qualify. In that case, dedicate the money to the kingdom, or buy material that will more efficiently fit yourself for service, and thus dedicate, "In memory of."

In a few years time by this one

pastoral function the minister can bind his whole constituency to him, even the disgruntled ones, and this bond can be truly denominated "Liberty," because the pastor has made himself doubly secure by steeling his will against a compromise that leaves only "Earth to earth and dust to dust."

TWENTY-ONE BITS OF ADVICE FOR YOUNG WOMEN WHO ARE ALONE IN A LARGE CITY

REMEMBER that a young woman away from home, without relatives or friends, fights a strenuous battle. Beware of the violation of the generally accepted rules of good society. The young men of a community are just about as good or as bad as the young women desire them to be. Keep the standard high. Have the moral courage to say, concerning a book, a play, a habit, an incident, or an expression: "I do not approve of it."

REMEMBER that the association of men and women, in business life, brings a danger as well as an opportunity. A young woman has a perfect right to enter the commercial realm and earn her own living, but the new relationship brings a new danger.

REMEMBER that among the young women of the present generation there is a sad "letting down" in manners, style, and etiquette. Beware of sacrificing your dignity even for a moment. The young woman who is too approachable in her manner is regarded as "an easy mark" by a certain class of young men—and spoken of as such.

REMEMBER that there is a certain limit of decency in the matter of a young woman's dress. Health and decency, as a rule, go hand in hand. The style which endangers your health will assail your character.

REMEMBER that an "evening dress" worn on the street, during hours of business, by young women who are earning a living, is a peculiar sign of vanity and vulgarity.

REMEMBER that a love of dress and display has sent more young women to shame and degradation than any other evil.

REMEMBER that the most dangerous form of bolshevism, for a young woman, is the breaking down of her moral and religious convictions.

REMEMBER that the man who argues that social purity is a myth—an ideal incapable of realization in modern society—is affronting your virtue and at the same time revealing his own character.

REMEMBER that there are men, in every city, who take peculiar pride in the assassination of a woman's character. There are men in every city who could blast a woman's life, break her heart, ruin her health, steal her beauty, damn her character, defame her name, crush her spirit, extinguish her self-respect, and fling her into the street like the skin of an orange and then—laugh at her. In the estimation of this man, life is a joke, virtue a bubble, stainlessness a straw, affection a myth, and love a tradition.

REMEMBER that to accept financial favors from men may compromise your moral character. Beware of friendships, recent of date and newly made (either men or women) who suddenly lavish upon you a measure of attention and expenditure out of all harmony with the rules of social intercourse and common sense.

REMEMBER that certain men use the weight of their personality, wealth, social position, and commercial standing in order to break down a young woman's will.

REMEMBER that no measure of excitement caused by war, patriotism, or social upheaval will ever atone for a mistake in morals.

REMEMBER that a young woman's peculiar temptation is to act on the impulse of the moment.

REMEMBER that no man loves you, in any noble sense, who asks you, under any combination of circumstances, to carry a life-long burden of shame, remorse, and embarrassment.

REMEMBER that the man who would rob you of your womanhood is, probably, a physical leper whose very touch is death.

REMEMBER that because a man has a family and is a member of a religious organization, does not remove the possibility that he may take advantage of your loneliness.

REMEMBER that the man who seeks to hide his past from you will hardly add much to the happiness of your future.

REMEMBER that there are scores of girls in every large city, once as sweet and pure as you, who have been disgraced.

REMEMBER that while you may gamble with your own character and win, some other girl may gamble with her character and lose.

REMEMBER and be careful in the matter of your correspondence. What you write may be read by other eyes than those for whom your lines were originally intended. All men are not honorable, and some who would be honorable, under ordinary circumstances, sometimes forget the things which belong to a chivalrous manhood.

REMEMBER that there is no protection for a young woman who does not protect herself. Beware of the man who takes the first step toward an infringement on the dignity of queenly womanhood. Beware of the man who seeks for your acquaintance aside

from the recognized rules of good society. Beware of the man who, being outside the circle of your own acquaintances, sends you a note by the hand of another.

—JAMES L. GORDON.

Washington, D. C.

*The Minister as a Rural Leader*¹

"Being a minister is almost synonymous with being a leader. He is sent to call sinners to repentance. He leads his people—young and old—to live better lives. His work involves contact with the units of society and with the social structure as an organization of individuals. His work with the individual life is fundamental. He organizes the whole countryside for the welfare of all its individuals in general, and for certain groups of individuals in particular. The economic, the social, the recreational, the industrial, the educational and the civic life—in fact, every phase of human life in the country—is called upon to contribute to the great community forward movement—when a rural minister of the right sort is placed in charge of the church in the country."

¹ *The Church in Rural America*—GARLAND A. BRICKER.

MIDWEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Aug. 3-9—Animals as the Allies of Man (Prov. 21:31; 1 Cor. 9:9.)

SOME one has said that "if through the long centuries the dog has not won his place as the friend of man, he has surely won it now out of the annals of the great world war that laid its weary toll of death upon the whole earth. It is recorded that during a famous German assault of a certain town, part of the British line was cut off by a severe enemy barrage. A messenger dog was sent with a mis-sive making an urgent appeal for reinforcements. It ran nearly two miles in ten minutes. A French colonial division was sent up and saved the situation; otherwise there would have

been a great disaster. Cases like this were of frequent occurrence.

Equal to the dog in war service is the horse. "The horse is prepared against the day of battle," and enters into the spirit of it. Read Job 39:19-25. The horse did his full share in winning the war.

In times of peace, as much as in times of war, the dog and the horse are the allies of man. The writer has seen almost unbelievable things done by shepherd dogs in their native habitat of Scotland, in carrying out the most complicated orders, in identifying individual sheep that had strayed from the fold, and in supervising the flock in the master's absence. As for the horse, his very name is a synonym for faithfulness

And in their own place the camel, "the ship of the desert," the reindeer in the frozen North, and the elephant in the tropical jungle are equally serviceable. In harmony with the wise adjustment of means to ends everywhere observable in nature, man finds within reach, often at his very side, the animal ally that he needs. It is given to man, as the head of creation, to use the lower animals for his own ends; but in so doing he is to treat them considerately and kindly. Kindness to animals is a mark of advanced civilization. Humane societies are the creations of Christianity. The animal world rises and falls with man—"the whole creation groaneth and travaileth in pain together until now," waiting for man's redemption—through which its own redemption is to come.

When the better spirit in man has sway the sense of companionship between him and his animal allies is a beautiful thing to see. "There is," says Ruskin, "in every animal's eye a dim image and gleam of humanity, a flash of strange light through which the life looks out and up to our great mystery of command over them, and claims the fellowship of the creature, if not of the soul." And George Eliot makes the further comment that "animals are such agreeable friends; they ask no questions, pass no criticisms."

But the argument of Paul in the second text referred to above, "for the oxen God careth," presents the strongest reason of all for kindness to our mute allies. For every act of cruelty done to the meanest of them man will have God to reckon with.

Aug. 10-16—The Voice from the Cloud (Luke 9:34-35.)

When the three chosen disciples were with Jesus on the mount of transfiguration, as they communed together a cloud overshadowed them,

and they feared to enter it; but when once folded within it all their fear was gone. The discovery which they made in the cloud was the greatest that can come to mortals. There they found God, and out of the darkness heard his voice. The darkness which shut them out from the world of sense opened to them "the heavenly glory," out of which the divine voice came.

God's voice is often in the clouds. When we enter a cloud we do not enter it alone. The divine Friend is with us; and, altho we do not see his face, we may be sure of his presence. The cloud is a curtain shutting out the world, and shutting us in with him, so that all other voices may be hushed and he alone be heard to speak.

Shortly before, when Jesus at Caesarea Philippi made known to his followers the unworldly nature of his kingdom, he shattered their Messianic hopes, with the result that a great defection took place. To fortify the waning faith of those who refused to break away from him a reassuring testimony touching his true glory was needed; and it was to answer that need that out of the cloud on the mount of transfiguration came a voice, saying, "this is my Son, my chosen; hear ye him."

Was the voice audible? Possibly it was. As it comes to us it is inward and inaudible. "His word is nigh thee, even in thy mouth and in thy heart"—"a voice of gentle stillness" address to the inner ear, and heard only by those to whom it is spoken.

The form in which God speaks matters little, the fact that he does speak is everything. He ever keeps himself within speaking distance, and has many ways of making himself heard. His voice is the voice of fatherly interest and love. He speaks in the sunshine, and in life's happy providences, and he speaks with equal clearness in the cloud of earthly sor-

row and disappointment and in the whirlwind of earthly disaster.

In those dark days through which we have been passing the divine voice has been speaking in the clouds of war a message of judgment and redemption, and as on the mount of transfiguration the All-Father has been directing the thoughts of men to his Son, his chosen, telling them to hear him, that they may find from his lips the solution of all problems.

God's method of communication is direct, so that those who refuse to read his written word can not keep from hearing his voice in his outward providences or as whispered within the soul.

To his voice every man should lend a willing and listening ear. But many make no response. They stop their ears because they do not want to hear. "God speaketh once, yea twice, tho man regardeth it not" (Job 33:14). If we are listening to our own voice, or to the voices of others, we can not hear him speak. "God's voice," says Fenelon, "is soft and low, and is heard only by those who hear nothing else. Alas, how rare it is to find a soul still enough to hear God speak."

"God is not dumb that he should speak no more,

If thou hast wanderings in the wilderness
And find not Sinai, 'tis thy soul is poor."

Aug. 17-23—The Transformation of Failure (Luke 5:4.)

Peter and John were expert fishermen. Like others of their craft they were accustomed to fishermen's luck. This time it was want of luck, for they had toiled all the night, and had taken nothing. Probably the night was one of storm. After they had come to shore, and were clearing their nets of sand and seaweed, and folding them up preparatory to going home with empty creels, Jesus approached them and asked for the use of one of

the boats for a pulpit. When the discourse was over, to repay Peter for its loan, and for a still deeper reason, he said, "Launch out into the deep and let down your nets for a draught." To which Peter replied, "Master, we toiled all night, and took nothing, but at thy word I will let down the nets." He did so, and lo the miracle of the transformation of failure into success—such a haul of fishes as never before was witnessed!

Notice, more particularly, how failure was changed into success.

1. By renewed effort. The weary fishermen were told to try again. Nothing ever comes to folded arms. Divine and human activity are interrelated. God gives daily bread in answer to daily toil, and he gives spiritual blessings in the same way.

2. By obedience born of faith. Appearances were against success. Night, not morning, is the proper time to fish. It is at nightfall that the fishing fleet puts out to the fishing grounds. Besides, for deep-sea fishermen to cast their nets inshore, in a place which probably had been fished out, would seem the height of folly. Nevertheless, at the Master's word, literally, on the ground of his word, they made a new attempt, and their unquestioning trust was justified.

3. By toil divinely directed. Possess of omniscience Jesus knew where the fish were, and could guide the discouraged fishermen to the exact spot. He also knows the way in which success lies for us, and he wants to help us achieve it. As we toil on life's wide sea we can not fail of suitable remuneration if only we allow him to direct our fishing.

4. By the use of old instrumentalities. Not only did the disciples use the same old boat and nets, they also employed the same old method of fishing. It was Christ's added part that made the difference. When our efforts in spiritual work fail, how

often do we fancy that what is needed is a change of agencies or methods, when the thing that is lacking is a willingness to allow Christ to take direction of our work.

5. By toil divinely blest. Unblest toil is vain, "Unless the Lord build the city, they labor in vain that build it." In every undertaking we have need to pray." Prosper thou the work of our hands upon us."

But the greatest wonder of all was the new sense of values which the miracle created. Peter and John, instead of hastening to market their fish, left them lying on the wharf, while they answered the higher call to become fishers of men. At the moment when abundance came sacrifice was demanded, and without questioning they followed the path which led to a success so high that it made all earthly gains seem poor.

Aug. 24-30—The Sacrament of Food (Luke 9:10-16.)

The food question is always a vital one. A hungry man is a dangerous man. Bolshevism is born of want. Men become savages when fighting for the last bone.

The major part of human activity is employed in supplying the world's physical needs. Earth and sea and air are daily ransacked for a fresh bill of fare. By the sweat of his brow and of his brain man eats his daily bread.

The chief thing which food is designed to give is nourishment. It is the staff of life. Hence much attention is being given in these scientific times to food values. We are becoming increasingly particular about what we eat. Body-building has become a science, eating a fine art. Alas, that soul-building should so often be neglected!

But food has other uses. Among civilized peoples eating is a social

act. From the most primitive times the breaking of bread together has always been taken as a token of friendship; and one who shared the hospitality of his enemy was considered safe during the time that any part of the bread he had eaten was supposed to remain in his system. In these modern days any social function that does not include participation in a common repast is looked upon as incomplete.

The family board is the symbol of the closest social union. In a God-fearing family every common meal is a sacrament. The "grace before meat" did not require to be enjoined. It came naturally as a recognition of God's goodness in the common things of life. Its absence denotes a grievous forgetfulness of God. Sometimes it is on the natural plane, as in the homely lines of Robert Burns.

"Some hae meat that canna eat,
And some wad eat who want it;
But we hae meat and we can eat,
Sae let the Lord be thankit."

Oftener it is on higher ground, as in the old-time lines, in which the material and the spiritual are united:

"We thank Thee, Lord, for this our food,
For life and health and every good;
Let manna to our souls be given,
The Bread of Life sent down from heaven."

The social act of eating was employed by Jesus in the sacrament of the supper as the symbol of participation in the things of the spirit. It sets forth the necessity of supplying the soul with the right kind of food. Isaiah speaks of the heathen as feeding upon ashes. Jesus says, "I am the bread of life," "the bread from heaven" which satisfies the intellect, the conscience, and the heart. Never is the common bread of earth put to such a high use as when it is made to minister to the sustenance of the soul.

In these days we are finding out in our wider social relations how deep the spiritual significance of food may

be. The famine-stricken countries of the old world are being fed with sacramental food—all of it the expression of human sympathy, much of it the expression of self-denial and sacrifice. Relief ships are our modern evangelists; the supply of food to the perishing is our modern evangel. Like Sir Launfal who shared with the loathsome leper at his gate his single crust, may we hear “the voice that is calmer than silence,” saying:

“The Holy Supper is kept indeed
In what we share with another’s need;
Not what we give but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds
three—
Himself, his hungry brother, and me.”

*Aug. 31—Sept. 6—Christianity a
Religion of Order* (1 Cor. 14:20-33)

“Order is heaven’s first law.” It should be earth’s also. A good life is an orderly life; a bad life is a disorderly life. The one is in harmony with divine moral order, the other is a violation of it.

Law and liberty are the twin factors in human government; and the great problem in all ages has been how to unite them. Without law there can be no order, and without freedom there can be no development of character. To attain the end of his being man has not only to be free to act, he has also to be under law.

“The perfect law of liberty” in which freedom and law are combined is the law of love. Love is a regulating principle. It is a school of good manners. Those who love do not behave themselves unseemly, because they have regard to the rights and interests of others.

Order comes from voluntary subordination in love. The Bolshevik spirit in all its forms is a spirit of selfish lawlessness, and leads to disorder and ruin. When by the out-breaking of the gift of tongues the church at Corinth was thrown into a

wild tumult which was bringing the cause of Christ into disrepute, Paul wrote exhorting them to exercise restraint; to submit to constituted authority, and above all to the authority of God, who “is not a God of confusion but of peace.” When in Church or State individualism runs riot and every man becomes a law unto himself, chaos reigns; but when every out-cropping of selfishness is checked, and every one while occupying his own place and expressing his own life is ready to give up to another, then in the most natural way “all things are done decently and in order.”

The religion of Christ is one of harmony. It “attunes to order the chaotic din.” It is “a new creation” which changes chaos into cosmos. When the world was a formless mass, and God spake:

“Confusion heard his voice, and wild uproar
Stood rul’d, stood vast infinitude confin’d,
Till at his second bidding darkness fled,
Light shone, and order from disorder
sprang.”

So when the word of Christ is heard in the soul, disorder ends, re-creation begins, and ill-regulated lives are reduced to order.

In their recent “Declaration of Independence” the Koreans, in eschewing an appeal to arms, said, “Let all things be done decently and in order, so that our behavior to the very end may be honorable and upright.” In this utterance the deepest wisdom is displayed. In the way of law and order lie national honor and prosperity; in the way of lawlessness lie disintegration and ruin. Order has its end in efficiency to produce the desired results. It makes a nation, a church, or an individual effective in realizing their highest ideals. God is a God of order; in the government of the world he always acts in harmony with law, and the closer his creatures conform to the orderliness of his ways the nearer do they come unto perfection.

The Book and Archeology



SOME GREAT TEACHINGS OF THE BIBLE¹

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Aug. 3—Christian Worship

(Matt. 6:5, 6; John 4:1-10, 19-24, Heb. 10:19-25; Rev. 7:9-12)

"CHRISTIAN" worship, for worship is not confined to Christianity, and the standards are prescribed for us by Jesus, who had to correct and expand some current ideas of worship among his own people. The first warning is against ostentation (Matt. 6:5, 6). Worship is not possible unless the worshiper is absorbed in honoring his God; if he has any secret idea of making a good impression upon outsiders ("seen of men"), it means not only conceit but a divided attention, and both of these are fatal to true worship. Jesus counsels secret prayer. "Shut thy door." Distractions are most potent in prayer, even when we are alone and much more if we are exposed to notice and conscious of an audience. Note, that Jesus is not here forbidding public worship; it is private devotion he is discussing, and he warns us against the sin of trying to make capital out of it, against appearing to worship God and at the same time contriving to attract attention to ourselves. Worship means giving God his right worth. When we worship, we show that we assign him his high and supreme position in the world and over our lives. Now, it is obviously inconsistent with this if we have any side-glances at our own credit and reputation.

The stress on worship "in spirit" (John 4) is against any formality on the one hand, and on the other against any notion that the presence of God is to be localized. But "spirit" requires forms. The forms must be at the

service of the spirit, and answer to its expression in word or act; nevertheless the words of Jesus imply that this spiritual worship must create for itself adequate channels—more adequate ones than the Judaism of his day provided. The supreme question for Jesus was not where worship was to be offered but who was worshiped. And God as Father "seeks" true worshipers, who understand his real nature and offer him the devotion and adoration which he desires. This passage refers to common worship, to those who are the household of the Father, with an experience of his care and demands, and a desire to honor him. It is the idea of God which determines worship, and here Jesus insists upon an adequate idea of God as essential—far more essential than discussions about consecrated ground.

The passage from Hebrews suggests (1) the approach through Jesus Christ, who realizes for us the true value of God and reveals to us his presence; (2) the conditions of genuine worship—sincerity, moral purity, and full faith, and (3) the object of worship, which is two-fold, (a) the stimulus we give to one another (verse 24), and (b) the need of holding fast, ourselves, to God (verse 25). The former object means that as individuals we require cooperation, the sense of a united fellowship, if we are to be reminded of our duties to one another, of "love and good works." Worship is one of the great cohesive powers of our religion, and, because it is cohesive, it is efficient. The phrase about "not forsaking the assembling of ourselves together" refers to the

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series.

notion that Christianity was one of the many cults, any one of which might be exhausted and require to be supplemented by a fresh cult. Religious devotees often passed through a series of cults, or added one to another. But Christianity is final. It requires no other form of worship to fill it out. If Christians will only throw themselves into its worship heartily and go on practising it, they will find in it all the stimulus and help they require for the life of God on earth.

Aug. 10—Winning Others to Christ

(Acts 16:9-15; James 5:19, 20)

The golden text, "Ye shall be my witnesses both in Jerusalem and in Judæa and Samaria and unto the uttermost part of the earth" offer a survey of the three concentric circles of Christian activity. First, there is the sphere of our sympathies—"Jerusalem and Judæa." There these Jewish disciples were at home. It was the place where they had affinities, the same language, the same national circumstances, the same traditions of piety and social customs. Our first duty lies in this sphere. We are born into this environment, and the primary duty is to serve it loyally with the new faith we have acquired, to let our knowledge of Christ tell upon that particular district. Then there is what we may call the sphere of our antipathies. "And in Samaria." To the Jews that was the region of their ancestral enemies, of heretics and thwarting neighbors. It is more difficult to recognize our duty to such people, who reject our particular form of faith and are by birth and training aliens. But the impulse of true faith carries us forward into this circle also. If we are loyal to the principles of our religion we shall recognize that these people also have

a claim upon our time and strength. Finally, there is the far region of indifference, "the uttermost part of the earth"—people whom we can hardly call up before our imagination, people beyond our ken and touch. To these also we owe our faith and service, tho they raise at first neither sympathy nor antipathy.

The passage from Acts illustrates this third sphere. Paul sails across to Europe for the first time, to carry the gospel into Macedonia, in response to a vision. He had evidently been brooding over the regions beyond, for visions come to a prepared heart. But when he landed, he found no anxious crowd to meet him. The man appealing for help did not appear at first. Paul had to persevere, and presently he discovered one or two susceptible souls. The impetus, to carry the truth is an act of faith, and often we must believe in the need of others before they see that need themselves. To win others for Christ it is necessary that we believe in their requirements; we know how much they stand in need of the Lord we know, and this assurance bears us forward through the preliminary period of indifference. The true worker comes upon some whose hearts the Lord has opened, if he has only patience to go on and follow the call, even when no outward signs of success have yet emerged.

The passage from James refers to the recovery of some who have lapsed, in all probability. For we have not only to win outsiders, but to keep our fellows on their feet, to win them back from some sin into which they have slipped. To do this is (1) to save the sinner's soul from death, and (2) to gain for oneself a reward. The phrase about "hiding a multitude of sins" probably alludes to the fact that much will be forgiven by God to an earnest Christian who out of love to his fellows redeems an erring fellow

creature from vice. The sins that are "hidden," or forgiven (for the word means the same) are the sins not of the converted man but of the converting Christian. God, it is said, will be ready to forgive him much, since he loved much—since he showed his love to Christ in loving one for whom Christ died.

Aug. 17—Christian Missions

(Acts 1:8; 13:1-14:28)

A mission implies a commission; it is an adventure, but an adventure under orders, and the standing orders of the gospel are given in the golden text, "Go ye into all the world, and preach the gospel to the whole creation." Had it not been for the obedience of the first disciples to this command, Europe would not have been evangelized, and neither would America afterward. We some times forget that we owe our Christianity to the service and foresight of earlier ages, and that we in turn owe it to others outside to pass on the burning torch. The temptation of the Church is always to consider that the limit has been reached. But any genuine experience of God stirs us up to share our joy and peace in him. The path of obedience is always a path of blessing, and our own Christianity will grow stagnant unless we find an outlet for it in channels of intercourse with those as yet unevangelized.

The spirit of Christ acted in the forward movement of missions through the church at Antioch, through their common counsel and prayer. Paul and Barnabas were selected as envoys; they took advantage of the nearest opportunities in the worship of the local synagogs, but they were ready to make fresh opportunities when these ceased to be available. Nothing is more essential in missions than to be unconventional. Wisdom dictates the policy of

reaching new people through channels that are already cut in their worship and traditions, through affinities which we have in common with them already. But wisdom also suggests that others may have to be adopted, when opposition chokes the initial passages of entrance.

The same truth is conveyed in the speech of the apostles at Lystra, where Paul address them in terms of their local religion, appealing to their worship of God in nature, and striving to reach them along the lines of the religion which they knew already (Acts 14:15-17). He put himself as closely as possible in touch with these folk, as he afterward did with the cultured inhabitants of Athens. To seek a point in common, to recognize that outsiders have not been altogether bereft of God, is one of the most effective means of paving the way for the acceptance of the fuller message of the gospel.

Courage is another essential note of missions. The apostles are undaunted by their rough reception at Iconium and Lystra; they have no hesitation in returning to confirm the converts they had made. A care for the organization of converts (Acts 14:23) is another mark of evangelization. The apostles are not content to leave individuals to themselves, but arrange for their superintendence by local officials. The plant has not only to be planted but sheltered and nourished; there must be a church, a community, in order that the fellowship may thrive. Otherwise the gospel may leave no more than vague impulses, which wither in isolation or under persecution.

Finally, the hand of God is to be recognized in any success (Acts 14:26, 27). The apostles gratefully own his grace and guidance in the mission. Their report is full of hearty dependence on his control. And the home-church which had prayed for

the envoys rejoice with them. It is taken for granted that the members at home share the spirit of the missionaries. It is a great help to the latter to feel that they have behind them a living interest and a steady prayerfulness.

Aug. 24—Social Responsibility

(Luke 10:25-27; Gal. 6:2, 9, 10; James 2:14-16)

"As we have opportunity." Most of us have more opportunities for helping other people than we realize or than we use. Absorption in our own concerns, a disinclination to be troubled, a sluggish imagination—any of these may blind us to the chances at our own doors. "What you have to do with others," said Carlyle, "is not to tread on their toes as you run—this ever and always—and to help such of them out of the gutter—this, of course, too—as your means will suffice you." In our lesson, social responsibility is confined to the positive and latter form of the duty. It is implied that, as Christians, we have means in our insight and sympathy and unselfishness quickened by intercourse with Christ.

The parable of the good Samaritan illustrates one of Christ's cardinal principles, that the unhuman heart is simply damning, and that the duty of humane kindness must take precedence of everything else. The jurist who questioned him had his own ideas of a "neighbor," for the Pharisees called "neighbor" those who belonged to their own religious party. Jesus deliberately extends the range of meaning to any one in need. The jurist was anxious to "justify himself"—secretly convinced that he had a good case for drawing lines strictly. The parable shows up two religious persons, fresh from their sacred duties, and yet quite callous as regards their social responsibilities.

The real example of helpfulness is given by a Samaritan traveler, who goes out of his way to assist a man in need, without asking anything about his religious beliefs. The fact of his distress was enough. "He saw him"; and the sight moved the traveler to intervention, to thoughtfulness, to a polite care for the victim of social violence.

That is the instinctive temper of social responsibility. But it requires to be practised patiently. It is possible to grow "weary in well-doing" (Gal. 6:9), as we have to attend to cases which involve long study and attention. Some people have to be helped by a patient care of their natures, by forbearance as they struggle against temptations; they try our temper and patience by their slowness to improve, by their obstinacy or their fickleness. Many forms of social duty need much more than the initial rush of pity. They lead us into a prolonged course of watchfulness and thoughtfulness on behalf of others, in which we must not allow ourselves to grow tired or to throw up the task in disgust. The results may seem for a time to be disappointing, but the call is to persevere.

Another temptation is noted by James (2:14-16), the idea that we can shelve our responsibilities by a few fine words. "It is your own fault, go and look after yourselves." This involves a heartless indifference, especially as the case is brought under our personal observation, and, as the apostle says, tho such people may profess to have a Christian faith, it amounts to nothing. No faith draws aside like that from need and distress. No faith contents itself with advice. It acts, it gives, it puts itself into movement. The spirit which says, "I am I, and thou art thou," is the reverse of the Christian. It is bad enough to find that we have missed opportunities which we

seized, that we have been living for years perhaps near cases of need which our conventional selfishness prevented us from realizing. But it is tenfold worse to decline appeals that are thrust upon us, on some trivial pretext which is at bottom, however we may disguise it under sophistical pleas, simply the dislike of spending ourselves or disturbing our personal comfort.

Aug. 31—Temperance

(Dan. 1:8-20; Romans 14:21; I Cor. 9:24-27)

At bottom temperance is self-control, either for the sake of one's own health and efficiency, or for the sake of others. The temperate man "exerciseth self-control," as the golden text puts it. And over his bodily appetites and passions as well as over forces like anger. Burns wrote,

"Know prudent, cautious self-control
Is virtue's root."

It is the root of the two virtues suggested by our lesson.

1. In Daniel's case, the refusal to eat the food prescribed was due to religious scruples. Daniel and his companions sought to observe the principles of their religion, even at the risk of their lives, in a foreign country. Their loyalty to Judaism prevented them from accepting the delicacies presented to them by the kindly monarch. It is suggested that Daniel gave the lead in this matter. The other youths followed his example—which is often the case. If one strong nature takes the step of defying popular opinion, others will follow who perhaps might not have been able to do so themselves.

2. The verse from Romans puts the unselfish duty of temperance, i.e., as a means of helping weaker souls. People may have a perfectly good conscience about eating or drinking certain things; they may not have

the least religious scruple in the matter; it may be an enjoyment to them to eat and drink what they like, and this may not bring them any evil consequences. But if others are hurt by it, if the faith of some weaker souls is affected by their liberty, then, Paul teaches, it is the duty of the stronger to abstain. True Christian feeling will control its enjoyments and privileges, even when these are quite legitimate. The principle is that of consideration for others. We think of our "brother" in the Church, of him for whom Christ died, and the thought of his situation lays upon us an obligation to deny ourselves, if our denial will help him to keep his faith better.

The passage from Corinthians, again, lays stress upon the need of self-control, generally, as a duty of efficiency. What is urged is not that certain things are wrong, as they were for Daniel, nor that they are considered wrong by others in the Church, but that a true Christian has to train himself, to keep his faculties in good trim, in order to do his best. Drink is one of these indulgences. But so is gluttony. The modern emphasis upon the dangers of drink ought to be accompanied by an equal warning against the dulling influence of over-eating. We Protestants have got into a false fear of fasting. We ought to recognize, as the apostle indicates, that any physical indulgence lowers the tone of the spiritual faculties unless we are careful, and that we ought to be able to refrain, for a time, from the ordinary use of food as a means of self-control. People who are total abstainers are not free from the peril pointed out by Paul. They sometimes feel free to eat to excess, as if that had no bad results. It has not the same obvious results as indulging in strong drink. It does not injure other people in the same way, if we over-eat, as if we take

drink and disregard the scruples of those tempted by alcohol. Nevertheless, it is a tampering with our moral vitality; it makes people heavy, apa-

thetic, and self-indulgent. And these are the vices and weaknesses against which a really temperate person is on his guard.

A TURNING POINT IN ARCHEOLOGICAL WORK

When Dr. Petrie speaks on matters archeological his voice is recognized as authoritative. His long experience and his eminent position give him a prestige almost unique. When, therefore, he tells of the losses, not simply of objects but of the knowledge they convey, through destructive methods — sometimes born of mere curiosity, sometimes of rivalry, and not seldom of carelessness, and, more often, of commercialism — that nullify or blast the best efforts of investigation, it behooves us to listen and to weigh carefully his words with a view to action.

He deems the present a fit time to speak since he regards it as a "turning point" and an opportunity for new control of research and discovery in lands that abound with testimony to the course of a history that was once lost and is now only partly recovered. The British control in Egypt and in the Euphrates-Tigris region and the exit of the Turk from Palestine and Syria make it possible to introduce new policies in regard to the search for and protection of antiquities. Accordingly he delivered three lectures which are brought together in a little book¹ which contains words of warning against "the scandals of destruction" which have been so frequent, also words of suggestion as to the way to avoid this destruction and so not only conserve objects but through them enlarge and complete knowledge of the past.

The first two lectures survey "the many problems of history and art which await proper research" in

Palestine and "Mesopotamia" (a term which Dr. Petrie uses in its widest sense to include even Elam). In the first lecture Palestinian history is traced from the Christian period backward through the Herodian, Greek, Jewish, Egyptian, Amorite, and (neolithic) Canaanitic ages, with statement of the questions still open and of the places, methods, and means by which wise control and sound methods may help to answer them. This possibility is well illustrated by the accumulations of knowledge already at hand through separate enterprises and the scholarly piecing together of the results. One of the most important of these problems concerns the Jerusalem of the Jewish age. He quotes Professor Hayter Lewis' dictum: "There is nothing certain in Jerusalem," meaning that excavations are so limited in comparison with the whole area that any conclusions now reached are only tentative. Proprietary rights now prevent adequate excavation. Extended and fundamental research and final knowledge will be precluded if Jerusalem be built up as a commercial city on its present site — which

"is most unsuitable for business purposes; and much the best course, for practical and historical reasons, would be to start a modern suburb and then clear ancient Jerusalem down to the Solomonian town, and keep it as the Jewel of the Past, visited by all, but appropriated by none."

This, to be sure, is one example of radical change which Dr. Petrie advises, and is justified by the peculiar situation. In other places the obstacles are such as the right disposition would make surmountable by comparatively little effort.

The lecture on Mesopotamia traces

¹ *Eastern Exploration, Past and Future*. By W. M. FLINDERS PETRIE. Robert M. McBride and Company, New York, 1918. 7 1/2 x 4 1/4 in., 118 pp.

history from Sassanian back to Sumerian times. Here, to name only two or three unsettled questions, almost all over the area covered by the term "Mesopotamia" lies buried or unstudied material that will throw greatly needed illumination on the Hittite problem. Again, the whole question of early Babylonian chronology is still in a state of unrest—shall we drop 1,000 years from the early date formerly given to Sargon of Akkad, or retain that early date which is implied in an explicit document? Dr. Petrie argues gravely for the latter course at least as provisional till equally explicit testimony seems to make the lower date more plausible. In favor of standing by testimony that is definite against mere subjective "feeling," Dr. Petrie recalls that the date given by Berossus for the first dynasty of Babylon has been shown by astronomical evidence to be not more than seven years amiss (2232 B.C. instead of 2225 or 2229). And, once more, how influential the Sumerian still is and how important the Sumerian problem therefore is, appears from the fact that the Sumerian sexagesimal system is still employed in reckoning time (the year of twelve months, the half day of twelve hours), and also elsewhere (the circle divided in 360 degrees). But a really basic study of the Sumerian civilization and system has yet to be made.

The third lecture is on "The Future." Dr. Petrie calls for preservation of the monuments—the museums even are competing for smuggled and mutilated remains which should be kept *in situ*. Similarly sites (mounds, cemeteries, &c.) should be protected from the unskilled excavator and the looting native. Responsible boards should be formed under competent

direction, museums should be as nearly local as convenient, government monopoly is to be excluded, scientific excavation fostered, and openhanded dealings encouraged. As it is, commercialism makes void attempted protection under vicious systems:

"You may walk through the Greek customs with a priceless vase—if you put a plant in it and a pink paper around it. . . . You may buy a full-sized bronze chariot in Rome and contract to pay on delivery in Paris; and it comes as a matter of business."

Yet both Greece and Italy prohibit export of antique art pieces.

What can and ought to be done in historic areas is illustrated by the measures of the late Sir Stanley Maude in Mesopotamia.

"(1) The rights of the Ottoman Government in all antiquities are transferred to the new Administration. (2) Antiquities mean everything before A.D. 1,500. (3) Information of discovery of antiquities must be given within thirty days, under penalty. (4) Anyone appropriating things discovered may be fined up to ten times the value. (5) Any negligent or malicious damage of any kind may be heavily fined. (6) No traffic in antiquities is allowed without license, under heavy fine. (7) All forgery, or sale of forgeries, is liable to heavy fine, and confiscation of stock. (8) On reporting discoveries the owner shall be duly compensated for the value if the objects are taken; if not required by the Administration a certificate will be given that it may be sold. (9) The Chief Political Officer is the authority for this Administration."

All this is important. If the ministers of religion could realize (as they can from these lectures) the importance for their own work of the matters dealt with here, they would be much more intimately interested in the discovery and proper preservation of archeological objects. They would also make vocal their conviction that this is necessary and could accomplish much in securing these ends.

—G. W. G.

Social Christianity



HOURS OF EMPLOYMENT AND COSTS OF PRODUCTION

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Aug. 3—Present Hours and Conditions

SCRIPTURE LESSON: Gen. 3:17-19; Ex. 1:13-14; Ps. 104:23.

FORMER CONDITIONS: Until well within a century hours of industrial employment were much longer than at present. Indeed, a hundred years ago the conditions of labor were extremely hard, every way—much harder than now, and probably harder than during any of the earlier modern centuries. At that time modern capitalism and the modern factory system had just arisen. And, as often happens in periods of great transition, the social evils of the new era developed first, while its benefits were still, for the most part, in the future. Wages were almost incredibly low. Physical conditions in and about the new work-places often were shocking. And, of course, the hours of labor were protracted to the limits of human endurance.

Rather be it said that the pressure upon the workers, in length of hours as through other conditions, went beyond the limits of permanent endurance. Cheyney remarks briefly, in his *Industrial and Social History of England*, that "twelve, thirteen, and even fourteen hours a day were not unusual." Gibbins, in his *Industry in England*, states that "children were often worked sixteen hours a day, by day and night." And there are authentic records of even seventeen or eighteen hours for children, with thirty minutes off for meals and play. How full of play they must have been!

RECENT IMPROVEMENTS: From such conditions there has been a great and happy reaction. They were too horrible and too threatening to be tolerated, once they had been brought fairly to the knowledge of an intelligent and decently humane public. The greedy employers gradually came to see that even for them the greatest permanent gain could not be had by the speedy exhaustion of a country's human resources. The workers themselves, by a struggle at once pathet-

ic and heroic, came together in such organizations and under such leadership as enabled them to exact increasingly better terms from their employers. Partly by a series of labor laws, and partly without the agency of such measures the industrial employee's conditions of labor and living have been improved greatly.

SHORTER HOURS: In particular, the hours of labor have been shortened. In 1900 the New York Bureau of Labor Statistics published a roughly computed table of average working hours for the chief industrial lands, as follows: Australasia, 8; Great Britain, 9; United States, 9.75; Denmark, 9.75; Norway, 10; Sweden, 10.5; France, 10.5; Switzerland, 10.5; Germany, 10.5; Netherlands, 10.75; Belgium, 11; Austria, 11; Russia, 12. Since 1900 there has been further shortening, in different trades and in different parts of the world. But the changes have been neither so great nor so many as often is supposed. In America the eight-hour day has been established for years in a good part of the building trades, in cigar making, and in most forms of public employment. Recently it also has been adopted rather widely in mining, in oil refineries, in paper mills, and for scattered establishments and localities in other trades.

But much the greater number of industrial employees still work longer hours. In 1914 only 833,000 American manufacturing employees among 7,036,000, or less than twelve per cent., had days as short as eight hours; and since then, down to July 1, 1918, but 1,449,000 more American employees of all sorts, including several hundred thousand railway men, have secured the eight-hour day. So that the great body of American employees are working more than eight hours a day; while the general average still is somewhere between nine hours and ten. This, of course, means that great numbers work very much longer than eight hours. No longer ago than 1910 one of the largest private employers in the United States was working fifty-one per cent. of

its employees twelve hours a day or more, and twenty-one per cent. of them for these same long hours during seven days of the week.

ENVIRONMENT OF LABOR: To many of us nine or ten hours of daily labor will not appear an excessive burden, or an unduly high price to pay for our share in the benefits of modern civilization. Many of us habitually work as long as that, or longer.

But to say that the average American industrial employee works at his task nine or ten hours a day and his European fellow from ten to eleven or twelve hours does not tell the full story. First of all it must be noted that ten hours of actual work means a considerably longer period devoted to the work and thus withdrawn from the worker's other uses. The noon hour, when there is a full hour of nooning, is so surrounded and overshadowed by the job that it adds about an hour. And the going to work and coming back may take from an hour to two hours more.

Then the circumstances, the environment or atmosphere, of modern industrial employment are in many respects harmful. In point of ventilation and general sanitation the best modern factories doubtless are superior to the work-places of a century or more ago. But workers were not confined so closely before the industrial revolution as now; nor were they so driven to serve with more than Egyptian rigor. And they varied their industrial occupations with intervals of attention to domestic duties and to out-door labor, thus counteracting, in some measure, the unwholesome influences to which they might be exposed. Now the pace of industry grows ever more rapid. Attendance at work is more constant, through the day and through the year. And, while the factory, mine, or other work-place may, in many cases, be prepared with close regard to the best rules of sanitation and safety, it can not often be made a healthful place in which to spend long hours and to work. Fumes and dust, both sometimes deadly, noises, temperature, humidity, artificial lighting, the demand for close and unintermitting attention to rapid, powerful, or otherwise dangerous mechanisms, the necessity for peculiarly exhausting postures or movements—these, one or all, may be of far greater weight in making up the burden

of the day's work than the mere number of hours spent.

DEADLY MONOTONY: No less account must be taken of the narrow, monotonous, deadening character of the tasks which modern divisions of labor assign to most industrial workers. It would be one thing to work stated hours, even in a typical modern factory, at a task which in itself is varied, interesting, attractive, perhaps even in some fair sense educational in character. It is quite a different thing to work equally long hours and in a similar place cutting out innumerable copies of one small piece of metal, adding the same piece to an unending series of gradually assembling mechanisms, folding up forever paper box covers, or slitting the throats of countless swine.

Aug. 10—Consequences, Individual and Social

SCRIPTURE LESSON: Job 24:5-8; Eccles. 6:7; Ex. 6:6-9.

PHYSICAL IMPAIRMENT AND DEATH: The simplest and most direct of the observed results of such conditions of employment as prevail generally in modern industry is a physical breakage and ruin of the human machine. We are all familiar with the sad fact that workers do not last as long as they did formerly. Mr. John Hodge, M. P., thus describes conditions in a trade which he long has known:

"Those familiar with the atmosphere of steel works know that the great heat, the dust, the noise of machinery, the extremely exhausting nature of much of the labor, the constant dread of a death-dealing slip in handling the great mass of molten metal, and the constant strain on the mind all have their effect upon the physique of the workmen. As a result of these conditions, coupled with long hours, men have to stop work at an age which in less strenuous callings would be regarded as the prime of life; and one looks in vain for old men working on the furnaces."

Substantially similar conditions and results are found in many other trades. But even more impressive for the thoughtful mind are the generalizations of vital statistics. Newsholm gives general death rates for British trades, the rates for all males at corresponding ages being the standard, 100: Coal miners, 107; printers, 110; tool-makers, 141; potters, 171; file-makers, 181. The effects of dust-laden air are shown most

strikingly by comparing death rates from diseases of the respiratory system for different trades with the rate for farmers: Farmers, 100; coal miners, 166; woolen workers, 202; stone quarriers, 261; copper workers, 317; file-makers, 373; cutlers, 407; potters, 453.

Similar figures exist showing the tendency of industrial occupations to produce disease, even altho they do not cause death.

INDUSTRIAL ACCIDENTS: The shocking frequency of accidental injuries in modern industry has been brought widely to notice since the movements for workmen's compensation on account of such injuries. Mr. Frederick L. Hoffman, perhaps the best informed American authority for such matters, has declared that in 1913 there were in the United States 25,000 fatal accidents in industry and 700,000 which disabled the sufferers for four weeks or longer.

EXCLUSION FROM INTELLECTUAL INTERESTS: Nobody knows exactly how many scores of thousands industry kills each year in America, through accidents and diseases, or how many other scores of thousands it keeps languishing in sickness. It certainly does thus kill and disable many thousands. And this fact we must not ignore while rejoicing at the abundance and cheapness of the products which it delivers for our enjoyment. But mere physical death is far from being the worst injury that a person can suffer. It is a worse injury to shut the living out from such enjoyments and opportunities, of one sort and another, as alone can make life really worth living. The living person is, or should be, an intellectual and moral being, not a mere animal. And we ordinarily count the modern age a better time than the old just because it has discovered and developed many new fields of intellectual interest and marked the ways to and through them for easy access and passage.

Yet for vast numbers of the industrial population these delightful fields might as well be undeveloped and undiscovered. Hear one workman from an industry whose profits have founded many a library. "I have always hoped to educate myself, but, after my day's work, I haven't been able to do much studying . . . After working twelve hours, how can a man go to a library?" And another from the cotton weavers. "It is a general complaint 'I feel that tired at

night I go home and get my supper and do not feel like going out at all, but go right to bed.' Anybody who works in the mills now knows it is not like what it was twenty-five or thirty years ago, because the speed of the machinery has been increased to such an extent, and they have to keep up with it." Yet, as Carlyle says, it is a tragedy for a soul capable of knowledge to die in ignorance.

Many, to be sure, do not go home and right to bed at night. The very wearisomeness and monotony of their working hours make them crave physical and mental stimulants; and they spend evening hours where these can be had, in more or less wholesome forms. And we blame them, not knowing their need.

SOCIAL AND MORAL DEPRIVATIONS: After the day's work is over, and after necessary time and energy have been given to personal and family duties, time and energy, one or both, often are quite lacking for the cultivation and enjoyment of normal friendships or for the development of the social and civic relations which make so important a part of life. In some cases workmen can scarcely keep up a proper acquaintance with their own families. At a Chicago investigation into the employment of railway switchmen in 1910 one wife testified that her children rarely saw their father, being usually asleep while he was at home. "A week ago Sunday he was home," she said, "and the little ones made such a fuss over him that he did not get outside the door all day long."

Of soul quenching in the broader sense there is much in modern industry, as Markham's great poem, "The Man with the Hoe," indicates. But quite the saddest result of present industrial conditions is soul quenching in the more special sense. With vast numbers of modern workers it is as it was with the ancient Hebrews in Egypt, who would not hearken to Moses "for anguish of spirit and for cruel bondage." Partly for other reasons, but partly also because of the exhaustion and brutalization which drudgery accomplishes in them, countless thousands, yes millions, will heed no appeal to their spiritual natures. And all who believe that the spiritual interests in life are incomparably the highest of all must not ignore this fact or their own high duty to labor for better conditions and a better understanding.

CHRISTIAN DEMOCRACY: 7

nothing to declare that workers are better off now than in former times. In some respects they are better off; in some respects they are worse off. But a perfect harmony of intellectual, political, and Christian teaching has made the world more democratic now than ever before. And, for exactly that reason, the workers are claiming and will ever rightly claim a fuller participation in the best that the most advanced civilization affords.

SOCIAL INTERESTS INVOLVED: Nor must it be fancied that the physical, intellectual, and spiritual injury of modern workers does no harm except to those who are injured first and directly. Society suffers always in the suffering of its members. Indeed, society must suffer by the injury of industrial workers, if for no other reason, because the working classes are the larger part of all society. But even beyond these extends the harm. There are none who do not lose through the wasteful and destructive use of human resources. In every part and relation society and all of its members stand to gain indefinitely through the physical, intellectual, and moral betterment of all of its members. There are none who do not lose much when great numbers of their fellows are held back from any excellencies to which they might attain.

Aug. 17—Ideals and Programs

SCRIPTURE LESSON: 1 Kings 12:2-14; Ex. 5:4-9, 15-19; Prov. 28:19; 22:29.

THE EMPLOYER'S SIDE: The typical employer's view of the problem of hours and costs is easily stated. He himself works hard and long; and he believes in having his employees do the same. He has a costly plant for turning out his product, and he wishes to make it as productive as possible, in order to reduce his costs and increase his profits. And it appears clear to him that, within wide limits of time, the longer his hands work the more they and the plant will produce. This is the brief and simple theory upon which he stands.

He has many other understandings, opinions, and feelings, which help, more or less, to confirm him in his course; but these do not largely actuate him. That modern conditions and methods of production are exhausting he knows well enough; but he

knows no more than other men about the rate at which his industry or his establishment uses up workers. He sees that his employees are not very well off, materially or otherwise; but he believes that the fault is largely their own. For he knows that they do unwise things and that many who have had no better opportunities have done well, every way. He understands, in a general way, that the various products which are so necessary for the maintenance and comfort of man are none too abundant, and he feels that the more he and others produce, the more there will be for the use of all, including his own employees.

His own best course, therefore, is easily determined. As there rarely is any question of increasing the hours of labor, the correct thing to do is to stand strongly against any proposed shortening of the day. By so doing, as he believes, he will be doing best for himself, for his employees, and for all.

THE WORKER'S IDEAL: To the more thoughtful leaders of labor the situation appears less simple. But the average worker's ideal is simplicity itself. He wants more pay for less work. And for the average worker this means merely that he wants an easier time and a better supply of the common comforts and luxuries of life for himself and for those dependent upon him. He wishes to escape some of the drudgery and danger of his labors and to secure for himself and his family better food, clothing, and housing, and more of such enjoyments, of one sort and another, as appeal to them and to him. That is about all that the average laborer aspires to, because that is all that it now appears practically worth while to demand.

But the thoughtful leaders, as also not a few others, do look further. They admit that the fullest concession of their present demands would not satisfy them permanently, but would be followed at once by further and still further demands, as future occasions may appear ripe. For they realize full well how far most industrial workers are from the best enjoyments of modern civilization; and they will rest content with nothing short of what they consider at least an equal opportunity for all.

FROM IDEAL TO PROGRAM: In their struggle toward the ideal of equal opportunity

and well-being the workers expect to derive much help from successive and indefinitely continued reductions of the hour of daily labor. The eight-hour day no longer is the ultimate goal for them. This, indeed, already has been passed by some. For some years now eight hours for five days and a Saturday half-holiday have given a 44-hour week to no inconsiderable numbers in the building trades. And within this year many thousand garment workers in New York City have won the 44-hour week without reduction of pay. But even this limit has now been left behind. British miners have set up a claim for a six-hour day. And they have so far won that the Coal Commission has advised that for underground work the hours be seven after July 16, 1919, and six after July 13, 1921. Indeed, it is not unlikely that the six-hour day is about to take the place so long held on the labor program by the eight-hour day.

ADVANTAGES, REAL OR ILLUSORY: Certain advantages, or possible advantages, which are expected by the laborers to flow from shortened hours, whether from nine or more to eight, or from eight to seven or six, are so obvious that little needs to be said in explanation of them. Every hour taken off the day's work at exhausting or dangerous tasks or in unwholesome environments should mean so much release from depressing or otherwise harmful influences and so much betterment of physical and mental health. And every hour won from mere working for a living may, if rightly spent, mean so much more time for real living. Whether or not the hours so gained will turn generally to the advantage of the workers and at what price they may have to be purchased are two important and as yet practically unanswered questions. But that the shorter hours in themselves are, or may be, a gain can not well be doubted.

It is furthermore certain that wherever the hours of daily work, however many or few they may count, have been so long that, in some form of intense labor, they have left the worker at the close of the day exhausted beyond the possibility of full recovery over night, a shortened time of work soon may make him not only a better man, but also a better producer, who can both get and earn better wages.

But the argument of those who support

the labor policy does not stop here. Sometimes it is suggested, altho usually without great emphasis or apparent confidence, that workers have only a given amount of productive energy in them for the day, that the longer hours they work the thinner they spread themselves, and that, therefore, it may be quite possible to turn off as much work in the shorter day as in the longer. So far as this condition is realized in any occupation, the shorter day can be no loss to employers and may be clear gain for employees.

But the favorite labor argument for the shorter day is quite different. Somewhat intricate economic theories are developed to prove that the shorter day, just because it does not yield as much product, and altho thus employers' costs increase, will tend to raise wages. The idea is that wages, like other prices, are determined by the play of supply and demand. Hence, if each worker produces less, more hands must be employed in order to secure the same total amount of product. Thus, with greater demand for labor, and with no greater supply, wages rise. The fallacy of this argument is not quite so gross as would appear from this highly condensed statement. But, in whatever degree fallacious or sound, this argument has been the one upon which laborers oftenest have rested their policy of demanding always shorter and shorter hours of employment.

Aug. 24—The Impracticable and the Unwise

SCRIPTURE LESSON: Luke 12:15-23; Prov. 13:4; 28:19; 22:29.

SOME WISE REDUCTIONS: That there are great numbers of employees whose hours should be reduced is certain. One may hesitate to accept the sweeping generalizations of the United States Industrial Commission:

"A reduction of hours is the most substantial and permanent gain that labor can secure. On the side of the working population there can be no question respecting the desirability of fewer hours, from every standpoint."

But that shorter hours often may be highly desirable now needs no further proof. They may make for better health, higher intelligence, better family and social life, and

more capable producers of wealth. And they would be certain to produce these desirable effects where hours have been longest and conditions of labor hardest. Under modern conditions of production, with powerful machinery and high speed, they are certain also to reduce the frightful toll of industrial injuries. It is deeply significant that the New York State Industrial Safety Congress of 1917 declared for the universal eight-hour day.

WORK AS DUTY AND BLESSING: One possible danger must not be ignored. The sudden release of exhausted and devitalized workers from some hours of daily toil may turn them into questionable or harmful ways of idleness or vice. But even that possibility must not forbid shorter hours when these appear desirable on general grounds. Marshall has written wisely:

"In every age, in every nation, and in every rank of society, those who have known how to work well have been far more numerous than those who have known how to use leisure well; but, on the other hand, it is only through the freedom to use leisure as they will that people can learn to use leisure well: and it is true that no class of workers who are devoid of leisure can have much self-respect and become full citizens: some time free from fatigue and free from work are necessary conditions of a high standard of life."

But there is a limit beyond which reductions of hours can not be justified on this ground. Labor, work, occupation, for most people employment under another, is a good thing. Even the necessity of working regularly and hard is more likely to do workers good than harm. While there are great numbers who work too long and too hard, there are also other great numbers who do not work enough. These would be both better and happier if they worked harder and more regularly. And these are not found only among the idle rich. As the world now stands, there is much hard work to be done, enough for all. And all should bear their parts. Just where the limits of wise reduction are is not easily determined. But one may hesitate to believe that six or seven hours a day at tasks which are left entirely behind at quitting time are too much, or enough, for the run of industrial employees to pay for even their share in the benefits of social life.

LESS PRODUCT UNFORTUNATE: Another

danger lies in seeking the worker's release, even from unpleasant and somewhat exhausting occupations, at the cost of diminished production. Present ways of producing certainly are monotonous, depressing, and in many places exhausting. But, even so, their varied and rich yield makes them, on the whole, better ways than any of the past. And so far as work can not be made attractive, and so far as the feeling of duty faced and done can not make workers willing and cheerful, we may say that the labors and unpleasantnesses of production are the price we pay for the material and immaterial products and goods of the age.

In this view of the situation, the goods generally are worth their cost. Society generally would not be better off to work less and have less. Doubtless many efforts and labors are spent unwisely, or worse; and doubtless different men's efforts and labors are not always rewarded according to their several deservings. But, until social appraisals of material and immaterial values are improved, and until better principles of distributive justice are accepted, neither the industrial employee nor any other important social type can fail to lose through reduced industrial productivity.

Here, too, questions of degree and of relative values arise. As it is wise to secure better roads and better schools at a cost in economic wealth, so also it may be of the highest wisdom to secure better men and women, better parents, and better citizens at a cost in economic wealth. But, in all these cases alike, it is a question of how much better and at how great a sacrifice or cost in economic wealth, which is itself an important condition of well-being. And the workers themselves would say generally—sometimes against their own true interests—that they wish no shortening of hours at the sacrifice of what they now win through their present hours.

SHORTER HOURS AND HIGHER COSTS: But the greatest unwisdom of the laborers is in their belief that shorter hours and less output will tend to increase the effective demand for labor, and thus to increase wages, even tho they do, as naturally they must, increase the employer's costs of production. Only if employers' profits generally were above the reasonably satisfactory rate, while all employees were united in reducing

their hours, could labor secure its expected advantages. Unless both of these highly improbable conditions are realized, higher labor costs of production must mean higher prices; and these, in turn, must reduce the demand for goods, and thus also the demand for labor to produce goods. And the demand for labor must continue less until lower wages bring labor costs down to their former figures.

Then, with labor costs and prices both back at their old points, the former demand of consumers would also be restored. And the final result would be that the same total amount as before would be paid as wages, either to the same number of employees, working more regularly through the year or to a larger number, including some who were unemployed before. But, in either case, the body of employees as a whole would have gained nothing. Whatever amounts would go to those formerly unemployed must, of mathematical necessity, be taken from the earnings of those who were employed before.

Aug. 31—The Practicable and the Wise

SCRIPTURE LESSON: Eccles. 5:18-19; Col. 3:22-4:1; Eph. 6:5-9.

TWO GAINS EMPHASIZED: While certain gains expected through shorter hours never can be realized, others, not only for employees, but also for employers, can be had by a mere cautious reduction of working hours. Two of these, already mentioned, need now but to be emphasized. Wherever laborers are being used up prematurely by hard work, it is not only humane and good social policy but good business policy as well to make their work easier. And it is better to give needed relief by shortening hours than to hold for lighter work during the longer hours. And, as it pays to provide libraries, schools, and good roads at a present cost, so also it will pay to secure better men and women, better parents and children, and better citizens, even at some present sacrifice of wealth.

SHORTER HOURS WITHOUT GREATER COSTS: Less obvious it is, but no less certain, that in the world to-day there are many industrial employees whose production would not fall off at all if their hours were reduced,

whose pay, therefore, need not be less. For, within limits, they can expend their energies just as productively in shorter hours as during longer. The possibilities of such release from toil without the slightest increase of costs of production or other loss to employers depend upon many conditions, the vigor and character of the workers, the methods of production, especially as to the amount and nature of the machinery and other fixt capital employed, and, of course, upon the length of the actual working day.

But there have been scores, possibly hundreds, of careful experiments to determine output and corresponding costs of production during shortened days. One of the earliest of these, most careful and most highly instructive, was that of Mather and Platt, English manufacturers of machinery. Carried through a full year from February 20, 1893, with the closest attention to every detail of operation and results, it showed that 1,260 workers produced more in six eight-hour days than in their former 53-hour week. Wages were not reduced. And, as selling prices were falling, labor costs of production increased 4 per cent. But this trifling change was fully compensated by savings of fuel, lighting, and lubricants. Ten years later the firm declared:

"Our experience since the first year in which it (the eight-hour system) was tried has fully borne out the conclusions then arrived at, and we are fully satisfied that as regards the comparison between eight and nine hours per day the balance of advantage is in favor of the shorter period."

Very similar is the lesson from Ballard and Ballard, flour millers of Louisville, who put their men on three eight-hour shifts July 1, 1907. After more than six years' trial, Mr. Ballard concluded a public statement, as follows:

"Therefore, from our personal experiences, altho we pay our men the same wage for eight hours' work as we formerly paid for twelve, and in a few instances have found it necessary to employ extra men, I feel sure that in the quality of output and steadiness of running—in dollars and cents—it has been a profitable investment."

Similar experiments have shown similar results in private industries on both sides of the Atlantic and in government arsenals and navy yards in England and the United States. Perhaps nowhere have there been more impressive results than in British mu-

nitions factories during the great war and in the Ford motor factory. In the latter plant in 1914, with the ten-hour day, the output per man in the fender department was 12.5 a day, whereas in 1916, with the eight-hour day, the figure was 17.3: "This, too," as the company states, "in spite of the fact that practically the same equipment is now used, and further in spite of the fact that the present fender is much more difficult to make than that used formerly."

But in the Ford plant there apparently were no such minutely close observations and records of operations as there had been in Mather and Platt's, in the Brooklyn Navy Yard in 1903-4, and in some other experiments. Thus it was also, so far as published evidence goes, with the United States Steel Corporation, which October 1, 1918, made the eight-hour day the basic time for its 250,000 employees.

HIGHER LABOR COSTS COMPENSATED: Even where the same pay for fewer hours means some increase in labor costs, there will be compensations of the general sort realized by Mather and Platt in their savings on fuel, oil, and light. In many experiments there have been unmistakably fewer lost minutes at the beginning of work periods, and in the course of them, less breakage of machinery, less waste of materials, and a better quality of product.

Sometimes, too, higher labor costs stir the management to better ways in equipment, organization, or policy. April 18, 1919, shortly after striking garment workers had won their 44-hour week without reduction of pay, trade columns of New York daily papers contained a statement by a prominent manufacturer that labor had now become too costly to be wasted and that, therefore, the trade must abandon its practice of putting out at a venture all sorts of types and designs which may prove unsalable. "There is but one course left open to the dress manufacturers. They must eliminate the overproduction of undesirable merchandise, which in the past has been fully 25 or 40 per cent. of the total production of the industry." Think of that! And the cost taken out of wretchedly underpaid workers.

FULLER USE OF PLANT: But much the most important possibilities of compensating higher labor costs are through fuller uses of plant and general equipment. What

a waste every hour that a great plant, costing millions perhaps, stands idle! Steel and wood, bricks and stone, are tireless. If worked out and broken through profitable use, so much the better. No human hearts and lives are broken thereby. And in these days of rapid improvement millions of equipment have to be scrapped every year before it is worn out, in order to make place for new and superior equipment. How much better to get out of it the utmost possible use before it becomes antiquated and has to be cast aside! Here is the clue for solving the problem of shorter hours.

In 1904 the Sharon Steel Hoop Company, of Sharon, Pennsylvania, introduced three eight-hour shifts in place of two ten-hour shifts. The labor cost was increased somewhat; but the overhead per unit of product was reduced so much through the added four hours' use of the plant that there was a net gain in total costs of production. And there was noted a moral improvement in the men. Many examples of this change and gain might be given. This is the reason for the wide introduction of three eight-hour shifts in metal mines and smelting furnaces in the West and in the paper mills of the country generally.

How far the reduction of working hours can go without net loss to anybody may not be known as yet. Most of us have a feeling, if not a reasoned conviction, that miners and others are going too far in asking for a six-hour day. But both feelings and convictions must be affected somewhat when the employer pleads for the six-hour day, and that as a matter of business. Just this Lord Leverhulme, a successful British manufacturer, has done *The Six-hour Day*:

"I believe in England we are ripe for a six-hour day in many industries. . . . If we can so arrange and organize our industrial system that we can work our machinery more and obtain a larger output from it, then, certainly, we can reduce the hours of labor, and not only pay the same rate of wages for the shorter hours, but pay higher wages for the shorter hours than we were paying for the longer."

The six-hour day may be impracticable. But in many places shorter hours may bring unmixed advantages to all members of society, to the employers themselves, as well as to the employees whose hours are reduced. These truths rest upon reason and experience.

Sermonic Literature

FIREPROOF FAITH

The Rev. FREDERICK F. SHANNON, Brooklyn, N. Y.

And who is that god that shall deliver you out of my hands?—Dan. 3:15.

It is scarcely necessary to recall the details of this old story in the book of Daniel. It is one of the best known of Old Testament Scriptures. Christian people have known it from childhood. Indeed, there is a subtle danger in this—familiarity may have dulled its wonder and beauty. Are we not constantly tempted to overlook the glory that abides in the familiar, just as we are liable to miss the worth and suggestiveness of that which is close at hand? Sir Joshua Reynolds thought that one of the highest tasks of a man is to keep his friendships in good repair. Not less important, surely, are the duty and privilege of keeping one's inner eyes in good repair also. Then we shall not pass the old and familiar by without receiving its message and inspiration. It is a form of genius to make the commonplace yield uncommon help. Is there no meaning, then, in this story of the three Hebrew children for us? Do we know nothing of a fiery furnace, of the words and acts of a brutal king, of a faith that fire can not destroy? I think we do. The external setting may be different, the inner fact abides. It is this we wish to emphasize.

I. QUALITIES OF FIREPROOF FAITH: Consider that an outstanding quality of fireproof faith is a noble indifference. "O Nebuchadnezzar, we have no need to answer thee in this matter." Is it not the speech of souls that have ripped the covering off material things? There is neither bluster nor defiance here—just the calm utterance of brave, upstanding life, conscious that it is beyond the reach of destructive forces. For life that homes in God does not run away because a wicked king swaggers and threatens. Always faith-inspired natures are so busy with essential matters that they have no time to waste on the ravings of a mad ruler. Tho he heat his furnace seven times hotter than usual, God's human fire-extinguishers remain amazingly cool. "Feed us to the flames if you will," they declare. "We have no need to answer thee in this

matter. Our answer is within and behind and beyond your white-hot fires."

Surely, here is a lesson as deep as life and as old as history. It is this: After doing their duty, men receive strength to leave the issues with God. And it requires an uncommon strength to yield one's cause without bitterness, without despair, but with nourishing intelligent trust, to that God whose plans are long plans, whose ways, if not altogether past finding out, do not necessarily fit into our own scheme of life and the cosmos. What exponents of this unique strength the three Hebrew children are! Weaklings might have vented their weakness by debating the matter with Nebuchadnezzar. They knew there was no escape from fire or sword. Then why not experience the momentary satisfaction of replying to the king in the king's own mental tone? Just because they were strong—immeasurably strong—in God. An eloquence sublime speaks through their lofty indifference. They were so confident of the victory of right over might; so bent on doing God's will themselves, that they did not pause to counter verbally the monarch's rage. The situation demands deathless deeds; the era of words had vanished.

Now all this is more than ancient history, my friends. Does not each of us have to contend with a wicked king and his fiery furnace in some form? "At last I have you in my power," says environment. "The atmosphere in which you live will gradually poison every high motive; ideals will sicken and die; you yourself are doomed to walk the way of the unburied, a corpse without a funeral; and who is that god that shall deliver you out of my hands?" Disease enters unannounced and thunders: "You have gloried in your physical strength. O man; you said, Days and years shall come and go, but I shall go on with accustomed vigor. I have come to prove your mistake. I will take the color from your cheek, the spring from your step, the youth from your eye; and who is that god that shall deliver you out of my hands?" More terrible still,

unbelief may syllable its serpent's hiss: "Even if there is a God, you can not know or understand him. He is infinite, you are finite; how can the finite comprehend, or even know, the infinite?" Thus the history runs for each of us, for all of us. Backed up against a wall of flame by some fierce, invisible king of circumstance, what reply shall we make? Is there, indeed, an answer at hand? Yes! If, before the crisis, we were in the way of duty and of faith, just as certain as God is God, the answer will flash out swift as light and calm as the galaxies: "We do not need to answer you in this matter, O cruel kings, whatever your tribe or clime. Our feet may be lodged in the muck and mire, but our souls are in the keeping of that God who covereth himself with light as with a garment. If nature does not betray the heart that loves her, how shall the God of nature betray the souls that love and trust him? God can not deny himself, and he will not deny the children he hath begotten.

A second quality of faith, that fire can not touch, is characterized by a living trust. "If it be so, our God, whom we serve, is able to deliver us from the burning, fiery furnace; and he will deliver us out of thine hand, O king." An able God and a willing God—I count that a great creed! But, properly speaking, a creed is not vital until it hurls its forces onto the battle front. These Hebrew heroes were trained in the law of their fathers. Now they are in a strange land, far from home, facing new and untried conditions. How will they behave in this ordeal? What an opportunity to forget the God of their fathers! Yes, and what an opportunity to make the God of Judea real, vivid, victorious on the plains of Babylon! And that is just what they did, but there is only one way of doing it. It is the old way, the new way, the everlasting way—the way of a living trust. The God of yesterday becomes the God of to-day only as we trust him. If the records of religious history are true, and the experiences of religious men are valid, God can report himself only to the souls that trust him. Would we have it otherwise? Not if religion is to be a first-hand, glowing experience instead of a warmed-over emaciated philosophy. Living faith can not get beyond the door of its heart without meeting God face to face. Before faith sends forth its yearning

call, God is already hurrying to meet the responding soul. Efficient faith takes no account of time or space; it inbreathes God as plants inbreathe air.

Like Shadrach, Meshach, and Abednego, let us make much of a God of ability and willingness. At present we are in danger of enthroning an impotent God, if not in the world and the universe, at least in our own limited thinking and proverbial impatience. Because men are in sore straits does not absolutely imply that God is in sore straits also. It may be that God is hunting for men's souls, that God is causing men to hunt their own souls, in this planet-wide, fiery furnace into which we have been thrown. At any rate, let us not be unduly upset by Mr. H. G. Wells' views of God. Others have declared God to be a kind of broken-down Samson, bound down in the universe by sundry withes named law or fate or force, striving to find himself and struggling to manage things. But God has survived countless novelists, scientists, theologians, and preachers. Paul's God in Christ was able to do exceeding abundantly above all that he asked or thought. If God does not change with the worlds and centuries, then he is the very same to-day. This is not a time, my friends, to give over the true and living God for gods that are no gods at all. If the planet is going up in fire and smoke, then I want to be on the side of the God of Christ and Paul, rather than the paper God of some popular and passing theoretical adventurer, tho he run into the hundredth edition. It is vastly more consoling to believe that the Lord God omnipotent reigneth than to guess that universal impotence would like to reign but can not. Our God is not only able, but willing, to help those who come to him in faith. "Then why does he not will that wars cease, that wickedness be expelled from the world, that wrong and injustice be overthrown?" To thoughtful people, to those who hold, with Tennyson, that we dare not give up the mighty hopes that make us men, the answer is perfectly obvious: Men are not willing that sinful things should be destroyed out of the earth. For such an end the help of every rational human being is necessary. It is not enough that few or many should desire God's will done on earth as in heaven; all must desire it, all must will it before it can be universally effective. Of course, there is the odd, easy way of mak-

ing God into an infinite kaiser, who forces every one to obedience, whether the subject wills it or not. But this policy of blood and iron would not only unmoralize God, it would dehumanize man as well. Until man loves righteousness and hates iniquity, there is, and can be, no complete and completing moral deed in his soul. Would not the heaven of saints prove an excruciating hell to all wicked, thrust-thither people? If the gods of fable be the shining moments of great men, as one said, then the God of Christian reality is not a momentary splendor, but a perpetual sun to lives willing to dwell in God's great bosom, safe and deep.

A further quality of faith that fire can not singe is a divine scorn of the second best. "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." As if they had said: "We are perfectly sure of our God, O king; it is this that renders us notably indifferent to thy power; but if not, if we are mistaken and God fails us, then we will take our stand upon the bedrock of pure soul—we will have none of your gods, and we will not worship your golden image!" That, in its daring simplicity, is sublime. It cuts clean through flesh and blood, and bone, to naked spirit. It splits our subconsciousness wide open and says: "Look in, gaze deep, and if you fail to find God, you are either stone-blind or else there is no God." When life puts on tones like those, be assured that God is doing the talking. He may be speaking through lips of clay, but it is none the less the eternally divine that has seized a human tongue. "Men do not believe in immortality because they have ever proven it," said James Martineau, "but they are always trying to prove it, because they can not help believing it." It is even so of great human life and daring in the presence of the Infinite. They compel us to believe in God, not because we can prove him like a geometrical theorem, but because, in the light of their majesty and deeds, we can not help believing God. That is why I love the words of that Irishman at Andersonville prison. He and his ghostly companions had been brought out into the sunlight. They were told that the Union cause was already lost, and that if they would swear allegiance to the Confederacy, it would be well with them. Just then an Irishman asked the privilege of speaking.

He looked so hungry, thin, and death-like, that it was deemed perfectly safe for him to speak. Mounting an old box, he did speak, and this is what he said: "Attention, squad! Right flank, forward, march! Back to death!" Do you think that a fiery furnace, roaring with its sevenfold heat, can destroy that spirit? I say to you that fire will only temper and tune it, until it utters the wildest and grandest music. By terrible things, God is answering men in righteousness, and in these terrible days do righteous men flame with the glory and terror of God. "Let us go through," said William of Potsdam, to Belgium. "Otherwise I will cast you into the burning, fiery furnace of militarism." The Belgian reply, says Gilbert Parker, will ring in the aisles of time until there is no more time at all: "Belgium has always remained faithful to her international obligations; she has fulfilled her duties in a spirit of loyal impartiality; she has left nothing undone in order to maintain or to secure respect of her neutrality. The attack upon her independence, with which the German government threatens Belgium, would constitute a flagrant violation of international law. No strategic interest justifies the violation of that law. If the Belgian government accepted the proposals, which are put forward in the German note, it would sacrifice the honor of the nation, and would, at the same time, betray its trust toward Europe." Militarism may slaughter the martyr nation's body, but, in so doing, it only arouses Belgium's soul to scale new heights of honor and of sacrifice. "It is not what happens to you in life that matters," says Lloyd George. "It is the way in which you face it." Then Belgium's face must be forever beautiful, because, when her scourging came, Belgium's soul mounted to her face, looked out and irradiated the encompassing horror.

II. RESULTS OF FIRE-PROOF FAITH: Let us now consider some results of this indomitable faith. We scarcely need to remind ourselves that Nebuchadnezzar was made furious by the speech and attitude of these faith-men. Nothing enrages brute force like an appeal to the highest. "Is it of purpose," asks the king, "that ye god, nor worship the golden have set up?" In other words, "Where should we worship?"

slight changes kaiserism has undergone in twenty-five centuries! . . .

"Consider, therefore, that the faith of the three inevitably draws the form of the Fourth. "Lo," said the king, "I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." It is a dictum of science that everybody in the universe attracts every other body with a force which varies inversely as the square of the distance. It is a dictum of Christianity that where faith is, there God is. As light proves the sun, faith proves God; for as the sun produces the very light that proves it, so God inspires the very faith that proves him. Set it down as one of the certainties which alter not—that where true faith is, there God is, because God can not and will not resist true faith. The dungeon can not shut him out; space and distance are his couriers; wind and wave fulfill his word; death and hades yield him their secrets. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." We may be unquestionably sure of God alone—that is life's deepest lesson. In the come and go of things, in the vast changes and upheavals of a universe in the making, God only changes not. He is the one clear, luminous point of refuge and relief amid ruined systems and decaying dynasties. True, we may not always determine the form of his coming. He may come in thunder, or music, or pain, or death, or love. Or he may come in unutterable quiet—noiseless as perfume rising from a flower, silent as sunlight falling upon a blade of grass, tranquil as summer's green passing into autumn's deepening gold—yet with a sweet, subduing, tremendous energy that lifts the soul beyond the clutch of circumstance, beyond the fires of agony, beyond the palsied reach of death, into the morning glow of his own blessed countenance.

"God of the granite and the rose
Soul of the sparrow and the bee,
The mighty tide of being flows

Through countless channels, Lord, from thee.

It springs to life in grass and flowers,
Through every grade of being runs,
While from creation's utmost towers,
Its glory shines in stars and suns."

Moreover, tho the three may be bound when cast into the furnace, the Fourth cuts their bonds, and four men are loose. "Lo, I see four men loose, walking in the midst of the fire." High and holy freedom may be found in the fire—that is, neither faith nor hope, but fact, experience, reality, revealed in the finest human nature our world knows. When the executioners were about to fasten his hands to the stakes by spikes, Polycarp asked that they might be bound only. "He, who gives me strength to bear the flames," he said, "will also give me strength to remain unmoved on the pyre." Freedom in the fire! I have a friend in heaven who said to me: "As I was going on the operating table, I said, 'Tho he slay me, yet will I trust him.'" Liberty in the fire, bonds burned away, a soul making flames a pavement under its feet! I have a friend in Brooklyn, who, when financial disaster swept their home like a besom of destruction, wrote me these words in the midst of the fire: "One thing our loss has done for me is to bring me nearer to my Savior, and I have prayed as I never prayed before." Glory and majesty and triumph in the fire! "How are you this morning?" I asked an old friend. "Very well, thank you," he replied, "Since God knocked me down, and I stooped trying to manage the universe." Wisdom loose, walking in the midst of the fire! John Addington Symonds wrote: "Had it not been for Dante's exile, the world might have lost its first and greatest epic. Beatrice might have missed her promised apotheosis." Poetry singing out of the midst of the fire! Great souls, one and all, declare that it is worth being thrown into the fiery furnace, just to meet the form of the Fourth, and with him walk the flames in freedom and triumph.

Finally, this incombustible faith renders its possessor impervious to harm. "They have no hurt." Now let us not be foolish and unchristian by denying pain, disease, sin, and death; yet let us not forget that we and our beloved are in the care of a God who has set a limit to the destructive power of physical things. It is a commonplace, for

instance, that fire does not destroy, but simply changes the form of matter. Were the world itself burned up, there would still remain the same quantity of matter as before the world's transformation by fire. What I wish to urge, then, is this: Lives, hid with Christ in God, can not be really harmed. Certainly their bodies may be bruised and broken; but they—the Christ-begotten, praying, trusting, serving immortals—can not be touched by external powers. Justyn Martyr gave our truth a memorable verbal setting. Condemned for being a Christian, he answered: "You can kill us; you can not harm us." And our Lord said: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed, hath power to cast into Gehenna; yea, I say unto you, fear him." That is, fear God, not the devil. Christian people have no right to fear the devil; they have the Christ-given right to fight him, to defy him, to resist him—the victorious right of godly fear. Then do men, like flame within the naked hand, bear souls unhurt of fire or flood, disease or death, gas or shrapnel. Therefore, that Frenchman's story, to Mr. Frank H. Simonds, makes brave reading.

"I had two boys," he said. "One was taken from me years ago in an accident; he was killed, and it was terrible. But the other I gave. He was shot, my last boy, up near Verdun, in the beginning of the war. He did not die at once, and I went to him. For twenty days I sat beside him in a cellar,

waiting for him to die. I bought the last coffin in the village, that he might be buried in it, and kept it under my bed. We talked many times before he died, and he told me all he knew of the fight, of the men about him, and how they fell. My name is finished, but I say to you now, that in all that experience, there was nothing that was not beautiful."

Ah, yes, a son wounded to death, twenty days in a cellar, a coffin under the bed, and a family name perishing from the earth! And what of it all? So much more than words can say that words are well-nigh profane. Enough that in all that experience there was nothing that was not beautiful! Fire, at the worst, can only burn a Christian out into God's deathless morning! That great preacher and true poet, Doctor Gunsaulus, has uttered the principle in rhythm and rhyme:

"I care not that sharp thorns grow thick below

And wound my hands and scar my anxious feet;

I only care to know God's roses grow,
And I may somewhere find their odor sweet.

I care not if they be not white, but red—
Red as the blood-drops from a wounded heart;

I only care to ease my aching head
With faith that somewhere God hath done his part.

I care not if, in years of such despair,
I reach in vain and seize no purpose vast;
I only care that I sometime, somewhere,
May find a meaning shining at the last."

TURNING WATER INTO WINE

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This beginning of signs did Jesus in Cana of Galilee, and manifested forth His glory.—JOHN 2:11.

CLEARLY our Lord's first miracle in Cana of Galilee was of supreme importance as indicating the character of his mission. The Son of Man, as he called himself, unlike the Baptist, came eating and drinking to show men—to show you and me—that his religion is not merely for the cloister, but for every-day life. And, coming so closely upon the stern, uncompromising teaching, and the ascetic character of the Baptist's life, it must have made a profound impression upon the disciples that here was their Teacher mingling amongst

the common scenes of every-day social life.

And the question might well be asked, why did our Lord work a miracle at all? And St. John is very careful to tell us, if you notice, that this miracle and all the miracles of our Lord were signs. And directly he uses that word it makes you and me realize that they indicate something beyond ourselves, a new revelation, a higher faith. Clearly our Lord did not work this miracle or sign for the purpose of achieving notoriety, because, as you remember, it is said of him, "he shall not strive nor cry, neither shall any man hear his voice in the streets."

Therefore, we are led to see this, I think,

that this sign of his was just the manifesting of his glory. St. John distinctly tells us that "this beginning of signs did Jesus in Cana of Galilee, and manifested forth his glory." And that, it seems to me, in two respects. First, this—his glory. His power in the kingdom of nature. Other men had worked miracles. Take, for example, the prophet Elijah. You remember how, when Elijah took the child of the widow of Zarephath and stretched himself over the child three times, he prayed with intensity the prayer, "O Lord my God, I beseech thee, let this child's soul come into him again," and God heard that prayer and God answered that prayer. But Jesus Christ had no need to pray in that way, because the power was his own, and the turning of water into wine was just the manifestation of his own inherent power and glory.

And what an amazing exhibition it was! Just think of Jesus Christ at that feast. We are apt, I think, to lose sight of the humiliation and the weakness of our Lord's earthly life. To these guests of the wedding feast at Cana of Galilee he was nothing more than a humble working-man, a carpenter hailing from a provincial district, and a very despised district, a man who had had, as they thought, no benefit of superior education, and, moreover, one who, in the higher stratum of society, was, as they knew quite well, mistrusted and indeed despised. And so when our Lord works this miracle, this wondrous creating of water into wine, the first of his great signs, why, it was simply the manifestation of that divine glory shining forth for a few moments from beneath his human weakness and showing to those guests at the village feast the divine power of him "by whom all things were made, and without him was not anything made that was made." Just as the sun in our northern climes is so often hid by the enveloping clouds until now and again it bursts forth in all its life-giving warmth and power, or just as we are encircled by great, mighty currents of electricity which are unseen and unfelt until the sudden lightning flash reveals them, so Jesus Christ manifested forth that divine glory of his by the exercise of his wondrous power.

But, then, Jesus Christ has another kingdom, and we call that the kingdom of grace. And Jesus Christ surely had this

object in view when he worked this great sign to manifest his power not only in the kingdom of nature, but also in the kingdom of grace. Brethren, if you were asked the question to-night, Why did Jesus Christ come into this world of ours? I suppose every one of us would answer, quite rightly and glibly, "Why, of course he came to save sinners." "This is a faithful saying," says St. Paul, "and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Yes, but how does he save us—apart, I mean, from the sacrifice of the Cross? He saves us, surely, by making us different from what we were before. He takes us in hand. He saves us, in other words, by making us, in the strong, telling words of St. Paul, "If any man be in Christ he is a new creation." And very fittingly, therefore, his first miracle or sign was of turning water into wine. Because Jesus has another kingdom—we call it the Church, and in that kingdom Jesus Christ is still turning water into wine. In other words, he just takes this nature of ours and he ennobles it and he enriches it and makes it different, absolutely and entirely different from what it otherwise would be, turning water into wine.

Ah, think of it. Here we find men, Galilean peasants, plain, simple fisherfolk for the most part. Jesus Christ takes those men, he trains them, he teaches them, they are his disciples—learners, that is, in his school; and then they imbibe his spirit, they catch his teaching, and in a great measure they reflect his life and character. And then, at last, we have the magnificent sign in the book of the Revelation, where it tells us this, that the wall of the city of the New Jerusalem was built on twelve foundations, and on them were the names of the twelve apostles of the Lamb. Ah, yes, Jesus Christ turning water into wine.

Again, here are men writing history. They have no great qualifications for doing so except this—and it makes a world of difference—the Holy Spirit of God takes these men, guides them, blesses them, illumines them, and we have their letters and their histories as part of the New Testament. Turning water into wine.

And, then, the sacraments of his Church to-day, so simple in themselves. The sacrament of holy baptism—"What can it do?" men say. A color-sergeant said to me some

time ago,—he was not a churchman, but he was a God-fearing young fellow, and I was asking him to bring his little child, the first, which had just been born, to be baptized: "Oh, yes," he said, "I don't mind. I don't see why I shouldn't bring the child and you just throw some water into the child's face." "Ah! Color-sergeant," I said, "you don't think that this sacrament of Jesus Christ, which he has ordained, means nothing more than that." You and I know better than that. In our baptismal service we say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.

And, then, the other sacrament, the great sacrament of the body and blood of our Lord—it seems so simple. "What good can that do me?" men say, questioningly. St. Paul meets us and tells us, "This cup of blessing which we bless, is it not the partaking of the blood of Christ? The bread which we break, is it not the partaking of the body of Christ?" Ah, yes, these sacraments, the great channels of his grace—Jesus Christ turning water into wine.

Once again. We see a man, a proud, prejudiced, persecuting Pharisee. And Jesus Christ takes that man, and molds him, and fashions his life again, takes all his splendid zeal and courage and energy, and makes him a foremost champion and missionary for the Church of Christ. And I know a man to-day who is working on the West Coast of Africa and doing a fine work as a missionary there. That man was a bandman of one of our cavalry regiments. He had run right off the line; he had just given his whole life to licentiousness, and then the strong Son of God lays hold of that man's life and he surrenders himself to Jesus Christ, who uses him in the mission field for his honor and glory. Jesus Christ turning water into wine.

The ancients were always trying to find the philosopher's stone, which would turn into gold everything that it touched. God's grace is the philosopher's stone. God's grace can change and transmute our lives—your life and my life—so that natural influence may become missionary power for good, and strong, clear intellect may become strong, clear-sighted faith.

And, in conclusion, Jesus Christ in this kingdom of grace gives the best last. And the world reverses that. The world gives us the good things first. For we make an immense mistake if we say that the world can not give us anything that is good. Of course it can. There are the joys of childhood; there are the pleasures of youth, when hope is young and health is vigorous and good, and when a man's faculties of sense are so keen and so alert—yes, and he drinks freely of the wine of the good things that the world has to give him. But by and by they pall upon him—mere over-indulgence it may be—and sensations cease to stimulate, or if they stimulate they fail to satisfy, and then the world gives him that which is worse. "Every man at the beginning doth set forth good wine, and when men have drunk freely then that which is worse."

Friends, it is not so in the kingdom of grace. The order there is just this, surely—good, better, best. And Jesus Christ will give to his friends—if you and I come under that category and can count ourselves his friends he will give us good things, I am quite sure of that, and better things as life goes on; which is another way of saying that as we get older we ought to grow better, life ought to be simpler and sweeter and stronger, unquestionably we ought to become more contented, more charitable, more thankful for the past, more sure of the future. And if you and I just carry out in our every-day life those wise words of advice which the blessed Virgin gave to those servants at the wedding feast, "Whatsoever he saith unto you, do it," if you and I will take that great and magnificent principle and embody it in our lives, and put it into practise in our lives, then certain sure I am of this, that we shall be able to say, as that ruler of the feast said to the bridegroom, making, as he thought, a jest of what was really a very true parable of life—"Every man at the beginning doth set forth good wine, but thou has kept the good wine until now."

Ah, that will be your testimony; that will be your evidence, when you come to the end of life, if, I say, you carry out that great principle, "Whatsoever he saith unto you, do it." An officer that I knew well, one of the best men I ever met in my life

—he had had twenty years of intense suffering, and I went to see him for the last time just before his death. I shall never forget the look on his face, the look of glad expectancy, as he said to me—and these were the last words he spoke to me: "Well, he said, "I am really going home at last. 'Thou hast kept the good wine

until now.'" That was his testimony. Let it be yours and mine. And then let it also be our great word of praise when we drink that wine anew in our Father's kingdom. For, as David says in a magnificent burst of inspired confidence, "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

THE FATHER HEAVENLIKE

The Rev. EDWARD TALLMADGE ROOT, Somerville, Mass.

Your heavenly Father knoweth.—Matt. 6:32.

THOUSANDS of years ago the common ancestors of all the Aryan races, Greeks and Romans, Saxons and Hindus, lived together in their primeval home. From that far-away period no monuments have survived. To that dim past no searchlight of history has ever penetrated. No epic has borne on eagle-wings the story of its heroic deeds. Like a spent swimmer, drowned in mid-stream, tradition itself has disappeared. On lands diverse, anvils of varied shape, fate, with varying stroke, has forged these kindred peoples into nations so different that only those few words which our common fathers spoke reveal their characteristics and prove our relationship. But, remarkable is the evidence that they had risen to the thought of the Cause of all being, and striven to find him. That evidence is found in the Latin name *Jupiter*, Greek *Zeus Pater*, Sanscrit *Dyaus Pita*. The latter part is obviously our word "father": the first stem means "sky."

"These simple-hearted forefathers of ours," says Charles Kingsley, "looked upon the earth, and said within themselves: Where is the All-Father? Not in this earth, for it will perish. Not in sun, moon, or stars; for they will perish too. Where is he that abideth forever? Then they lifted up their eyes and saw, as they thought, beyond sun, moon, and stars, beyond all that changes—the clear blue sky, the boundless firmament. That never changed. The clouds and storms rolled far below it, and all the bustle of this noisy world. . . . The All-Father must be there; unchangeable in the unchanging heaven, bright, pure, boundless like the sky!"

It is from a race of alien stock that we have borrowed our religion. But the sublimest flight of Hebrew thought rises, in Ps. 103, by precisely the same interpretation of the phenomena of the sky, to the thought of God as our Father. And he

who knew, because he came from God, who could say: "If it were not so, I would have told you," assures us: "Your heavenlike Father knoweth."

Are we not, therefore, abundantly warranted in saying that the sky, of all visible objects, is the supreme symbol and revelation of God?

Firstly, in its vastness. It is the vastest of visible objects. It makes man's biggest buildings seem toys; his cities, ant-hills. It dwarfs the highest mountains. It spans by its lofty dome the boundless expanse of the ocean. It wears sun, moon, and stars as changing ornaments upon its unchanging breast. If anywhere in nature we can find an adequate image of the Infinite, is it not found in the sky?

Secondly, in its ubiquity. We can dwell in the city, shut in on every side by the works of man's hand, and see not a tree or blade of grass; but above us still arches the sky. We may travel inland and forget the sea. We leave the mountains and live on the prairie where we can not find so much as a hillock. We may lose ourselves in primeval forests without the slightest trace of man's cultivation of the earth. We may travel by caravan across the desert, without sight for days of field or forest or speck of green. But everywhere the sky, familiar as our own home, bends above us. Only in mines and caves of the earth, where life, except for brief periods, is impossible, can we leave it behind. Here alone do we find a fit symbol of him of whom the psalmist sung:

"If I take the wings of the morning,
And dwell in the uttermost parts of the
earth,
Even there shall thy hand lead me,
And thy right hand uphold me."

From the sky we may image his omnipresence.

Thirdly, its permanence reveals his eternity. Days dawn and darken. Clouds gather and disperse. Sun and stars rise and set. But the sky, the unchanging background of all, abides. We gaze up at it with the wonder of childhood; but when we have grown up and grown old, with the same awe we behold it still the same. Generations pass; nations rise and fall; civilization changes all our surroundings and our thoughts; yet to the same sky we must look up as did our distant ancestors dwelling beneath the snow-clad peaks of Central Asia. So is he our dwelling-place in all generations!

Fourthly, in its beauty, so perfect and serene, it reveals God, "the Beauty of ancient days, yet ever new." Form and color everywhere are the two elements of charm that attract the eye. But did you ever see a rose absolutely perfect in shape and hue? The form of the sky is geometrically perfect, since it is given by the laws of light itself. Its color, when undimmed by cloud or haze, is the most restful and beautiful which the eye can find. Inevitably man's gaze has been upward drawn to rest upon it. "Up" is itself relative; the upward-pointing steeple in twenty-four hours describes a mighty circumference of space; is not the moral significance of the word borrowed from that which we must look up to see? Above us rises "the hill of Jehovah." So universally and inevitably is the sky identified in human thought with the dwelling-place of the Divine, that we have forgotten that "heaven" ever meant anything else, that it is literally the blue vault that seems heaved up above us. In the pagan periods of human thought many natural objects may have been used as synonyms of God. Such use of this word alone persists.

Fifthly, in its mystery the sky fitly symbolizes the nature of God. For it is not, as it seems, a solid vault a mile or two above the earth. It takes its color from the air in which we live and move; its shape, as we have seen, from the laws of light. But light has been proved to be a vibration; and there must be something still more deeply interfused, something which we can perceive by none of our senses, which, however, we must assume to furnish a subject for the verb "vibrates." This ether must fill all space and vibrate like a solid, yet offer

no resistance to the passage through it of the immense heavenly bodies at incredible speed. Distant as those fixt stars, near as the breath we breathe, therefore, is that which we behold as the sky! Who can comprehend such a paradox? or "who, by searching, can find out God?" Yet who can doubt the existence of either? Our eyes behold the one, our souls feel after and haply find the other. Fit symbol, then, is the sky of him who saith:

"I dwell in the high and holy place,
With him also that is of a contrite and humble spirit."

But our five analogies have still left unanswered the deepest question of our hearts, and unexplained the association, in Aryan and Hebrew thought and in Jesus' words, of the sky with the conception of God as Father. There have been some who have sighed that faith would be easier if it were written on the sky that God is love. Is that truth not there written? If it is not, how came it about that such ancient and diverse races independently read it there? The writer of Ps. 103 spells out the sentence for us; and in Isaiah 55 the lesson is repeated. The very height of the heavens measures his mercy. The greatest distance which the eye can perceive, that from east to west, reveals the extent of his forgiveness. Then, without specifying, as if the very appearance of the sky carried the conviction to the human heart, the psalmist adds:

"Like as a father pitieth—" No! The Hebrew has no such cold and condescending word as "pity!" The terms used picture the glowing, bending heavens! Let us rather read:

"Like as a father gloweth toward his children,
So Jehovah gloweth toward them that fear him.
For he knoweth our frame."

So Jesus, almost quoting, says: "For your heavenlike Father knoweth."

Yet is not the thought too good to be true? Can we believe it in this world of suffering and sorrow, especially in these days of supreme tragedy in the world-war? My answer is to point out again the practical universality of the interpretation call attention to its persistence in all the traged-
ings of
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the overthrow of Serbia; and the captivity of the Jews as heart-rending as the deportation of the Belgians? Are the Armenians the first Christians to suffer martyrdom? And the fact is that faith in the heavenly Father not merely survived such experiences, but out of such a furnace of affliction found its clearest and most triumphant expression. But for us the convincing attestation is its reaffirmation by Christ, who spake as one who knew God, whose life has convinced the world that he did know, who bore our griefs and tasted death for every man. And recall that the very fact of the seeming indifference of the sky to human virtues and crimes which causes many to doubt, Jesus interpreted as the incontestable proof of God's perfect love which we are to imitate (Matt. 5:48). May we not, then, unhesitatingly say:

"The eyes that see not God are blind!

Go forth beneath the open sky.

Lo! is not such his breadth of mind?

Bend not his mercies great and kind

As o'er our heads these heavens rise high!

He hath not dealt as we offend;

Nor he rewarded ill for ill.

Still shines his sun; his rains descend

On saint and sinner, foe as friend,

Free blessings from a changeless will.

Against such love, our sins confest

Black clouds against the blue appear.

Far as the east is from the west

Are they removed at his behest,

And all our heavens again shine clear!

See! Like a father's face that glows

Toward children, sheltered in his arms,

The love of God forever flows

Toward them that fear him; for he knows

Our feeble frame, our deep alarms.

On wings of morning tho we move

To dwell in earth's remotest part,

The same great sky still broods above,
Proof visible that God is love,
The image of our Father's heart!"

If I have succeeded, this sermon will daily repeat itself. For you can not get away from the object-text. I once heard Dan Crawford, author of *Thinking Black*, tell an incident which illustrates both this fact and the universality of the ability to read the language of the sky. Before his last return to England he went to take leave of one of his flock, a woman that was a leper, quarantined in a lonely valley. After he had prayed with and left her, he heard her shrill voice calling after him as he climbed out of the valley. Unable to comprehend her meaning, he went back. "You can not monopolize the center!" was what she had said. She explained: "I thought he is going to far-away England and he will look up there and see the center of the sky above his head. But he must not think that he has taken it away from me! Why, even my poor son who died in the crocodile's mouth could look up and see it over his head!"

Whatever be your problem or your need—sin or sorrow, duty or death—if your faith feels the need of some visible sign, lift up your eyes to the heavens and find new assurance, comfort, and strength!

There are those who can not comprehend what we mean when we say that our own righteousness can not save us. Look up at the sky, and you will understand. Tho our goodness and our deeds of service be like mighty mountains, they shrink to insignificance beneath such a vision of the love and righteousness of God. You are not saved by doing or by being good, but by consciously accepting your privilege as a child of the Father heavenlike!

ELISHA AND THE CITY FATHERS

The Rev. HERBERT BOOTH SMITH, Knoxville, Tenn.

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.—2 Kings 2:19.

I HAVE been to Jericho. To my mind, it is the most God-forsaken place on earth. This city lies nearly a thousand feet below the level of the Mediterranean and has a very tropical climate. However, it was not always thus. If you go back in history you will remember that Joshua captured the city

in the conquest of Palestine and pronounced a curse on it, saying that if any one ever fortified it he should lose his elder son when the foundations were being laid and his younger son when the gates were set up. In the reign of Ahab a young man by the name of Hiel, from Bethel, undertook to fortify the city, but lost his two sons in the manner prophesied by Joshua. Part of the curse seems to have spent itself on the water of the district, for we find that the

spring on which the city depended for its water-supply was bitter, and as a result of this diseases sprang up among the inhabitants and the trees cast their fruit. Therefore, something had to be done.

A meeting of the chamber of commerce of Jericho was called. We do not have a record of the proceedings, but I imagine the deliberative assemblies were much the same then as now, and that much time was wasted on various suggestions. I fancy one man suggesting a plan for having the water analyzed by an expert chemist, and seeing whether an antidote to the poison could be made. I imagine another, an expert nurseryman, made a suggestion as to how to spray the trees and save the fruit. When another and another had spoken, I fancy that some man timidly suggested that Rev. Dr. Elisha, the professor in the seminary and the successor of Dean Elijah, had come to settle in Jericho. "Now," said the man, "I have heard rumors—I do not know how true they are—that he possesses mysterious powers. Why, they say that he took up Elijah's mantle the other day, over yonder somewhere beyond the Jordan, and that he smote the river with it and that the waters parted and he walked across to the west side of the same on dry land. Now, I suggest that we send a committee of representative men to interview Dr. Elisha and see if he will receive a deputation, and perhaps he will make some suggestions of benefit." And so the motion was put and carried, and at the time of my text the conference is on.

I can see these city fathers in fancy as they filed into Elisha's humble quarters. I imagine they were somewhat embarrassed. Some of them remembered Elijah's stern demeanor, and they wonder whether Elisha will tell them that he is too busy with big concerns to bother about the city's water-supply. Well, here they are, at any rate. After an embarrassing pause, the chosen spokesman rises and says: "Dr. Elisha, we are glad to have you as a fellow townsman. We hope you will decide to locate here permanently. You can see what a fine situation we have. You recognize the natural advantages of the city. You probably considered them when you decided to locate here. But the fact is, there is something wrong with our city. You know the water-supply is a very important thing to the life of any city, and our water is no good. We

have plenty of it springing out of the fountain out here on the edge of the town, but it is bitter and we can not drink it; and as it runs along under ground, instead of feeding the roots of our fruit-trees and palm-trees it makes them cast their fruit and decay. Now, we thought you might be able to help us."

Here comes an embarrassing pause. The hearts of the committee are beating fast, but Elisha does not keep them long in suspense. He replies at once in a manner indicating cooperation. He says: "Well, I will see what I can do. Bring me a new cruse, a new vessel that never had anything in it, and put salt therein." Why, I wonder what they thought! "How is he going to purify a poisonous spring by throwing salt into it?" But they did what he told them, and when the vessel was brought he went out, and they with him, to the reservoir, the stand-pipe, the fountain; and throwing the salt in, he said: "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." And the story closes by saying that "the waters were healed unto this day, according to the saying of Elisha which he spake." And if you go to Jericho to-day, you will see the cool water of a spring gushing out of the ground, which, they tell you, is the same fountain which Elisha healed so long ago.

Now, I have taken this story as the basis of our meditation to-day because it illustrates certain great principles which are worth bearing in mind. Let us introduce them in turn. We have here:

I. THE PROPER RELATION OF CHURCH AND STATE: It is worth noting that the city fathers came to visit Elisha. I am glad to see they had some respect for the cloth. There are many modern cities in which this is not the case. The minister is looked upon too often as a good-natured soul who does not know anything about politics, whose advice the mayor and commissioners would never think of asking on any question except the location of a church or the interpretation of the ten commandments. I remember very well the insult given in this city some years ago by the then mayor to a committee of ministers who went to interview him with purest motives and to ask the cooperation of the city government in ridding the town of vice. Instead of showing a desire to cooperate, as the city officials did in the story

before us, the mayor thundered denunciations at this body of Christian ministers, accusing them of being political conspirators. Again, I remember the case of the godless mayor of Atlantic City, who called the ministers "a lot of bearded sissies"; and I am glad to say that these same "bearded sissies" helped to defeat him next time, so that when the General Assembly met in Atlantic City a different administration was in power.

Why should not the city and the churches cooperate in modern movements for the uplift of a community as they did in our story? The chamber of commerce needed help in exterminating the plague. So in these modern days, when the "City Beautiful League" desires help in cleaning up the city, the cooperation of the minister is asked. So also, when the Anti-Tuberculosis Campaign was on in Knoxville, the churches were lined up, because we believe in saving men's bodies for this world as well as men's souls for the next. So in the matter of segregated vice, or of the liquor traffic. So also on the question of wages and hours and labor-problems. I remember being told by a minister of a conversation he had with a textile worker in New England. The labor-leader told him that in their struggle for better conditions in the textile industry the ministers of the city had offered no cooperation. The minister replied to the labor leader, "Did you ask them to help?" He told me that at the very time he asked the question he felt the weakness of it, because the Church should have offered help without being asked. I am aware that there are some good souls who say that, just as the cobbler should stick to his last, a minister should stick to his business—that of preaching; but we have come to a better interpretation of preaching in these days than mere oratory in a pulpit. I believe it does the city good, and it does the Church good, to know about these problems. It did me good, I am sure, to make a tour of the slum district with the captain of the Salvation Army. Why should I not be interested in the living conditions of my own city, just as Elisha was? I suppose that Elisha was made an honorary member of the chamber of commerce of Jericho after his kindness, just as I was on my arrival in the city in 1912, altho I did not deserve it as he did. I noticed the other day an account of a new plan which is to

be put in operation in the Roman Church, by which boys and men who are candidates for the priesthood shall be isolated during the years of their student life in order that they may devote themselves to uninterrupted study. We Protestants take the reverse position: that the candidate for the ministry shall come into close grips with life's problems rather than be isolated from them. The motto of the minister ought to be: "Nothing human is foreign to me."

Now, we ought to bear in mind certain facts in this whole matter of Church and State, and the first thing we ought to remember is this: that while we believe in the separation of Church and State, we do not believe in the separation of religion and State, which is quite a different matter. We in America have conceived of the State as secular and of religion as spiritual, and have built an iron wall between the two. And so we have written up over our political meetings, "Give up religion, all ye who enter here"; and over our churches and prayer-meetings, "Give up politics, all ye who enter here." But if you go back into history, you will find that the State is just as much a divinely appointed institution as the family and the Church. We read that in the time of Moses (Numbers 11) he who had been appointed leader of the chosen people found the burden too heavy for him, and when he told the Lord of his burden God told him to gather the seventy elders of the people together at the tent of meeting; "And I will come down and talk with them there, and I will take of the spirit which is upon thee and will put it upon them, and they will bear the burden of the people with thee, that thou bear it not thus alone." Here we have the institution of civil government by the Almighty. It was an aristocracy, bordering on democracy; and we find people coming more and more to representative government, which was the divine plan given to Moses. When we come over into the New Testament, we meet that great utterance of our Lord, "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things which are God's." In this statement, "Cæsar," of course, meant the government of the time; that is, the State, or, if you will, politics; and our Lord clearly recognized a twofold responsibility for Christians, the one religious and the other equally important, *viz.*, the

civil. If you will take the trouble to investigate, you will find that preachers in all the ages have been great political leaders. Think, for example, of Moses and Isaiah and John the Baptist. Coming down to more modern times, one thinks of such men as Savonarola, of the preacher who led the troops at Concord and Lexington, of John Knox, Theobald, Anselm, Becket, McCrie, Beecher, Canon Chase, and scores of others.

II. THE PREEMINENCE OF OPTIMISM: The thing I like about this committee is that they pick out the city's good points first: "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth." These men were what we should call "boosters" in these modern days, and there was plenty they could be proud of. We know from history that Jericho was called "the city of palm-trees," and that balsams and sycamores and hennas flourished there. We know that the rose-plant of Jericho was proverbially fine and that the climate produced tropical fruits in abundance. Even to-day fig-trees abound, and wherever there is water there is abundant vegetation. And so these men very wisely picked out the good points first. Well, now, suppose we should apply this principle everywhere. Suppose we should begin with Knoxville. I might say to a visitor here: "Well, the streets are very narrow, and they are laid out according to a very poor plan. We haven't enough public spirit here. There is not much interest in art and music. Then the soft coal makes a great deal of dirt and soot. Yes, it is very hot, indeed, in summer. There is much catarrh from the dampness and the soot and dust. No, the river does not amount to much. Why, only about forty thousand, I suppose; at least, that is what the census gives us, and it ought to know." But on the other hand, I can speak as follows, and there will be just as much truth in what I say as in the case of the man who has just spoken: "Well, we have a hundred thousand people in Greater Knoxville, and we are going to have all of them in Knoxville probably some day. Yes, we have a magnificent climate here: the falls are the finest I have ever seen, and the winter and spring are magnificent compared with those some of us have been accustomed to. Yes, the summer is warm, but then the mountains are within easy reach and you can escape to the hills in the hot season (you do not have to

stand in the shade). There are wonderful resources in marble and coal all around the edge of the city. Yes, the scenery is surpassingly beautiful, the rolling country and the mountains near by, in which, I have been told, within a distance of forty miles from the city you see as fine scenery as in the Alps. You have plenty of sunshine all the year round, and do not have to live under leaden skies half the year. Our city has been called by one who knows the whole State and lives elsewhere, 'the most delightful residence city in Tennessee.' The presence of the State University, of course, brings an atmosphere of culture which is delightful. Yes, we are one of the four big cities of the State. There is more civic interest here than formerly, and we are on the eve of great things." Can't you just overhear the men talking to Elisha and saying to him, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth"?

Now, suppose we apply this principle of looking for the best to other things beside our city. "There is that friend of yours: My! What an ugly man he is!" "Yes, but he has such a fine character that you forget his unattractive exterior." "There is that home of yours: I don't see how you dare live in it; it is so dark and dingy." "Yes, that is so; but we have a porch and all modern conveniences; and really, it has so many fine points that we love it." "There is that preacher of yours: he is positively so tiresome that he would put me to sleep," says your friend. "Oh, but he is not that way when you know him: he is such a man of God that anything he says would do us good." "Then, too, there is that evangelist who was in town recently. My! I just have no use for him, judging from some of the things he said." "Well, but perhaps if you had heard him regularly you would have got a better impression of the man, for the results show that he did a great deal of good." "Well, there is my own family: I have so much sickness—somebody ill all the time." "That so? Well, have you read that true story of a little Belgian baby who was born while the German soldiers were entering the town, and how the brave mother put the little sister in charge of the little brother, and how he walked three days through Holland, and the little baby sister died after they had reached France, the mother probably dying of fright shortly

after the departure of her children, the father at the front, and the boy left alone in the world? Have you read the story? No! Well, maybe it will do you good." "You say your food is not as palatable at home as it ought to be? Maybe not, but remember how the Germans are on starvation rations, and how the soldiers would almost give their lives for a square meal." To sum all of it up, "It is better to desire what we have than to have what we desire." As we leave this point, brethren, may I not just ask you to adopt this attitude of these city fathers! and you will be surprised how much more delightful it is to you, aside from the good it does. We are fond of saying that the optimist calls all milk cream, and the pessimist calls all cream milk; that the optimist sees the doughnut, and the pessimist the hole within it. I believe that one source of the success of these New Thought movements is in their persistent looking on the brighter side of things. Surely, those of us who are Christians ought not to allow these sects to surpass us, especially since we are told that "All things work together for good to those who love God."

III. THE NEED OF A REASONABLE PESSIMISM: When a man comes to the doctor with headache, suppose he says: "Well, doctor, my feet are all right, and there is no trouble in my back, and my eyes are good." Suppose he keeps on in this way for a while. The physician would stop him at length with the exclamation: "Yes, but, man alive! I want to know what is the matter with you. There is no use to spend your time telling me your good points. My business is to know the bad points and to help to get them well if I can." Now, it requires a brave doctor to tell the exact truth and prescribe the remedy the patient needs. He will have to tell the man to take bitter medicine, and the patient will not want it. Now, let us apply this to civic life, as in the story before us. Suppose we employ a city architect to come here and tell us what is the matter with our city, and suppose he hurts us by the things he says. Suppose he remarks: "You ought to do away with that grade-crossing. Your streets are too narrow. Your parks are too few. Your paving is very poor. You must do so and so." I remember William T. Ellis's impression of our Y. M. C. A. He told us the truth about it and we did not like it. Here comes an out-

sider and he says: "I never saw such a hard place to get the churches to work together." Here comes another man who says: "This un-christian North and South spirit ought to be done away with," and he gets most cordially disliked for this remark. Now, in the pamphlets which the average board of commerce publishes concerning its own city, the ugly features are usually omitted. We say it is no use to show your back yard if your front yard will do just as well. It is not necessary to tell all. Tell the good points to the prospective inhabitant, and he will find out the bad points for himself.

Do you know the great lesson this narrative teaches me? It is the need of a reasonable pessimism, if I may so call it; or, to use a similar phrase, the value of a confession of sin and need. These men told the city's needs, and as a result of their confession of its need they got the open sore healed, but they would not have accomplished this if they had not told all: "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth; but the water is naught, and the ground barren." I have commended them for picking out the good points first. I now commend them for picking out the bad points second. And this brings me to say that this fact applies to individual as well as to civic life. I believe that the confessional is one of the great sources of the hold of the Roman Church upon its people, for it is such a comfort to have somebody with whom to talk over your sins and shortcomings and needs; and whether it is able to help or not, it has done good just to confess all. When you go home to-day, read Psalm 51, and you will see there the things I am talking about, the blessed results in peace, and the feeling of forgiveness that came into the psalmist's life after he confessed before the Lord his great sin. The blessing of confession is well illustrated by the incident of the French prince who was visiting the arsenal at Toulon, who was asked by the commandant to release any prisoner he desired. All of the men with whom the prince conversed had some tale of grievance, but at last there was a man who proved to be a reasonable pessimist, or, at least, an honest confessor. He said: "Sir, I have been a bad man, guilty of all and more than I am charged with. It is a mercy that I have not been broken on

the wheel." "Here is the man to release," exclaimed the prince. He was right. It is still true: "If we confess our sins, he is faithful and just to forgive."

IV. THE METHOD OF HEALING: Many students of the life of Elisha have pointed out his use of secular help to accomplish his miracles. He seems to delight to use some kind of material means. For example, when the country needed rain, he suggested that they make the valley full of ditches. When he increased the widow's oil, he took what oil she had and then borrowed vessels. When he healed the noxious pottage, he did it not by a word, but by pouring meal into the pot. When he cured Naaman, he used the Jordan river water. When he recovered the lost ax, he did it with the aid of a stick. And so here in the case before us, instead of stepping to the stream he asked for two things—a clean vessel and some salt.

Do you see the lesson it brings us to-day? It is this: God works through means now, as he did in Elisha's time. If there is some impurity or wrong in this city, as there was in Jericho, which needs cleansing, God will ask you to help him cleanse it. What are the special means Elisha uses? First, there is the new cruse. What shall that signify to us? It seems to me to represent the fact that God wants to make us over to be new creatures before he can use us. He does not believe in second-hand things. He says, "Ye must be born again"; and everybody knows that a new-born babe is a symbol of that which is new. We must be clean vessels for God's use. Then into the new vessel he put salt, and salt in the Bible repre-

sents the purifying and preserving power of God's grace. The prophet goes to the head of the stream, the fountain, as if to remind us that impurity must be cleansed at its source; and that is why the Bible says, "Keep thy heart with all diligence, for out of it are the issues of life." The trouble with so many programs of social reform to-day is that they work along on the twigs and leaves of the trees without going down to the roots. Religion comes before all of these reforms because it goes inside the man and tries to get his heart right, and we know that if the heart is right the blood will be pure and the rest of the body in good condition.

What, then, is the conclusion of the whole matter? The story seeks to tell us that the water-supply was saved and purified by the presence of a man of God. Is it not fair to draw the conclusion that civilization and religion go together? Does not the heathen world prove this to-day? They say that Russia could have kept out of the European War by the influence of one priest with the Czar, but he was ill and could not make his influence felt. Hold on to the Church, you business men and city fathers, for without it your business would fail and your town die. Let there be cooperation between the city government and religious leaders until the day comes when the State shall be surrendered to the Church's Christ, when he will come again in majesty and power and rule the world and at last deliver the kingdom up to the Father, to whom be honor and glory, dominion and power, now and forever. Amen.

JONAH—AN ANCIENT PROBLEM NOVEL

A. C. HILL, Bradford, England

Lord, was not this my saying?—Jonah 4:2.

SHOULD a man wish to ventilate his opinions on any disputed question to-day he writes a problem novel. Is it the industrial trouble, which is always with us? Is it the marriage question, about which he is concerned? Then let him turn it into fiction and he may get a hearing for what he has to say.

We think that method new. In reality it is one of the oldest artifices of literature. And this book is an example of the method. It is what the Jews call a Midrash, an edifying religious story. Written sometime be-

tween 600 and 200 B.C. it is used by the author for the statement and the solution of a problem which has distressed his mind, to which some answer must be given. For he is concerned to know how God, being good, can care for only one race of men? Is it true that the Creator has made the Jew his own peculiar child, endowed him with unusual privileges, and meanwhile looks with indifference on the other sections of the human family? Trained in the traditions of his fathers, this man is already wondering whether there is not a broader and truer explanation of the world.

The book gathers around a Hebrew prophet, who certainly lived and worked, an actual being, perhaps five hundred years before this book was written. He is made the hero of the story. Receiving a message from God telling him that he must go to preach to the people of Nineveh, a message for which full reasons are not given, he dislikes the task, and endeavors to escape from the responsibility thrust upon him. For this purpose he takes a ship to go away from his own country. While traveling a storm comes on, and the sailors naturally inquire whether there is not some one on board who has offended a deity, that being the most natural explanation of their ill-fortune.

They find Jonah to be the most likely person and incontinently throw him overboard. He is taken into the belly of a great fish, there remains three days and nights, and afterwards is ejected upon dry land again? There he receives a second message from God, and now, rather reluctantly, goes forward and does his appointed work, preaching in the city the terrors of judgment. The king and people listen to what he says and repent of their misdeeds, which is rather a surprise to the prophet. He retires from the city to watch the coming of the expected catastrophe, but when it does not arrive and he learns that the people are to be forgiven because they have repented, he expostulates with God for having sent him upon such an undignified and fruitless mission. To this the answer comes by means of a gourd or castor oil plant which grows up swiftly, offers shelter to the weary prophet and as swiftly dies away, being destroyed by the worm, which God had also made. He is thus taught that if he cares for the gourd, much more does God care for the Ninevites with their children.

As the story stands, it is not easy to make it either intelligible or profitable to the reflective Christian, and no book has given rise to more ribald and hilarious scorn from opponents of Christianity than this noble tract. Yet those who can read between the lines have little difficulty in seeing here one of the books, small in compass but weighty in matter, which have helped to emancipate the human mind from some of its least inspiring ideas. The literalist has here no ground for his claims. If we would know what this book means we must take it as an example

of that symbolic treatment of a theme which is so common in all great literatures.

Jonah is a name which means the dove, and dove is a name applied to Israel as a people of God. "Thou thou hast lain amongst the pots yet shall ye be as the wings of a dove." Jonah then is Israel and Israel has been commissioned of God to preach to the nations, prophesying concerning truth, mercy, and peace to all mankind. But Israel has rebelled against this duty and has failed God as a servant. Therefore the exile comes upon Israel and she is sent into banishment for her obduracy, where she learns something of her folly and begins to have a better view of God's dealing with her. But all God's purposes intend good, and therefore even the exile, that time of humiliation, is turned to profit, so that at last Israel begins to understand what she must do, and reluctantly sets about her work of preaching truth to the nations. But it is done in a bad spirit, not with the generosity of temper which God had looked for, and that accounts for much of the failure which dogged her steps in this effort. She acts as the prophet of the peoples, but she is too jealous, too much concerned with her own dignity and pride, to be successful in this mighty task. This certainly gives the best interpretation of this strange book and enables one to read it with advantage.

Remembering, then, that Jonah is Israel, we can see a meaning in these adventures of his. We note at once that he is an exasperated man, with fixed ideas of his own, which he is compelled under the influence of experience to change and modify. And we understand the meaning of this aspect of the hero when we remember that this book is entirely opposed to that teaching of religion which is associated with the name of Ezra, one of the great reformers of Israel. For Ezra threw the whole weight of his authority on to the side of law, as against the idea of spirit and freedom. He compelled Israel to revive and strengthen the liturgical forms, and modes of worship, the fashions and customs by which the people were regulated and guided, and in doing so he nearly stifled the life out of the nation, and made it into a mere image, a dead figure, instead of a vital spiritual people. For from Ezra come the Pharisee and Sadducee, all those persons, learned in the law, to whom men outside their own nation were no more than

utter barbarians having no worth for man, and no loveliness in the eyes of God. For Ezra there is a radical distinction between the Israelite and the men of every other tribe, and it is in Ezra that the spirit of the Jew, as the world knows him, is made incarnate. To all this Jonah offers the sturdiest opposition. For the writer of this book, whoever he was, there is no such distinction; men are all the children of one Father; he thinks there may be good qualities in others besides the Jew, and he can not reconcile it to his own sense of justice that God should have singled out this people, not for duty and responsibility, but for favor, conquest and comfort.

Besides this Jonah teaches that there is no such narrow morality as he has found amongst the Jews. Morality is universal, it applies to all men, and there is no section of the human family which is not as much bound by the moral laws, and, mark you, as capable of fulfilling them, as the Jews themselves. Indeed, he is so certain of this, that to drive home his point, he goes beyond what the case seems to need, he infers that the Ninevites are even better than one of the chosen prophets of Israel. For in the story the prophet expects, and even desires, that retribution, swift and cruel, should fall upon these people. He sits apart, waiting for the occasion when he can gloat over their miseries, hear the shrieking of their women and children under the flames and the thunderbolts, whilst the Ninevites, hearing that they have offended God, and that he is angry with them, speedily repent of their misdoings, and amend their ways. And there is no change recorded in the mind of the prophet, so that we are left to conclude that he remained in this temper until the end a bitter, malignant, soured mind, with no sense of the frailty of virtue, no compassion for the weaknesses of men. And there is no doubt that on this showing the Ninevites were better men than the prophet, that is, than the Jew, as always that man who sins and repents will be better than the man who, religious in form, wishes to see evil fall upon another human being.

And then there is the clear teaching that God's care includes all that he has made, going far beyond the boundaries prescribed by the orthodoxy of his time. Even the sea is God's; terrible as it is, it is not only to be feared and hated, it is to be understood

as playing its part in the scheme of the world. That was something for the Jew to learn, who has never loved the sea, has always avoided its manifold labors and dangers, and dreaded its strange moods. Here was a man who would teach him that all nature is the handiwork of God, the fierce and turbulent waves, the terror of the storm, not less than the mild benignity of summer nights beneath the palm. And he goes further, for even the creatures, hated and feared, are of God. That dragon fish, beast of the sea, is it not a suggestion to the Jew that he must not press too sharply that rule by which the clean and unclean were distinguished?—that he must see in things, which were to him repellant, the same oversight, the same forethought and care of the Creator, as in the nobler parts of the creation? There is nothing living that has not some place in the scheme, tho you may not always see it, and even the fish may be helpful to the prophet who does not willingly do his work. But, above all, he presses home upon these men, with their narrow tribalism, the claims of the alien. The enemy who are thundering at the gates, even they too are men. The Ninevite is God's child, made in the same image, he knows how to sin, how to repent, how to seek after and find acceptance with God, and all the superiority that you would claim in virtue of your religious earnestness is nothing beside the reality of your kinship with these men, also sons, subjects of divine care. Old truths to us, but how carefully, how subtly, even, he must advance them in his day, lest his people rend him.

The lessons of the story are not recondite, but they are needful still. For here is a man who is jealous for the honor of God. He fears that God has not been quite true to himself, is not maintaining his dignity, and will perhaps not be worshiped so earnestly if he is willing to listen to every cry of repentance that comes to his ear. And mingled with this care for God's honor is some little interest in his own. He has been lightly treated, his word not fulfilled, and he finds it hard to admit that he is not to see the flaming city and the sufferings he had predicted. Is not that dangerous for any man? We propose to take care of God's honor, to prevent a man blaspheming against him, to see that the temples are always cleanly, that the proper due of rever-

ence is paid. Do we not know that God can take care of his own honor? Most of the mistakes of the religious sectary, the intolerant ecclesiastic, spring from this root. Is he a bishop? He will stand by whilst men die in agony—because they wish to worship in other temples. Is he a Puritan? He will make the life of poor women in New England a long-drawn torment because they have broken a commandment or they are supposed to be possessors of Satanic arts. When men begin to talk about protecting the honor of God, beware of them. They are the heralds of a coming fire which may burn up all the truth and freedom that men have won. "Blessed are the meek, for they shall inherit." There is the answer to your prophets who would make their minds the measure of God's infinite compassion.

And there is the same need for pressing home the truth that judgment by externals is always dangerous. The spirit may be present, so the prophet had to learn, when the form is absent. "How do you teach the spirit of Eton?" asked the Japanese visitor of the Master of that famous school. He wanted to catch that elusive thing, to transport it, if it might be, to his own land. You can not make the spirit of religion any more portable than that of a school. It is not to be found in the genuflection. 'T exists in the heart. And the men of Nineveh were far more religious than this man could believe; with all their sins and follies they knew the voice of God, could turn from their evil ways, could find the truth and follow it.

This book was used and commended by Christ for this reason: it described men who were not frightened by the strange garb of the prophet, who did not enquire first where the truth had come from, whether any of the rulers had believed, but judged it on its merits. Jesus knew the worth of that spirit. He had tried to help men who had refused his aid, because he came to them with new words, whom they would neither listen to nor obey because he had no retinue of princes to aid him in imparting dignity to his position. Therefore he praised these other men. Yes, it is true there is that in man which, if left free, can answer to the call. Paul and Peter proved it. And when men put on the tombstone of Shelley, that poet of atheism and denial, the words: "Heart of hearts," they knew that even the denial and rebellion of that fine spirit

had been nearer to the truth than many of those who, like Jonah, would make their own mind the standard by which to judge the soul of other men.

Love the Secret of Greatness and Success

The biographies of great men tell us that each leader had his supremacy through love for his chosen work. Here is a new study of three great men of the anti-slavery epoch—Clay, Calhoun and Webster. The author was a scholar, a trained literary expert, whose duty it was to make the reports of the speeches in the Senate from 1830 to 1855. One of his heroes was Daniel Webster. Most fascinating is his description of the statesman, in the critical hours when the Constitution was at stake. Webster was, doubtless, the most striking human being of his century. His great beautiful head was flawlessly perfect from the viewpoint of sculptors, who have always said that his head was more perfect than any statue of Jupiter ever carved. Not a large man, he carried such majesty and dignity in every movement that even his enemies speak of him in words of awe. After he had been in the Senate for twenty years, the mere announcement that Webster was on his feet spread through the Capitol like wildfire. Often the congressman would stop in the midst of his speech, and every member of the Lower House start on a run for the Senate Chamber to hear Webster. "When he was aroused," says Dyer, "the emphatic word in each sentence seemed to me to weigh a ton." His face was of a rich dark bronze, that, in supreme moments, shone like alabaster from a light within. Horace Greeley called him "the greatest emanation of the divine mind now living upon the planet." A score of authorities could be mentioned who, after contrasting his orations and speeches with those of the great orators and statesmen of other countries and centuries, say that he has the first place among the orators of history. Now what was "the god within" Webster, to use the expression of the ancients? It was love, love of his country and of his Constitution. Webster believed that our Constitution, federating the States, held the secret of the final form of government; that all people were competent to self-government; that the

lesser races have the right of self-determination; that the Constitution points out the path that leads to world peace, the golden age, and the ideal commonwealth. In the spirit of passionate love he studied the Constitution. Filled with this supreme ardor, he pondered each paragraph. Through sixteen hours a day for thirty years he gave himself to this form of government. The one theme of every waking hour was "My country, my whole country, and nothing but my country." He loved the republic and its Constitution as Dante dreamed of Beatrice and toiled upon his *Paradiso*. Love of his country rested Webster's weariness; healed his wounds, sharpened his weapons, strengthened his arms for every battle and emergency. That love glows and throbs through his every plea for the Constitution as fire glows in molten steel. In his supreme love for the divinely appointed task we find the secret of the supremacy of earth's greatest men.—NEWELL DWIGHT HILLIS.

A Great Surgeon's Sermon

It is too commonly said nowadays, when men discuss the subject at all, that nobody any longer really believes in the immortality of the soul. That men may be immortal in the sense that "their works live after them" most people readily concede; but the confident faith in a future life that was generally felt among all sorts and conditions of men fifty years ago is no longer generally professed, tho it may exist. The prevalent attitude appears to be one of indifference or openly expressed doubt.

It is, therefore, well worth while to emphasize a notable utterance on this subject from one of the most distinguished medical men in this country. Among American surgeons, none stands higher in his profession than William W. Keen of Philadelphia. He contributed to the *Yale Review* for January an article on the "Seven Decades in Medicine" which have been comprised within the span of his long and useful life. It is a wonderful story of achievement, and he concludes it in these words:

"I think it is not an exaggeration to say that medicine, surgery, obstetrics, and the many medical specialties have made more progress in the seventy-two years from 1846 to 1918 than in as many centuries before. I am also quite willing to believe that the next seventy years will be as fruitful as the last seventy have been.

My only regret is that I shall not be here to witness the progress. Yet I ought not to say that, for I believe as firmly in my future existence, and with powers far superior to the limited powers that are given us here, as I do in my present existence. I believe that I shall know what is going on in this great the little world."

These last sentences are a sermon in themselves. They come from one who is familiar with life and death and the transition from life to death as no layman can ever be. They are uttered by a man who does not speak lightly but is accustomed to weigh his words. The significance of such a declaration from such a source lies in its necessary implication that in the life-work of a surgeon, which keeps him always close to the domain of death, he has found nothing inconsistent with a perfect confidence in immortality.

Somehow, the expression of that confidence, by one who has held human life in his hands as a part of the day's work, comes to us with greater force, and does more to carry conviction than similar expressions which come from other sources.—The New York Sun.

Apparent and Real Failure

Elijah believed he had failed when he said, "I, only I, am left, and they seek my life to take it away." Failure is found in the lives of all great men. Moses does not enter the land to which he has led the people; John dies in prison; Jesus on the cross. If we turn to the great secular lives the record is not different: Galileo is imprisoned; Rembrandt dies in poverty and neglect; John Keats dies, saying, "My name is writ in water." But in considering such histories we have to distinguish between apparent and real failure. Did Moses really fail? He created a people, bound firmly together by the bond of piety, and for forty centuries his work has endured. Did Jesus really fail? That very death upon the cross was the means by which he achieved his conquest of mankind.

"He died upon the cross He made,
Without a lip to bless,
He rose into a million hearts,
And this was his success."

But Elijah would have failed if he had made peace with Ahab; John would have failed if he had accepted a place and a pension in the court of Herod; Jesus would

have failed if he had compromised with the Pharisees and become a king. John Keats beat out his life in the torture to create something perfect, and conscious of his incapacity, he said "There is no fiercer hell than failure to accomplish a great purpose." Ah, yes there is: the fiercer hell would have been the surrender of that purpose. He might have become John Keats, M.D.,

with a neat doorplate on a London villa—that would have been failure, indeed, for he would have cast away his most precious gift. It is better to fail in a high ambition than to succeed in a low one—for the only real failure is that which dims the soul and stains the spirit, which wins the temporal by the sacrifice of the eternal.—*W. J. Dawson.*

THE CHILDREN'S SERVICE ECHOES

Rev. F. W. MURTFELDT, Brooklyn, N. Y.

I WANT to talk with you boys and girls this morning about echoes. You all know what echoes are, I am sure. Probably there is not one of you but has enjoyed hallooing and then hearing the mountains halloo back again. It is great fun. Where I was this summer we used to play a game with our echo. We would stand on the shore and shout things across the lake and try and see who could get Mr. Echo to say the most words. We would shout, "Are you there?" And he would shout back, like someone imitating us, "Are you there." Then we would shout, "Do you like pie?" But that would be too much for Mr. Echo. All we would hear him say was, "Like pie."

Now they tell us, you know, a sort of fairy tale about there being an old man of the mountains who shouts back at you when you shout at him. But you and I know that it is just a story. We understand that when we shout across a lake our words go bounding off until they hit hard against the rock wall of the mountain opposite and that then they bounce back again as a rubber ball would. So we shout, "Hello," and that word travels away, hits the mountain, and bounces back again to us. An echo is our own voice come back to us.

That is what makes an echo so wonderful. It gives you back your own voice and words just as if you were calling to yourself out of the distant hills. But do you know that you don't have to go to the mountains to get echoes? Well, it is so. You can get echoes right here in the city.

I heard an echo the other day out on the street. There were two girl friends who were not having a happy time together as I should think girl friends would. Just as I came along I heard one of the girls say to

the other, "Oh, I hate you." It was only about a second before I heard an echo. The other girl said, "And I hate you." Now that was just an echo. She did not mean what she said; she was only echoing what her friend had said to her. I feel sure that if she had heard her friend say, "Oh, I love you," then she would have said, for all the world like an echo, "And I love you too."

I remember seeing a fight once. I don't like to see fights. But there are times that I like to see a boy get punched because he deserves it. Well, this day, a big boy went at a little fellow and quarreled with him and hit him. I was glad to see the little fellow come back and hit so hard that it hurt the one that started the trouble. That punch was an echo. If the big boy had been decent and kind the little fellow would have been the same. For this is a law of life, boys and girls—you get what you give. If you say mean things to people, they will say mean things to you, just as when you shout bad things at an echo, it will shout the bad things back again. But if you do kind things to others, they will reply with kind things.

Suppose you try to make some good echoes this week. Say some nice things to somebody and see if they don't say nice things to you. I saw a boy once who practised making a good echo. He had a nice apple—one of those rosy, fine apples that make your mouth water when you look at it. He was just going to eat it, when he noticed that the boy with him looked as tho it would taste good to him too. So he got out his jack-knife and cut the apple in two pieces, being careful that it was evenly divided, and they sat down on the door-step and ate it together. Do you know what happened after that? An echo of the kindness. The other boy got up

and threw the core away and said, "Come on down to my house. My mother's been making crullers this morning." So I imagine that by dividing his apple that boy got some crullers too. You try it. Just like an echo will your kindness come back to you. Like a rubber ball the things you do for others will bounce back to you.

It all reminds me of what Jesus said once. I want you to remember his words,—“Give and it shall be given unto you.” Give kindness and the echo of kindness will come back to you. Give love and the echo of love will bounce back to you. Yes, that is the way it works. We get what we give. Try and play at echoes this week. Will you?

OUTLINES

Religious Possibilities of the Home

God setteth the solitary in families.—
Ps. 68: 6.

The Jewish race a home-loving people. The home seems to have meant more to them than to most of the ancients. To the writer of this text it seemed a specially divine blessing that one, who by himself would have to live alone, could gather others around him and unto him form a social group, of which he should be the center, that God could “make the solitary to dwell in a home,” or “house.” And what a wonder it is: A man and a woman, born, perhaps, a thousand miles apart, wholly ignorant of each other, contented and happy in their surroundings, till they meet each other! After that, leaving home, friends, and all things familiar to begin life for themselves, to make a home of their own, and, if rightly married, forever after necessary to each other, and lost wholly to the uses of life apart. We honor the mother as the great home-maker. Jesus in the home (Luke 2: 51). Paul and the mother of Rufus (Rom. 16: 13). It is a remark of Dr. Stalker’s—“A man has no choice of his father or mother, his brothers and sisters, his uncles and aunts, yet on these ties, which he can never unlock, may depend three-fourths of his happiness or misery.”

I. Purpose of the home. 1. Not only to perpetuate the species, but to improve the race. 2. To be a storehouse of health, and to check disease. 3. To be a center of moral and spiritual energy and inspiration. 4. No home should be content to serve the lower uses merely, but should seek the higher interests and values. Scripture illustrations, Hannah, Eunice, Mary, and their home life and ideals.

II. Jesus came close to our common humanity when born into a human home. How

far away he would have seemed if he had appeared as a miraculous figure, apart from all human relationships! Unless born into a home, he would never have seemed a part of us. Here he touches our humanity at all points, bound in all the relations familiar to each of us. That his mother, Mary, had a strong influence upon his life and character, is seen from her song at his birth—the *Magnificat*. Poetic insight! Prenatal influences. A woman of great gifts and of a beautiful disposition, familiar with the history, aspirations, and literature of her race. These she must have imparted to her son. Tho he was the Son of God, Jesus derived much from his mother. The atmosphere of that home? Yes, it was rated as a humble home, a worker's home, a laborer's home, thank God, but, tho there were doubtless those who rated themselves of higher rank in Nazareth, in Bethlehem, in Capernaum, where Jesus and Mary lived, was the best home in all these cities, and, to-day, all are forgotten but this one home, which shines out through all the earth! Many elements may have worked to this end, but was not the greatest influence of that home religious? What do our homes lack in this respect? Is it worth while to have everything else, but to miss this, which is within the reach of all.

III. The public ministry of Jesus was much connected with the homes of men. 1. Here he lived, “with his parents,” for nearly thirty years, as compared with the brief time of his public activity. 2. He was not so much in synagogues and in the temple as a frequenter of the home. Here he performed some of his greatest miracles, taught some of his most helpful doctrines—Jairus, Lazarus, Peter's home, where he healed many, where he taught after the sun had sunk in the west. Why should we not stress this ministry of his to the home? Homes were dear to him. What kind of son was Jesus those thirty years before his pub-

lic ministry! (Luke 2: 15). The same sort he was while he hung upon the cross, and gave his mother to the keeping of John; not to Peter the impulsive, not to Thomas the sombre-spirited; not to James the austere, but to John the beloved disciple, the thoughtful, the most like himself.

Can we not trust such a Christ as this? Is it not he our homes and lives most need? What is there our homes need more than the religion of Jesus Christ? Where but in him is the strength and fortifying for the severity of our present struggle as a nation? Religion is never so deep, so abiding, so permeating as when applied in the home. It loses something of its potency elsewhere, if neglected in the home.

The Right Conduct in the House of God

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools.—Eccles. 5: 1.

There is a great and general need to call attention to this subject. The children should be continually taught it, the young should be regularly reminded. It should be kindly and constantly taught at home, in Sunday-school classes, and on Sunday evenings. We learn from the text:

I. That there must be a going to God's house—"When thou goest to the house of God." Solomon takes churchgoing as an understood duty, as a thing of course. You shouldn't be told to go to church more than you should be told to breathe and eat. You should do it because it is to be done. Churchgoing is, therefore, assumed in the text. 1. Not working on the Sabbath. "Remember the Sabbath day to keep it holy." "In it, thou shalt not do any work." 2. Not staying at home. Lying about, cooking, planning, entertaining. 3. Not strolling about. (1) Along the roads, railways and paths. (2) From house to house. To do this in time of meeting and never go to church is a blamable vice. (3) About the country, cycling, motoring. No, not that; but to attend church is the proper thing on Sunday because: 1. A churchgoer will have better advantages in life. A church member has now the preference in every department of life. 2. He will be loved and respected

much more. 3. He develops character by going to church. He will be regarded as a better man—a man of more account, and will be such in fact. He bears a nearer relation to Christ. By following Christ constantly he will grow in character.

II. There must be a preparation for going to God's house—"Keep thy foot when thou goest." 1. There is a general or indirect preparation. Not only as one enters is he to be careful; but the tone of his whole life is to be becoming to the house. "Keep thy foot." That can be applied to the kind of life a man leads. The whole conversation and life should be a preparation. 2. A particular or a direct preparation. (1) When starting from home. Start in time, see to hymn-book, bible, money. (2) On the way to church keep the mind on the house and its work. (3) Enter thoughtfully. Remember that you are entering God's house. Consider how you would enter the house of a friend. Walk carefully in; walk carefully out.

III. There must be proper conduct in God's house. "And be more ready to hear than to give the sacrifice of fools." 1. The negative. In this conduct there are some things you shouldn't do. You are not there for sport, neither to make sport, by giving the sacrifice of fools, which you do by clumsy and irreverent conduct. 2. The affirmative. There are some things you should do. "Be more ready to hear." Listen—(1) Promptly. Be in church in time to listen seriously, not going there hastily and thoughtlessly. (2) Intelligently; (3) spiritually; (4) sympathetically.

IV. The motives. You should so act. 1. For your own sake. You will have personal benefit. You will learn. 2. For the sake of others. These want to listen, to worship, and to receive good to their souls. Some consider it a part of their religion not to disturb other men's worship. 3. For God's sake. (1) You are his creatures. He has not created you for the purpose of giving the sacrifice of fools; when you do so, you dishonor your Creator. (2) His is the house. (3) His is the service. The whole service is important and sacred. It is not to be mixed with the sacrifice of fools. The work is so great it needs the whole attention, thought, affection, and will.

A Right Attitude Toward the Dawn

And pitched in the wilderness toward the sunrise.—Num. 21: 11.

I. History has given birth to many a sunrise. The dawn of creation when the morning stars sang together. The dawn of invention when necessity taught man to overcome his limitations. The dawn of civilization when sweeter manners and purer laws prevailed. The dawn of liberty when man became conscious of personal rights. The dawn of national education slowly appeared on the horizon. The dawn of evangelical religion in town, village, or person. The dawn of nobler conceptions of God and man and duty. The dawn of sobriety when the embruted slave will be a *rara avis*.

II. History has given birth to those who gladly hailed the dawn. Such have dreamed of the coming radiance on the darkened earth. Such have endeavored to awaken expectations in their fellows. Such have detected signs in the shadows which coming events forecast. Such have suffered scorn, awe, brutality, from holders of vested interests. Such have endured the supertax on their patience. "The wheels of God grind slowly." Such have been sustained by the internal revenues of the spirit. Such exist in our day who are on their watch-tower while others sleep. Such feel that there is no finality, this is but the dim dawn, the twilight. Such remember with ineffable

satisfaction that "the path of the just is as the shining day, which shineth more and more unto the perfect day."

Attitudes to the promise of the nobler day may be indifferent, cynical, calculating, despairing, antagonistic, enthusiastic.

Out-and-Out Consecration

Bind the sacrifice with cords, even unto the horns of the altar.—Ps. 118: 27.

I. The constant demand for sacrifices in human life. Some sacrifices are real, painful, and obligatory. Some are fanciful and mistaken, as with Jephthah. Some are highly sentimental, as with David and the well of Bethlehem.

II. The frequent temptations to avoid these sacrifices. The value of the offering increases on further reflection. Our gratitude too frequently is allowed to cool down. Fictitious or blemished offerings are substituted.

III. The wholesale self-distrust manifested by the psalmist. Probably he remembered too many cases of instability. He could not trust his own perpetuity of resolve. Resolves to put a barrier between himself and wrong.

IV. The out-and-out consecration which is suggested. Not intend to bring the offering, but bind it on the horns of the altar. Not bring it merely, but irrevocably bind it there. To bind it the cords of affection and an intelligent purpose.

THEMES AND TEXTS

From the Rev. WILLIAM S. JEROME, Benton Harbor, Mich.

Haste and Shallowness. "Immediately it sprang up, because it had no depth of earth."—Mark 4:5.

Visible, Vicarious, Victorious Faith. "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee."—Luke 5:20.

Faith and Obedience. "Whatsoever he saith unto you, do it."—John 2:5.

The Disappointments of Life. "While I am coming, another steppeth down before me."—John 5:7.

The Scrap Heap. "I put away childish things."—1 Cor. 13:11.

A Healthy Religion. "Sound in the faith."—Titus 1:4 (cf. margin).

Center and Circumference. "Remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."—Luke 24:47 (R. V.).

The Cathedral of Character. "Building up yourselves on your most holy faith."—Jude 20.

Personality and Power. "Write thou every man's name upon his rod."—Num. 17:2.

Faith Not Credulity. "Believe not every spirit, but prove the spirits."—1 John 4:1.

Incredible Ingratitude. "Denying even the master that bought them."—2 Pet. 2:1 (R. V.).

The Conclusive Argument. "And beholding the man which was healed standing with them, they could say nothing against it."—Acts 4:14.

Transmission of Truth. "Our father, who received living oracles to give unto us."—Acts 7:38.

The White Man's Burden. "We that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

ILLUSTRATIONS

Are Orientals "Inferior"?

"One of the fool notions you fellows bring out here from the States—one I brought myself until I got over it—is that these Asiatic people are inferior races. I've seen salesmen come out here and try to talk their goods, acting about the same as they would conduct themselves if they were called on to enter a kindergarten and sell the children peanut candy. Inferior, tommyrot! The Chinese and the Japanese are past-masters in the art of business. We can show them new and improved machinery and efficient cuts in management. But as traders and accountants, we white folks are mere infants. China, especially, had her Rockefellers and Wanamakers long before Columbus discovered the West Indies for the New York steamship companies. The Chinaman is the cleverest accountant of any race on earth. That's why you find him behind the wickets of so many counting rooms out here. The Japanese were highly and righteously incensed a few years ago by a report carried back by tourists that the Chinese were employed even in Japanese counting rooms and banks because the Japanese were dishonest and couldn't be trusted even by employers of their own race. It was an unfortunate slander. There is absolutely no truth in it. The Chinaman handles the coin because he's the star book-keeper of the world and don't you let anyone tell you differently."—WILLIAM DUDLEY PERRY, in *Sunset*.

"Safe and Comfortable"

On the night of October 24, 1918, the steamship *Princess Sophia* started from Skagway, Alaska, on her return run to Vancouver, B. C. On board were Captain Locke, an old and experienced navigator of Alaskan waters; a crew of seventy-five, and a passenger list of two hundred and thirty-eight, mostly miners and mine-owners from Dawson and the interior.

Shortly after leaving Skagway, she ran into a heavy snow-storm with considerable wind. She passed the Eldred Rock Light but shortly after that went out of her course, and in trying to make the channel east of Shelter Island ran upon the Vanderbilt reef, a rocky ledge in mid-channel visible only at low water. A wireless from the

wreck was relayed by cable to nearby points and brought small steamers and fishing boats to the scene of the wreck the next morning.

The captains of the small steamers asked the captain of the *Princess Sophia* if they should take off the passengers, but were told that the passengers were "safe and comfortable" and to stand by. The sea, at that time, was not rough and the boat was securely wedged in a sort of cradle on the reef. Other boats came during the day. Toward evening the sea grew rougher and the prospect for saving the passengers and crew grew less favorable.

Toward evening of the second day the sea grew so rough that the small boats were compelled to seek shelter in nearby harbors. At 4:30 p. m. the wireless man on the *Princess Sophia* sent out the S.O.S. call for help, saying, "For God's sake come quick, we are foundering."

The Cedar, a lighthouse tender, which received the message, attempted to leave the harbor, only to find that the sea was too rough, she was compelled to put back to shelter. At 5:30 the wireless flashed the last word, "We have just time to say good-bye, the water is entering the wireless room."

Early the following morning the boats were able to leave shelter but all they saw of the beautiful steamer was the top of her masts showing above the water. Not a soul of the three hundred and forty-three passengers and crew escaped, to tell the tale of those last hours on board.

How like the security of the worldling who deems himself "safe and comfortable" without a living hold on the Christ who alone can save.

Courtesy

Courtesy pays and discourtesy is very costly. A very civil question was asked in a perfectly respectful manner and the employee answered it in a very gruff way. A stranger to both parties administered in a quiet, but courteous, tone a well-deserved rebuke to the one who is supposed to be a servant of the people. The government recognizes the value of courtesy, as may readily be seen by the cards posted in every railroad car and depot in the land by which the public is in-

formed that the railroad administration will not stand for anything else. The remark was made about a certain corporation that if one asked only to see a city directory he was so courteously treated that he felt sorry he did not have more business to transact in that office. Some one tells of his experience in a hotel when he was called to catch an early train. The clerk rang the telephone in his room and said with a very pleasant voice, "Good morning. It's six o'clock." That paid. Courtesy pays in a business way, but it pays greater returns in a social and even spiritual way. It costs very little. Why is it not more universally practised? To do so is to follow a scriptural injunction—"Be courteous."

Joy and Beauty Contributors

Everybody stopt the young lady who was carrying a flower to admire its beauty.

"Aren't the blossoms lovely? Did you ever see anything more beautiful?"

As long as she was in sight, people turned to look after the plant and the one who was bearing them.

But who gave a moment's notice to the young man who was following the lady, tugging on his arm a big basket of earth? If they looked at it at all people simply thought, "Only a lot of earth! Common soil! We can see that any day; but that flower is simply gorgeous!"

But a few minutes later the young man had set his load down and was digging a deep hole for the plant. Emptying the fresh earth in, he and his friend carefully placed the flower into the heart of the mellow soil to grow and shed its fragrance over all the garden.

The basket of earth was absolutely necessary to the life of the plant; and he who supplied the need of the flower was doing a deed just as worthy as did she who bore the beautiful thing which won so much attention.

If we can not carry baskets of flowers we may bring along a little bit of earth for the plant to grow in.

"But," do we say, "the flower is so much more beautiful! We love its sunshiny face! When we grow tired, we may lift the flower and refresh ourselves with its fragrance! That makes the last half of the journey less wearisome!"

And yet, many find happiness in bring-

ing the basket of earth. As they pass along, they, too, catch something of the rich perfume of the flower borne by the friend at their side; and when they think of the lovelier plant that is to be by and by through their work, they are heartened for the day's toiling. So there comes a day when the pot of earth becomes a thing of joy. They are lonely when they at last set it down.

If we can not carry the lamp, surely we may bear the vessel with the oil. If we are not permitted to hold the flower in our hands, we may take up the basket of earth in which the plant may grow!—
EDGAR L. VINCENT.—*Pittsburgh Christian Advocate*.

Man's Hand—and God's

A few weeks ago I was reading the story of Irish peasant life, well-known to many, which is called *My Lady of the Chimney Corner*. Anna Irving lived in Fagg's Entry. Her traditions, like those of the greater number of her countrywomen, were of the Roman Catholic Church. She is comforting one of her neighbors, distracted with grief at the sudden death of her son.

"Where is Henry's soul?" Eliza asked, as if the said soul was a navvy over whom Anna stood as gaffer.

"It may be here at your bed's head now, but you're more in need of knowing where God's Spirit is, Eliza." Then Anna bade the poor old woman get down on the floor on her bare knees and talk to God. "Say after me." And Anna told of an empty home and a sore heart. When she paused Eliza groaned. "Now tell him to lay his hand on your tired head, as a sign that he is wi' you in your distress."

In faltering tones Eliza made her request and waited. As gently as falls the autumn leaf Anna laid her hand on Eliza's head, held it there for a moment and removed it.

"Oh, oh, oh, he's done it, Anna, he's done it. Glory be to God, he's done it."

"Rise up, dear," Anna said, "and tell me about it."

"There was a nice feeling went down through me, Anna, and the hand was just like yours."

"The hand was mine, but it was God's too. God takes a hand wherever he can find it, and just does what he likes wi'

it. Sometimes he takes a bishop's hand and lays it on a child's head in benediction. Then he takes the hand of a doctor to relieve pain, the hand of a mother to guide her child. And sometimes he takes the hand of an old crayture like me to give a bit o' comfort to a neighbor. But they are all hands touched by his Spirit, and his Spirit is everywhere looking for hands to use."—CANON J. G. SIMPSON.

Misunderstanding Symbols of Affection

"In the first graduating class of the collegiate institute were three young people who won a permanent place in my memory and affection. They were two boys and a girl. One of the boys was the son of a poor widow; the other was the son of a millionaire; the girl was the daughter of a princely merchant of the metropolis. They had been schoolmates from early childhood and were, during my knowledge of them, close and intimate friends. The boys, even in their school-days, to my practised eye exhibited a friendly rivalry for the affections of the little girl, then only in her early teens. She seemed blissfully unconscious of the shy love-making and was as free in her relations with both of the boys as if they were her brothers. I became intensely interested in this little drama and took special pains to fathom the girlish heart. I was unable to detect any preference. Neither of the boys had any advantage over the other in ability or character. The accident of money was in the balances against the son of the poor widow, but that made no perceptible difference in the favor shown to him by the girl.

"After commencement, the young people were separated by attendance upon different colleges. I learned that the old-time intimacy and friendship was maintained by correspondence and meetings during the vacations of their college life. The girl was unable or unwilling to decide between the suitors for her favor. I believe both young men loved her with a sincere

affection, which they made no effort to conceal. She frankly told both that she had nothing to give either but a sister's love. When college days were ended, real life began for the young people. This millionaire's son was associated with his father in business and a brilliant career opened before him. The girl reigned as a social queen in the select circle to which her father's wealth and her own beauty and accomplishments admitted her. The widow's son chose the Methodist ministry for his profession and was completing the most thorough preparation in a renowned school of theology. He was undecided in his choice of a field. His convictions led him to devote himself to the life of a missionary, but his affection for his sweetheart was the chief barrier in the way. He did not dare ask her to go with him; he had not the courage to go without her and permit his rival, who was still his friend, to win her.

"He talked the situation over with me very frankly and asked my advice. I declined to advise him. I told him that questions so vitally affecting the lives of three of my beloved pupils must be decided by themselves or by a higher power. I dared not interfere.

"The young minister came to see me one day with a new light in his eye and a look of decision upon his countenance. I knew from one glance that with him all vacillation was ended. He said:

"I have decided to go as a missionary to a pioneer field in this country. There is less glamour to that kind of a life than one devoted to work in heathen lands, but I find it requires, if possible, more heroism and self-denial. If I become a foreign missionary, I am sure of a small but sufficient support and a fairly comfortable home. If I become an American missionary, I must depend almost wholly upon the parish I serve for my home and salary. Both will be beggarly at best, at least for the first few years. The decision was made for me and not by me."—JAY BENSON HAMILTON, in *The Bible Champion*.

Notes on Recent Books



A Gentle Cynic. Being a Translation of the Book of Koheleth, Commonly Known as Ecclesiastes, Stripped of Later Additions. Also Its Origin, Growth, and Interpretation. By MORRIS JASTROW, Jr., Ph.D., LL.D. J. B. Lippincott Company, Philadelphia, 1919. 8¼ x 6 in., 255 pp.

The intrinsic interest of Ecclesiastes, recognized probably from its first issue, may well justify a new attempt at exposition. Thinkers of a certain type—such, for instance, as those to whom Omar Khayyam appeals—find themselves constantly called back to it. Its very difficulties (among them, its presence in the Biblical canon: “It is a strange book to have slipped into a sacred collection,” says Dr. Jastrow), add to its charm, for one wishes to solve them, especially to realize more precisely, if possible, the attitude of one who seems so confirmed a pessimist. The lure to the scholar of our own time is the greater because the author had become a pessimist through a procedure which, to some extent, anticipated the methods of modern science—employment of inductive experiment and observation. This Dr. Jastrow recognizes: “The book is . . . remarkably modern in its spirit,” he says.

Dr. Jastrow's fundamental concern is with the alleged fact that

“The thought of the book as it stands in our Bible translations can not possibly be clear to the general reader. Those who manipulated the text of the original Koheleth in order to convert an unorthodox production into an unobjectionable one succeeded in their aim, but at the cost of introducing contradictions and inconsistencies of which this new Koheleth is full.”

He finds that (outside the last six verses, which are almost universally recognized as being later additions), the book has been quite extensively interpolated—tho he acquits the interpolators of dishonest intention. This leads to a somewhat extensive discussion of the methods of early Hebrew authorship, which was “anonymous or collective” rather than “personal and distinctive.”

“Verbal utterances were scrupulously handed down in ancient times by oral tradition, but when an individual sank to the

grade of a mere writer, his product became common property to be bandied about freely and without any concern for the vanity of the author, who, in fact, was not recognized as having any prerogatives at all.”

Thence Dr. Jastrow passes into a discussion which covers a considerable section of “Biblical Introduction.” He then comes to the particular problems presented by Ecclesiastes, the principal one being (as just indicated) that of the text, its interpolations, and its additions. This is important because the effect of the interpolations is to “convert a secular book into a sacred one.”

While we are following Dr. Jastrow as he sets forth the original Ecclesiastes with the book as we have it, we begin to feel doubtful of the process. Thus the words “through wisdom” (1:13) are regarded as inserted to conform to the traditional picture of a “wise” Solomon. This practically leads to rejecting (as interpolated) references to wisdom in 1:16, 17; 2:3, 9, 12. But the essence of the argument is the competency (wisdom) and restraint of the investigator. In many cases the reason for rejection is subjective. Dr. Jastrow virtually demands that a book which is (as he correctly affirms) “a series of *causeries*” must be consecutive within each separate *causerie*. He also, in some cases, sets for the original author the limits to which the discussion shall extend. Now, one thing that is evident even in Dr. Jastrow's translation of the “restored” original is that Koheleth was continually jumping from one subject to another. What reason other than a purely subjective one attributes to Koheleth 3:1-2, but refuses the genuineness of 3:3-8? Are we entitled to set a twentieth century Occidental norm for an Oriental of the second or third century B. C.? One may often question whether the rejected passages really “interrupt the context”; in many other cases they easily explain themselves as “asides” suggested by the thought already expressed. Such asides fit well with the apparent character of Koheleth's mentality.

Dr. Jastrow's most questionable position, however, arises from rejecting passages which formulate views current among the

¹cf. the article in the *Review* for September, 1918, pp. 186 ff.

"orthodox" Jews of the author's own period. Examination will show that in every such case (except the appendix, 12:9-14), the following argument is devoted to the refutation of the current theology; that, therefore, the passages containing this theology should be enclosed in quotation marks as citations adduced for refutation by the author, and not be regarded as later interpolations.

The translation furnished here is excellent, often suggestive; and the notes are illuminating where they do not involve or express the author's theory of the text and its interpolation. The book is excellently printed on good paper with wide margins.

The Secret of the Cross. A Plea for a Re-presentation of Christianity. By EDMOND HOLMES. E. P. Dutton & Company, New York, 1919. 7½ x 5 in., 170 pp.

Three things furnish Mr. Holmes with a text for a thoughtful volume:

(1) The charge by "devout Christians" that "Christendom is relapsing into paganism," (2) Donald Hankey's proof of the common soldier's essential religiousness while rejecting a misinterpreted Christianity, and (3) Bishop Gore's protest against Dr. Henson's elevation to the bishopric because "the Catholic Church from the beginning has insisted on holding together the ideas and the (miraculous) facts." The question of miracles comes first. "Two-thirds of Bible miracles are concerned either with healing or with clairvoyance." Both of these types of "miracle" occur to-day. The solution is not denial of the miracle, but reference of it to natural (not supernatural) forces as yet unexplained. Theologians argue that "miracles are the credentials" which make good a "revealed religion's" claim to supernatural origin. What is "supernatural?" Theologians define it as "what is above nature." But what is nature? This term is used most loosely. As a consequence "supernatural" is an elastic undefined word of the vaguest content. As usually employed, it covers essentially that which is unfamiliar to common experience. So commonly "supernaturalism" divides the universe into two finite worlds separated by an infinite abyss, just as ordinary thinking conceives and separates heaven and hell. Between "nature" and the "supernatural

world" a great gulf is fixed. This most usual type of thinking our author calls "the fallacy of the supernatural."

"Theology and popular belief" hold to "a God who takes sides." Each religion or sect claims him as its own and no other's. Germans illustrated this doctrine applied nationally, as did the Jews. For God's sake and our own, accordingly, we must fight his enemies and thereby establish ourselves.

These ideas traverse the idea of the unity of the cosmos, which was grasped by Brahmanism, Buddhism, Taoism, and Confucianism, but not worked out or applied.

The principle of unity is God as Father, revealed by Jesus Christ. To live for the universe (no longer a duality separated by an abyss) is to do God's will. The principal obstacle to such action is self. Hence the duty and privilege of self-sacrifice, which is "the secret of the cross." This is the antidote to separatism, to the conception of a "God who takes sides." It frees us from "hybrid deity," a "cross between the Lord of the universe and the national God of Israel." It shows us that "disinterested devotion is the life and soul of religion."

The foregoing inadequately summarizes this book of close thinking, sharp definition, clear statement, and helpful suggestion. There's many a sermon and illustration in it, many a correction of fallacious thinking.

Prophecy and Authority. A Study in the History of the Doctrine and Interpretation of Scripture. By KEMPER FULLERTON, M.A. The Macmillan Company, 1919. 7½ x 5 in., 214 pp.

Professor Fullerton informs his readers that it was his intention to write "a more general work on the history of Biblical Interpretation. But . . . it has been found impossible to carry out the original intention." He, therefore, "determined to publish this section on the interpretation of prophecy separately" to "meet a need of the present hour." That need arises "from the fact that millennialist theories have made such rapid progress in the last four years, not only among the laity, but among the clergy also." This in turn is traceable to two other facts, viz., that the "inspiration controversy" has been left unsettled—and that the millennialist theories "are based upon the premise of an infallible Scripture." The post-reformation contro-

versies developed a dogmatic interpretation of Scripture, which in its rigid form has, in later years, been disrupted and made impossible by the historical method. Yet the churches have not definitely accepted the latter with "the changed views of (the Bible's) authority which the historical method necessitates." "Science and history conflict with (the dogmatic view) at every turn," and with its results in "the imputation of divine authority to our personal preferences in ecclesiastical organization or theological thinking," as with an intensified and persistent denominationalism.

The war has created a demand for "a simplification in religion." This involves elimination of that "dogmatic element in it which has contributed to an immeasurable complication of religion," "leads to reality," and suggests unity.

How and why this dogmatic interpretation of "predictive Messianic prophecy" has developed is shown by Professor Fullerton in a history of this department of Biblical interpretation from the time of Paul to the present. The patristic argument from prophecy was a large part of the Christian apologetic against Jews, Gentiles, and Gnostics—indeed it became predominant—employing especially allegory. This apologetic was at first individual, but soon the Church claimed to be the authoritative interpreter of Scripture. This resulted in the crystallization of its interpretation into dogma and creed; another consequence was the fixity of institutions. The Reformation brought a change in the direction of the stress of apologetics. Instead of the Messiahship of Jesus, the points then discussed were the problems of salvation and authority. Was the complicated process through "sacramental apparatus"—i.e., works—necessary? Were the schoolmen, popes, canons, Fathers, and councils superior in authority to Scripture itself? Luther decided these questions in the negative. He reintroduced the grammatical-historical sense in construing Scripture as opposed to allegory. But dogma and crystallization reentered, and a new dogmatic period ensued. Then came revolt and the new age of historical criticism, which is still with us, tho its teachings are strenuously resisted in large areas of the Church.

Professor Fullerton's survey of interpretation, individual and ecclesiastical, of the

Messianic idea furnishes many object lessons—some of avoidance, others to pattern after—of Scriptural exegesis. It shows the power of fashion here—how an allegorical or an ecclesiastical or a dogmatic impress may come upon the Scriptural discussion of a period, and how hard it is to get away from habit and imitation and fashion. And this says nothing of the *odium theologicum* which inevitably attends the attempt to get back to sound methods of interpretation. One can not too highly praise this painstaking exposition by the professor of Old Testament language and literature in the Oberlin Graduate School of Theology.

The Worlds and I. By ELLA WHEELER WILCOX. George H. Doran Company, New York, 1918. $8\frac{1}{2} \times 5\frac{1}{2}$ in., 420 pp. Illustrated.

People often make lasting friends by what they do and the spirit in which their work is done. In that group of people, the author of the lines:

"Laugh and the world laughs with you
Weep and you weep alone,"

must surely be numbered. This country girl poet was born on a Wisconsin farm "with unquenchable hope and unfaltering faith in God and guardian spirits."

The volume before us recounts her literary proclivities and successes won by sheer persistence; as a girl she was imaginative, fond of animals, music, and dancing; tells of her interesting experiences with celebrities she met and of incidents connected with her extensive travels.

The real worth of this gifted woman, whose motto was: "If you haven't what you like, try to like what you have," is to be seen in these fine bits of wisdom:

"To 'make good' as a daughter and a sister, had always seemed to me a greater achievement than to attain fame or financial success; and to fill the often difficult rôle of wife, to the very best of my ability (aided by constant prayers for larger wisdom and more understanding), became my one controlling aim."

"Let us improve our home and make every spot, within and without, a pleasure to the beauty-loving eye. To help create beauty in the world, is to help God's ideals."

No woman adored or extolled her husband more than Ella Wheeler Wilcox:

"Were I allowed to choose my next incarnation, I would ask to come back an accomplished, capable, and agreeable companion of my beloved, and to be the

of his sons and daughters as my only distinction in the eyes of the world."

Her writings, so widely known, reveal a grateful, tender-hearted, liberal, independent, and loving soul. A believer in prenatal influences, theosophy, and spirit communication.

"I speak of things that I know to be,
For my Spirit Lover has talked with me."

Handbook of French and Belgian Protestantism. Prepared by LOUISE SEYMOUR HOUGHTON. Published for the Federal Council of the Churches of Christ in America by the Missionary Education Movement, New York, 1919. 7½ x 5 in., 245 pp.

In the June number of the *REVIEW*, pages 449 and following, is an article on "Protestant Conditions in France." That article was in part mediated for our readers by the Federal Council. The same organization has had prepared the book the title of which appears above.

It may interest our readers to be reminded that Mrs. Houghton, whose work will be found vigorous and informing, is in her eighty-first year. Any one who has followed her labors through many years of activity will recall her interest in the Huguenot Churches, and realize that preparing this volume has been, indeed, a labor of love.

Over fifty pages are devoted to the story of Protestantism in France, and there is a chapter on the Reformation in Belgium. That composes the first part of this book, and tells in brief the history of the Huguenot Church of France, "*Mater dolorosa* of Reformed Churches." The second part deals with Twentieth Century French and Belgium Protestantism. Among the interesting things told here is the fact that French Protestant missionary work, tho done by four different churches — Reformed, Lutheran, Free, and Methodist — is all carried on through a single agency, the Paris Evangelical Missionary Society, which in 1912 operated in seven mission fields with 63 stations, 432 out stations, 119 European missionaries, with expenses of about \$200,000. Here is an example of united work through Christian cooperation and of resulting economy and effectiveness.

The third part deals with the "Relations Between American and French Protestantism." We are reminded of the operation

in France of the McAll Association, of the Methodist Episcopal Church, the American Baptist Foreign Missions Society, and the National Lutheran Council. The chapter reinforces the appeal of the article referred to, to supply the needs of French and Belgian Protestantism as brought about by the terrible devastations of the war.

A useful bibliography of both books and periodicals is appended. The volume is authoritative and will be effective in giving vitality and interest to talks and appeals in behalf of the Protestant forces in battered France and Belgium.

World Facts and America's Responsibility. By CORNELIUS H. PATTON. Association Press, New York, 1919. 7½ x 4¾ in., 236 pp.

The "facts" which Dr. Patton here discusses are ten in number, namely the Renaissance of Asia, the decadence of the non-Christian religions, the rapid extension of Christianity, union of East and West in a common cause, Eastern desire for American example and help, breach of American isolation, union of America and Great Britain in a fellowship of service, democracy the world's organizing principle, the new idealism, and the waking of the Church to her great task. To the discussion of each of these facts a chapter is given, and thus one may say, a review is afforded of conditions practically all over the world in their relation to Christianity.

One is inclined in places to see an optimism that is excessive. This is especially noticeable in the chapter on non-Christian religions. Is Mohammedanism as a religion really crumbling? It is, at any rate at the present date, strong enough to make violent protests against the return of St. Sophia to the Christians, and we have testimony to the fact that in Africa it is still advancing. Somewhat misleading, too, is the classification of religionists on page 40. One has to remember constantly in China and Japan that a man may be a Confucianist, a Buddhist, and a Taoist. Similarly in Japan, a Buddhist is frequently, if not generally, an Animist and may be a Shintoist. And while looked at from one standpoint, the increase in numbers of Christians in China between 1843 and 1906 is encouraging, from another standpoint, one has to recall that 178,200 Christians in a population of close to 400,000,000 make a very small showing.

There is, however, sufficient of solid worth in the massing of facts—facts that may be accepted—to make decidedly worth while the production of this survey issued by the Y. M. C. A. The presentation is vigorous and the outlook sufficiently stimulating to give one zest for the heartiest participation in the work that is outlined. The progress of the Church toward democracy, toward union, and toward a deeper spirituality—none of these antagonistic to the others—as described in the last chapter, affords an outlook which is one of the verifiable “facts” and encouraging features of present-day Christianity.

The Relation Between the Mystical and Sensible Worlds. By HERBERT N. G. NEWLYN. The Macmillan Co., New York, 1918.

The present tendency to blend evolution, monism, and cosmic mysticism, and to find them all consonant with Christianity, gains an unusually striking and thoughtful expression in this suggestive study by Mr. Newlyn. The reader can not but be struck by the freedom and scope of the author's conceptions, altho he may not be so ready as he to identify the “cosmic need,” ether, and God. The mystical and sensible worlds have a far more intimate relation than has been recognized—as the author will help the reader to perceive—but the question is whether the relationship is not rather that of analogy than of identity.

Creative Impulse in Industry. By HELEN MAROT. E. P. Dutton & Company, New York, 1918. 7¼ x 4¼ in., 146 pp.

Under the title of this book, the following words appear: “A Proposition for Educators.” We are inclined to think that it is a proposition for every intelligent person for the simple reason that the creative impulse is native to every one and lies at the very root of character building. The philosophy here propounded is so common-senselike, so true to the real nature of things, that it must inevitably appeal to all thinking and responsible people.

We agree with the author that there can be no social progress while there is antagonism “between growth in wealth (which is industry), and growth in individuals (which is education).”

What the author does, and does admirably, is to show that

“while the prevailing economic theory of production takes for granted men's creative potentiality, there is no provision in our industrial institution for the common run of men to function creatively.”

When work is done simply for the sake of rewards, that is about all that is gained—it is purely mechanical. There is no education in that kind of effort. What is really gained is wealth exploitation and not wealth creation.

When the youth of our land have an opportunity to explore, investigate, and create, then we will have a better type of citizen.

The whole call of religion is back to God who created all things. That call can never be made in all its fulness until man has an opportunity to express himself creatively.

The Secret of Progress. By W. CUNNINGHAM. University Press, Cambridge, 1918. 178 pp.

Wide reading and breadth and balance of mind characterize this little book by the archdeacon of Ely. It is, however, a study not so much of the secret of progress as of the steps of progress. Its defect is one which is bound to attend so rapid a survey of the movement of religious history,—meagerness, inadequacy, a touch so light and fleeting that it leaves the mind with a sense of fragmentariness rather than of unity. There is, however, many a wise word and sagacious comment, especially in the last section upon “The United Witness to Christ.”

Universal Service. By L. H. BAILEY. The Comstock Publishing Co., Ithaca, 1919. 7 x 4½ in., 165 pp.

The philosophy of the holy earth is persistently urged by the author in his writings. He proposes, in this book, a Society of the Holy Earth which will be controlled by a motive rather than by a constitution. It will have no particular scheme to float and no propaganda to serve. Its principle of union will be

“the love of the earth, treasured in the hearts of men and women. To every person who longs to walk on the bare ground, who stops in a busy day for the song of a bird, who hears the wind, who looks upward to the clouds, who would protect the land from waste and devastation realizing that we are transients and that multitudes must come after us, who would love the materials and yet not be materialistic, who would give of himself, who would escape self-centered,

commercial and physical valuations of life, who would exercise a keepership over the planet,—to all these souls everywhere the call will come.

What may be the opportunity to express oneself in the public interest, I do not know; but at least one may be ready, as the earth is ready, and I would stimulate the desire. Here is the beginning of universal service; the hope of humanity lies in universal service."

Only from such unselfish and universal service can peace come to the world. The author's insistence on cooperation in human affairs and our obligations and responsibilities to the land which is the basis of life, is teaching that ought to be inculcated among the youth and adults of our country.

The Church in Rural America. By GARLAND A. BRICKER. The Standard Publishing Company, Cincinnati, 1919. 7½ x 5½ in., 193 pp.

The professor of agricultural teaching in Syracuse University presents "an interpretation of the relation of the country church to the new ruralism that has in very recent years developed in connection with a new era in the country life of America." By "the new ruralism" the author means the conditions that result from the inter-working of the following factors: The modern industrial system, the new agriculture, the new farmer, new transportation facilities, new transmitters of intelligence, a new country, a new country people, a new spirit of cooperation, a new rural government, new aims and ideals, reorganized rural institutions, including a new country church.

The book is concrete, abounding in examples of surveys in many rural districts and in descriptions of the operations and outlook of churches there. The relations of land and local church are worked out economically and religiously.

The College Gateway. By CHARLES F. THWING. The Pilgrim Press, Boston, 1918. 7 x 4 in., 277 pp.

"I speak not as a theologian; I speak as your friend, your fellow worker," says the author of these fifteen baccalaureate addresses. No other spirit than that could help and inspire young men going into the complex world of to-day.

These excellent addresses are, on a high spiritual level, calling for the best possible

service and the highest appreciation of the things that actually count.

"Songs in the Night." By MALCOLM JAMES MCLEOD. Fleming H. Revell Company, New York, 1919. 7½ x 5 in., 192 pp.

Twelve messages of comfort are contained in this volume. Most of the sermons here published show the way out of gloom and sorrow and disappointment. How to deal with pain, how to bear a cross, how to yield to guidance in a blind path, are among the topics.

The Years Between. By RUDYARD KIP-LING. Doubleday, Page & Company, New York, 1919. 7¾ x 5 in., 153 pp.

One can not read these poems without having his emotions stirred and his conscience quickened. What a soul-stirring note is sounded in the lines

"If it be found, when the battle clears,
Their death has set me free,
Then how shall I live with myself through
the years
Which they have brought for me!"

Would that we might all ponder and live the philosophy contained in the verses entitled "Mary's Son":

"If you stop to find out what your wages
will be,

And how they will clothe and feed you,
Willie, my son, don't you go on the Sea,
For the Sea will never need you.

"If you ask for the reason of every com-
mand,

And argue with people about you,
Willie, my son, don't you go on the Land,
For the Land will do better without
you.

"If you stop to consider the work you have
done

And to boast what your labor is worth,
dear,

Angels may come for you, Willie, my son,
But you'll never be wanted on Earth,
dear!"

The tribute to old and stately France is very beautiful:

"First to face the Truth and last to leave
old Truths behind—

France, beloved of every soul that loves or
serves its kind!"

There is simplicity and a certain ruggedness running through all of these poems, so various in outlook, but there is also a lack of intensity so common to this British bard.

HARRY EMERSON FOSDICK

BORN at Buffalo, New York, May 24, 1878; A.B., Colgate University, 1900; B.D., Union Theological Seminary, 1904; A.M., Columbia University, 1908; (D.D., Colgate University, 1914).

Ordained to the Baptist ministry, 1903; pastor First Church, Montclair, New Jersey, 1904-1915; instructor in homiletics since 1908, professor practical theology since 1915, Union Theological Seminary; minister First Presbyterian Church in the City of New York (Old First, University Place, and Madison Square Foundation), 1919; member of Rockefeller Foundation.

Author: *The Second Mile*, 1909; *The Manhood of the Master*, 1913; *The Assurance of Immortality*, 1913; *The Meaning of Prayer*, 1915; *The Challenge of the Present Crisis*, 1917; *The Meaning of Faith*, 1917.



HARRY EMERSON FOSDICK, D.D.

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The Church of the Living God

WE have all been asking, "What is the matter with the Church? Why is it so weak and ineffective? Why does it exercise such a feeble influence in the world to-day? Why do men care so little for its message and its mission?" There are no doubt many answers to these questions, but one answer concerns us here. It is this: We who compose the Church do not sufficiently realize that God is a living God and that the Church is intended to be the living body through which he works in the world and through which he reveals himself. We think of him as far away in space and remote in time, a God who created once and who worked wonders in ancient times long past, but we do not, as we should, vividly think of him as a living reality, as near to us as the air is to the flying bird or the water to the swimming fish. We suppose that the Church is made up of just people, and is a human convenience for getting things done in the world. We do not see as we should that it is meant to be both divine and human and that it never is properly a Church unless God lives in it, reveals himself by means of it and works his spiritual work in the world through it.

This truth of the real presence breaks through many of Christ's great sayings and was one of the most evident features of the experience of the early Church. "Wherever in all the world two or three shall gather in my name there am I in the midst of them." "Lo, I am with you always, even unto the end of the world." "Wherever there is one alone," according to the newly found "saying" of Jesus, "I am with him. Raise the stone and there thou shalt find me; cleave the wood and there am I."

Not once alone was the early Church invaded by a life and power from beyond itself as at Pentecost. The consciousness which characterized this "upper room" experience was repeated in some degree wherever a Church of the living God came into existence, as "a tiny island in a sea of surrounding paganism." To belong to the Church meant to St. Paul to be "joined to the Lord in one spirit," while the Church itself in his great phrase is the body of Christ and each individual a member in particular of that body.

What a difference it would make if we could rise to the height of St. Paul's expectation and be actually "builded together for an habitation of God through the Spirit"! We try plenty of other expedients. We popularize our message; we take up fads; we adjust as far as we can to the tendencies of the time; but only one thing really works after all and that is having the Church become the organ of the living God, and having it "charged" with what Paul so often calls the *dynamis* of God—"the power that worketh in us."

I saw a car wheel recently that had been running many miles with

the brake clamped tight against it. It was white hot and it glowed with heat and light until it seemed almost transparent in its extraordinary luminosity. Those Christians in the upper room at Pentecost were baptized with fire so that the whole personality of each of them was glowing with heat and light, for the fire had gone all through them. They suddenly became conscious that their divine Leader who was no longer visible with them had become an invisible presence and a living power working through them. It is no wonder that all Jerusalem and its multitudinous sojourners were at once awakened to the fact that something novel had happened.

Our controversies which have divided us have been controversies about things out at the periphery, not about realities at the heart and center. We disagree about baptism, and we are at variance over problems of organization, ministry and ordination, but the thing that really matters is depth of conviction, consciousness of God, certainty of communion and fellowship with the Spirit. These experiences unite and never divide.

There is after all, in spite of all our gaps and chasms, only one Church. It is the Church of the living God. We are named with many names. We bear the sign of a particular denomination, but if we belong truly to the Church, then we belong to the great Church of the living God. It is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom the building, fitly framed together grows into an holy temple in the Lord. This is "the blessed community," the living, expanding fellowship of vital faith, and it has the promise of the future, whether conferences on "faith and order" succeed or not, because it is the Church of the living God.

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

THE FUTURE PERFECT MOOD

The Rev. SPENCER ARDEN, Swinton, England

FOR the title of this article I, myself, am not wholly responsible. It was chosen while as yet one could not say what exactly was on the lips of my pen, and it was necessary to provide sanctions for the most unexpected remarks. The fact is I had already prepared another and a better article on which, in a moment of overconfidence, I rashly invited the opinion of a shrewd and trusty friend. To my dismay he firmly adhered to a perfectly groundless conviction that any article of mine would be worthy

of my best traditions. As tho any man with the slightest spark of the heavenly radium in him would submit to the tyranny of the past. Both the spirit of the times and the Holy Spirit are against it. Therefore, I am against any man who lays on me the necessity of writing myself down to the level of my best traditions. Tradition is but the record of the Past Imperfect. I am out not to write history, but to make it. Therefore, forgetting the Past Imperfect I press on toward the Future Perfect. Hence my title.

But if in the selection of my subject opportunity divided by choice has yielded a quite unexpected result, this is in accordance with the experience of the whole human race. The sum total of life has no known factors. Every divisor leaves a remainder which, like an irreducible surd, refuses to be cancelled out of our life problem. I believe most people do not call it a surd. They speak of it as an ideal. But we need not quarrel about names. For what is an ideal? It is that which exists in thought but not in deed. It is the bud that has not blossomed yet. It belongs to the unfulfilled remainder in the universe.

This unfulfilled remainder, the plus of thought over achievement, is the most real and valuable thing in life. Thank God, the man I would be survives every crisis and lives to tantalize my best traditions. The last low whisper on the lips of every dying epoch is the call of the unfulfilled. Thank God, that, too, refuses to be cancelled out. The things we want count for more than the things we have. The call of life is the call of the unfulfilled.

I am much interested in the discovery that all my life I have been talking to myself in the Future tense and very often in the Future Perfect. Being uncertain whether this was evidence of genius or insanity, I turned to the Bible to compare myself with all that is sanest and soundest in human speech. To my astonishment I found that the Bible is dominated by the Future Perfect tense. Out of respect for the grammarians I speak of the Future Perfect tense, but were I indulging in a grammar of my own, I would call it a mood. There is such a thing as the Future Perfect mood. It is the mood of the Bible. From the call of Abraham to the New Jerusalem, nay, from before the foundation of the world, till long after the crack of doom, the whole dramatic

story seems to have been written by men who lived through events beforehand. They saw the past in the future. They found the meaning of one age in that which came after it. The Bible is the literature of a reversed perspective. There the end explains the beginning, the things that are find their reason for their existence in the things that are not, and history grows prophetic and exultant. The travail of the unfulfilled has yielded us a literature of hope. The catastrophes of time have filled the heavens with stars.

The power of the Bible is the power and pull of the Future Perfect. It grips us with its appeal to the imagination. "We are saved by hope," said the Apostle Paul; and hope is but another word for imagination. The fundamental thing in the Bible is not its appeal to the conscience. A man's sense of right and wrong is too variable and untrustworthy for any such application. Talk to me about sin and you will find that failure is proud, resentful, and good at excuses. But if you can convince me of my future I will convict myself of sin. Offer me an assured career and you will humble me with success. The Bible does not set itself out to convince us of sin. It takes for granted that we are convinced already, and sets itself to convince us of redemption and a future. That is the secret of its power with men. It gathers up the tragedy of our past in the arms of life's great nevertheless and notwithstanding. It puts such faith in me that I begin to believe in myself. It entrusts me with so much that I rise to the responsibility. It opens out possibilities that excite in me a divine discontent with myself and my world. Imagination is three-fourths of life, and one can not be a Christian without a future to live upon. That is the absolute minimum necessary for Christian life. You

future to live upon. It was the certainty of the father, the career, the raiment, the ring, and a shrewd guess about a fatted calf, which brought the prodigal home with the conviction of sin in his heart and a confession on his lips.

The Future Perfect is life's illuminating tense. (I beg my own pardon. I ought to have said "mood.") The science of origins explains nothing. Put it on the shelf. Take down your Bible and begin to study the literature of the Future Perfect. The meaning of everything is in the end it was created for. The sum total of life is gathered up, not in its origins or its processes, but in its products. The harvest explains the year and the epoch. The end accounts for all. The generations of Adam have their reason for existence, not in their arboreal ancestor, the ape Adam, but in their celestial descendant, the future man, whose feet shall tread the streets of light; whose eyes shall see beyond our range of vision, whose tongue shall shape a nobler speech than ours, and whose heart shall beat to a finer music than our nerves detect. The sum total of life is not gathered up in Schopenhauer's "will to live." There are things for which men will cheerfully die. The sum total of life is not gathered up in Nietzsche's "will to power." There are things for which men will cheerfully surrender every throne and crown and scepter in the gift of fortune. Schopenhauer's and Nietzsche's formulas have been disproved by men who never heard their names. In the name of Jesus, in the interests of future man, they went out from us to nameless graves in France or a nameless life in Wormwood Scrubs. With these men lying dead on the battlefields of Europe or singing the hymns of Jesus in the cells of our English prisons while their women and children are left like Hagar and

her offspring in the wilderness; in the presence of these incontestable things, we must admit that if the sum total of life is to be interpreted in terms of the will, then it must be some other than the "will to live" or the "will to power." I have been blamed for calling it "the will of existence." It is objected that the phrase is abstract and meaningless. Yet to me "the will of existence" is the most real and concrete thing in life. I have been up against the will of existence all my days. Nietzsche came so near to the truth that he must have been burning hot. Yet he missed it. The sum total of life is gathered up in the will of existence, in the power and pull of the things that have yet to be, in the call of the unfulfilled, in the Future Perfect mood with its future perfect man.

Life is a transitive verb. It carries us to an object. But in my grammar, instead of an object governed by its verb, we must have the reversed perspective and a new rule corresponding to the real nature of things. For in the grammar of real life the verb is always governed by its object. Progress is governed by its goal. All roads lead to Rome. The grammar of our best traditions would not recognize the supremacy of Rome here. But my grammar of the Future Perfect will accept the logic of the situation. Yet, on second thoughts, instead of acknowledging Rome I shall drop it altogether and substitute its modern equivalent, the New Jerusalem. On every page you will find the sentence, "all roads lead to the New Jerusalem." I will spell it, parse it, analyze it, until you get it so much on the brain that you can think of nothing else but roads to the New Jerusalem. It will end with a punctuation of the fourth magnitude, because the New Jerusalem is about as far as we can see at present, and even in a Future Perfect school we must have a

full stop somewhere. But I shall add a footnote pointing out that the full stop is a mere concession to human weakness. I have yet many things to say unto you, but ye can not hear them now. There will also be another footnote explaining that a road is a transitive verb governed by its object and, therefore, more or less in agreement with it.

This brings me to my fundamental proposition. Before completing my grammar I shall, if life proves long enough, have already begun to write a philosophy of the Future Perfect. That volume itself is still in the Future Perfect, but its first sentence will be this: "The world exists not for the sake of the past but in the interests of the things that have yet to be." The best commentary upon it has already been given to the world by a wee fairy, who, when announcing the birth of a baby at their house, tempered the joyful news with the disquieting qualification: "but he isn't finished yet. He hasn't any hair or teeth." We are unfinished men living in an unfinished creation where the value of history lies not in its achievements but in its prophecies. The spirit of history bears witness with our spirits that we are the sons of God. By the spirit of history I mean, not the spirit in which it is written, but the spirit by which it is made. The makers of history are very different from the men who write it. The men who write history live in the past. The men who make history live in the future. The spirit of history is the prophetic spirit. It is expressed in the Future Perfect mood, the mood in which throughout the ages the deepest thing in men has been talking to itself. It reached its deepest and highest expression in the New Testament. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also the holy thing which shall be born of

thee shall be called the Son of God." That has been said not to Mary, the mother of Jesus, alone. Something like it has been said to every mother and of every mother's son. It is the spirit of history talking to itself in the heart of every pregnant age. It is the angel of the Future Perfect announcing the things that have yet to be. The conception of the highest is always an immaculate conception in the human breast. The birth of the highest is always a virgin birth. It is the offspring of a heavenly marriage between the best in us and the best that has yet to be. The spirit of the future, which is the Holy Spirit, shall come upon thee, and the power of the Highest, which is the power of the future, shall overshadow thee; therefore, also the holy offspring which shall be born of thee shall be called the Son of God.

The Christian Church exists in the interests of that prophecy. Our message is not limited to the exegesis of our best traditions. We have been sent out with a glowing appeal to the imagination; according to the great Seer of the Future Perfect the ministers of the churches are the angels there. And angels don't waste much time on exegesis. Their sermons begin with the application which is always direct and personal—"All hail"; and they end with a few words of exegesis and explanation and, if time permits, a last word of Old Testament introduction. They alight on their feet with the call of the unfulfilled on their lips. Every angel that came down Jacob's ladder came with the vision of the reversed perspective, preached (to the smallest and drowsiest congregation on record) a short sermon on future man, and then, without waiting for congratulations, hurried off up the ladder and home again. The sermon has not been reported. But, I doubt not, it embraced all the commandments, in com-

on the Mount, the Parables, and 1 Corinthians Thirteen. Certainly, it was so full of all promises that the Jews have talked about nothing else from that day to this.

I suppose our sermons ought not to be literature. But they are suggested by a great literature, the literature of

the reversed perspective of the Future Perfect mood and the future perfect man. Knowing that we were redeemed from the manner of life handed down from our fathers, let us not remain the slaves of our best traditions, but rather press on toward the best which has yet to be.

GOD AS AN ECONOMIST

J. K. CARRINGTON, Greenock, Scotland

TIME was that the Atlantic rolled free from the island of Madeira to the great American continent, when winds were hushed, with long, smooth swell, unbroken, silent, majestic; and only when a storm raged was the voice of the mighty deep raised in hoarse clamor as white-maned horses careered with tossing heads, smoky breath of spray and foam-flecked sides.

But a day came when forces, stronger even than those that prevail in the loud-voiced tempest, moved, and heaved aloft, the ocean bed. Perhaps the surface of the sea still remained unbroken; but, undoubtedly, a ridge was raised to so high a level that a growth of coral and shellfish became possible, and, therefore, inevitable. Then a garden of rare beauty flourished, where fishes, rivaling in their glowing hues the brilliantly-plumed birds that disport themselves amidst the trees and flowers of a tropical garden, poised and darted amongst stems and branches of many wonderful marine plants. During time untold that garden beneath the waves remained unseen by human eye and more silent than the most sequestered garden that ever grew on land. For, altho the face of the ocean may often frown at frowning skies, and his voice may roar again when angry winds bellow and shriek, within his vast bosom there reigns an eternal calm,

and no motion of the currents which sway the plants that are his alone can raise a sigh or a sound.

If at first, and perhaps for ages, no part of the rocky bed of this submarine garden rose above the surface, a day came when the irresistible forces pent up within the earth again asserted themselves and raised the foundations of an island till waves could no longer pass without impediment. Disturbed, the ocean raised a perpetual complaint of raging surf that broke in dazzling foam and dashed clouds of spray aloft with rhythmic thunders. Ill fared it then with delicate corals and multitudes of brilliant shells. Torn from their bed by angry waters, they were dashed to pieces, and the fragments, tossed to and fro, continually, were soon ground to powder.

But nothing was lost. Ceaseless action of tides and occasional work of storms raised vast accumulations of broken and powdered shells along the sea-line. There sun and air quickly dried the light and friable material. Then winds caught it up, scattered it abroad, piled it high in dunes and molded it into long shapes and smooth curves like the billows that swept the surrounding ocean.

Rain fell, and the carbonic acid it had absorbed from the air dissolved the broken and powdered shells. The solution soaked into the adjacent ma-

terial and made hard crusts of lime. As often as the tide fell the hot sun dried the finer particles, and restless breezes caught them up and scattered them broadcast over the white dunes. More rain fell; fresh crusts were formed on the renewed surface. Thus the shattered and wind-swept shells slowly formed a stable and permanent island that grew in altitude from day to day and from century to century.

God gathered up the fragments.

A great storm raged in South America, and a land-bird was caught in the tempestuous winds and carried far out to sea. Buffeted and exhausted, it looked for a place whereon to rest, and amid the far-reaching expanse of tumbling billows saw the isle shining white in the bright sunshine after the storm. Down upon one of the great dunes fluttered the wearied bird. Before it had been driven out to sea it had been wading on muddy flats beside a swampy river. Some of the mud clung to the rough skin on the bird's feet, and in the hardened matter the seed of a plant was encased. When, refreshed by rest, the bird hopped about, the crust on its feet cracked and fell away in little bits, and amongst them the seed. Sand, ever-drifting with the wind, was scattered over it; rain fell and moistened it; the genial rays of the sun charmed it into life.

Soon the island had a full-grown plant, solitary but vigorous; and in due time a flower came and seed ripened and fell. Under the kindly influence of rain and sunshine they sprang up; so that many plants bloomed and cast their seed, and the unwearied winds wafted it hither and thither. In a few seasons rich tracts of green relieved the white surface of the island.

On the mainland, more than six hundred miles distant, torrential rains fell and a river rose in very great flood. The swollen and turgid

waters uprooted trees and shrubs from the barks and whirled them swiftly away. The ocean received them and carried them off in his currents and tossed them to and fro with his waves until at last he cast up one of them or more on our island. Nuts still remained on twigs; lichens were still clinging to bark; the salt waters had not bereft them of life. They took root and sprouted. So it came to pass that after many years the isle had trees and plants in plenty. Birds came and built their nests. Then came man, and he gave the isle a name, calling it Bermuda.

The island of Bermuda has been thoroughly examined and has revealed its history. The whole mass of it, rocks and soil complete, is composed of scraps and dust of corals and of sea shells. Where naught but a waste of water had been, God gathered up the fragments broken by the violence of numberless storms and made a place of beauty and fruitfulness.

Scattered over equatorial and southern seas are very many isles that have been formed from the broken remains of corals and shells, driftwood, and seeds carried by birds.

Everywhere around us a great principle is at work. All departments of nature calls us to consider how God has gathered up fragments so that nothing is lost. "Gather up the fragments that remain, that nothing be lost" (John 6:12), said Jesus in one very notable instance.

Only one way exists in which it is possible to reach a proper appreciation of our Lord's injunction to his disciples, that is, to view it in the light of the universally-present principle in nature's economy that suffers nothing to go to waste. Only then can we see the characteristic consistency and authority of this command; for he puts into practise as man what, as God, he had himself

established in the order of, nature. We are carried right back to the beginning of all things when exactly the same personality created and co-ordinated the infinite potentialities of the universe.

"In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made. . . .

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

These opening words of the gospel of St. John with their insistent carefulness concerning the actual status of the Lord Jesus Christ ought never to be absent from the mind of the Christian. That we are our Lord's handiwork, that we have our being in the universe he created, and live under the natural, and the spiritual, laws he established are fundamental facts necessary to proper reverence for his person, and equally necessary to make his words and acts stand out clearly in their true perspective.

Viewed from an ordinary worldly standpoint, what the multitude had left on the ground was really of but little value; therein, however, is something absolutely characteristic of the divine. For divine power is revealed in the all-embracing regulation, and the perfection, of the very little as well as of the very great, just as infinitude is manifested in the infinite divisibility of the smallest conceivable atom of matter as well as in the unlimited vastnesses of space. Nothing is too great to be comprehended within the natural laws our Lord established, and nothing is so little as to be lost. Fragments of coral and shells in the ocean and fragments of barley loaves scattered amongst trampled grass—all have their proper places and uses

in one infinite, harmonious, and self-consistent scheme.

Not less worthy of the same divine providence is human life; and every life is subject to the laws established in the natural world. Just as the animal, with his instinct and intelligence, attains to a greater degree of freedom, and even of dominance over natural conditions than members of the vegetable kingdom, man, with his intellectual powers and reasoning faculties rises still higher. But the natural laws the Creator, our Savior, established still retain their place and power. Indeed, the animal world, because of its higher organization, only rises to a plane where it becomes subject to laws that do not affect lower forms of life; and man, because of his mental and spiritual faculties, rises in his turn to a domain of law to which the brute creation is not subject. Consequently, the Creator's providential care is manifested in the case of man in both spiritual and natural law.

And herein the great law of compensation finds effect. Physical deprivations and disasters that would be unmitigated evils to the individual and to society at large if this world were all, or man merely an animal, are turned by the law of compensation into spiritual gains and intellectual advantages. If this world were all and man more than animal, namely, still a personality of intellectual powers and ethical conceptions, the law of compensation would undoubtedly remain sufficient to make up for much; but, necessarily, its operation would be strictly confined to this side of the grave.

Such a state of human life, however, is non-existent and, probably, impossible. As man is, his spiritual nature links him up with the divine. The spiritual laws from which he can not escape are but counterparts of spiritual privileges and honors that

bring him into direct personal contact with the divine Person in whom all things originated. Hence the privilege and honor and duty of prayer! Hence, also, the necessity for prayer and all the duties of religious life. Man has his being on a plane that renders all these essential to an adequate realization of what he actually is, and without them his chiefest glory as man departs. Intellectual he may remain; but his intellectualism is biased, narrowed, and deprived of its full, "all-round" development; moral he may be, but his morality becomes custom, and respect for custom its chief motive; humane feelings and emotions he may have, but however great and kind his charities may be, he can not administer the sweet consolations of faith and hope to the suffering and the bereaved.

The law of compensation becomes largely a law of deprivation to the man who neglects, or breaks with, personal religion. And the deprivation can not be properly represented merely as a reprisal inflicted in wrath by an omnipotent and offended ill. More correctly by far may it be said to be a necessary and inevitable result of a man's withdrawing himself from the chief source of good designed for him.

In the light of the universally accepted fact of nature's economy, it is inconceivable that spiritual law can be less complete within its own sphere. With sure spiritual insight the psalmist reaches out to the exact truth.

"O Lord, thou hast searched me and known me.

Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."

There is a tendency to regard the operation of law—especially of spiri-

tual law—as chiefly retributory; but that is a very partial and unjust view, altho in some cases it may not be altogether unnatural. Far more is spiritual law beneficent in operation—consoling in sorrow, stimulating in difficulty, rewarding effort, bringing gain out of disaster, turning defeat into success, and death into eternal life. It is impossible to detail, impossible for the mind of man to conceive, in how many ways spiritual law is beneficent; for it is a universal expression of the love and justice of our Lord and Savior. The obvious truth is, the unfailing presence of spiritual law absolutely guarantees that not the slightest trace of good can ever be lost or overlooked.

All good is, and shall be, rewarded. Even the good of which the authors are themselves unconscious shall be appraised at its true worth and receive its proper return, and that much to their surprise.

" . . . Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Nothing, surely, is fitted to inspire greater confidence under all circumstances than the universal presence and certain operation of spiritual law.

It assures us that amid the vicissitudes of our experience and amid the elemental and devastating passions of nations there is overruling power, a control too great to be disturbed, much less overset, and too perfect for aught, however little, to escape. Even our feelings of horror, of righteous indignation, of humane pity, are more than the fleeting emotions of an hour; they are phases in a growth of personal character that shall in-

evitably and irrevocably manifest itself in our ultimate destinies.

Endowed with divine gifts as we are, our personal responsibility in this great work of character-building is ever present. Atoms we may be individually amongst millions of other atoms, but at no time do we fail to have our individual place in the great scheme that embraces all, and never should we forget that our place is participation in building up that world-order which must in God's good time prove an order of beauty and fruitfulness.

What form that order may assume in the world's progress may be hidden from our eyes, and even from the eyes of generations to come; but that need not dim the light of a worthy faith that will show us the duty of the hour. Already millions have been fed by the United States of America. Scarcely could any one have foreseen a few years ago that the activity of these States in production would bring results more justly estimated in millions of souls than in millions of dollars.

Yet out of the hustle and restless grinding labor these results have come, as well as out of the self-denial so freely practised when the call for food economy was given. Had not American surplus and the fruits of American self-denial been conserved and distributed when the occasion arose, the shattered and scattered fragments of nations wrecked by the ruthless fury of the most devastating war of all time would have perished miserably of famine.

Surely a fresh and fuller conception of the divine purpose being worked out through the American people should raise their lives to a new character and distinction. For the great world-purpose do these United States exist. Every worker should realize that he labors, not for a living, not for any human ideal merely, but for the realization of the divine plan in which his labors are included and by which his efforts shall be glorified.

The war-waste of many nations litters Europe; what will American genius and energy do in the building of a better world and a higher civilization? The red madness of bestial anarchy disrupts empires and holds millions in physical and moral agony. Will American sanity and productiveness be thrown into the balance at the proper time and help to save the remnants in the mightier purpose that works through these mighty upheavals? Surely the spirit of our Lord shall enter into the heart of Christian America and not only save the people from factional hatred and class-strife and the ruin they must always entail, but preserve a unity and harmony amongst all that will render their efforts for good irresistible.

Let not effort relax nor high consciousness of purpose fail! Let the command of the Lord and Savior remain ever fresh in American hearts to stimulate true-born enthusiasm and world-embracing love and service: "Gather up the fragments that remain, that nothing be lost."

RELIGION, THEOLOGY, PHILOSOPHY, AND SCIENCE

The Rev. THOS. F. OPIE, Pulaski, Va.

Religion and Theology

MANY persons confuse theology with religion. They are by no means the same. Each has its part to play in Christianity, but the rôles are not identical. When religion tells us to love God, for instance, theology comes in and helps us to the conclusion that God is worthy of our love. Theology, with necessary limitations, shows to us the nature of God. That is, theology tells us in terms understandable to man, necessarily going not beyond the comprehension of the finite, what man has conceived God to be from the time man has had any conception of God. And, of course, theology is not a fixt or exact science!

Theology defines; religion refines. Theology theorizes; religion works. Theology is a matter of science; religion is a matter of conscience. Theology contemplates; religion loves. Theology thinks; religion acts. Theology is a matter of the mind; religion is a matter of the heart. Theology is a theoretical hypothesis; religion is a working principle. Theology erects seminaries for the study of God; religion builds churches for the worship of God. Theology is for a few; religion is for everybody. Theology differentiates; religion unifies.

It will be seen, then, that religion has its field and work and theology its realm. Both are important. Let no man despise theology. Religion is doubtless the better servant of mankind, still theology is necessary. But for theology, religion would be but a blind leader of men! Let no man, however, tie himself to any dead theology which has become obsolete. Theology necessarily changes with man's conception and appreciation of God. It must progress. But it must not progress through mere philosophy or

mental operation. It must not be too dogmatic in its new conclusions. Experience, spiritual perception, even religious conviction, should act as a governor to theology, else we flounder in the deep waters of mental confusion and aberration! We must not depend too much on our mental conclusions, upon cold logic, or upon bald reason. "The heart has reasons which the reason can not know"! Theology should be the hand-maiden of religion; its servant, not its master; its copartner, not its arbitrary leader or dictator. To know God is good theology. To love God is good religion. And to know God aright is to love him!

Religion and Philosophy

There can reasonably be no conflict between religion and philosophy. However, the one can not be substituted for the other. Philosophy is literally the love of wisdom. Religion is actually the love of God. Wisdom should lead us to God and not away from him!

Philosophy is the mind's attempt to explain the true significance of life in its varied relations. If it be in relation to God, it is theology, for philosophy when it undertakes to find out about God and to formulate rules or laws or principles which have to do with God, resolves itself into theology. If it be dealing with man as a moral and rational being, it is ethics or moral "love of wisdom." If it deal with mind, it is metaphysics. These all are rightly in the realm of philosophy and so is every mental attempt of man to solve the reasons—the whys and the wherefores—of his existence.

But it is patently a mistaken posi-

tion which assumes that knowledge and appreciation of God and man's relation to the eternal is confined to philosophy "The world by its wisdom knew not God" wrote St. Paul, who was preeminently the master mind among the inspired writers, and a philosopher of no mean proportions. To confine man's relation to God to philosophy is to rule out much that man already has and needs in order to experience God. We should do well, perhaps, to give first place to religion and second place to philosophy. Indeed, we seem driven to this position, since, as some one reminds us, we have tried too hard to understand rather than to enjoy God! Religion enables us really to enjoy God!

According to philosophy, first place in the cosmos has led inevitably to rationalism. Now rationalism takes from us too much that we need and too much that we may accept and still be reasonable! A scientific philosopher once turned his telescope upon the heavens and declared, "I find no God there!" Had he used a microscope instead, and turned it upon himself, he would probably have found a fool! The position that "mind evidence" or none is convincing, is unscientific and irrational. Cold mental calculation leaves out the findings of what has been called the illative sense, or pure faith.

Religion does not object to philosophy, provided the latter realize its limitations! Religion operates by both reason and faith. Donne has it that "Faith is the soul's right hand, reason her left," thus indicating a sort of spiritual ambidexterity, as one should use both reason and faith with equal skill. Incidentally, there is nothing unscientific about faith! It is not unreasonable to make a supposition, or to assume a premise, and then to set about to verify the assumption! The fact is, this process is highly consistent with the best in

science. Science can get nowhere without its hypothesis! It assumes, predicates, postulates, and then works out its hypothetical case. Indeed, it could not lead us anywhere as a philosophy if we did not give it the privilege of assuming something! Gravitation, chemical affinity, sub-conscious mind, moral laws, etc., must needs have been presupposed before they could be affirmed or proven! Without a premise we can arrive at no conclusion.

With our minds operating actively and rationally through science or philosophy or theology and our souls operating quite as actively and just as rationally through faith, through religion, we come to inevitable conclusions about the significance of life in all its relations—conclusions not obtainable in the realm of any one of these alone. Who shall say which is greatest or more important? Why should such a question ever arise? Rational spiritual and religious beings need the help of all to clear up the mental and spiritual atmosphere. With the help of all, rationally used and rationally followed, man may attain to great heights and may be led finally into a high appreciation and satisfying knowledge of life, of death, of God, and of all the perplexing problems that vex him sorely when he undertakes to solve them without coordinating every agency of mental and religious attainment.

Religion and Science

It is a good sign when science and religion begin to know each other better. It is wholesome to see religion and science lock arms (and not "horns," as in the old days of extreme dogmatism), and travel life's pathway looking for truth. Neither can afford to ignore or belittle the other. Religion can ill afford to antagonize science. It has lost thousands to its fold by so doing. Science

can ill afford to rule out religion. Some one has said that science can go only to the threshold of religion. It must not deny that there is a real temple and a habitable abode beyond that threshold! There are more things in heaven and earth, O science, than are dreamt of in your philosophy! But let science investigate and search! Indeed, this should be encouraged. Nothing that can be exposed by truth should stand! Anything that fears investigation is justly open to suspicion.

Religion has a quarrel with so-called science (or, more properly, with some so-called scientists) when the latter pins it down to the definition. Why should high-brows laugh in derision, when the religionist falters in defining the soul, for example? Why should the high-brow object when he finds a Christian believing in rebirth, or conversion, or regeneration—simply because he can not with exactness and nicety comprehend and define these processes? "What is the soul?" asks Mr. Scientist of Mr. Religionist. "Don't know," answers the latter (if he be perfectly honest and frank).

But what of it? We do not know what the soul is, but we do know that the soul is! We do not know what rebirth is, but we know that rebirth is! We do not even know what God is (absolutely), but we do know that God is!

Let's ask Mr. Scientist a question or two. "Mr. Biologist, you've been studying life for many years; what is life?" The answer comes that life is an active principle, an animate existence, the period between birth and death, conformity to environment, &c. But that does not even satisfy him! How can it satisfy us? The frank answer is, "I don't know what life is!"

"Mr. Psychologist, What is mind?" The answer comes in that rather re-

markable but still unsatisfying epigram, "What is mind? No matter! What is matter? Never mind!" So the honest answer is, "I do not know."

"Mr. Physicist, what is matter?" The answer comes that matter is a composite mass of atoms, molecules and electrons, but that does not satisfy the man who would know the "ultimate absolute!" Some say that in its lowest (or highest) analysis, matter is electricity, and some that it is mind or thought! The really frank investigator is driven to confess that he does not know, speaking in the absolute, what matter is.

And so the chemist must admit that he does not know what chemical affinity really is; the botanist must admit that he does not know what a plant is; the electrician does not know what electricity is, &c.

It is not unscientific that these specialists do not know what the real essence of the things they are dealing with is. They know that these things are. Some day they may know what they are.

But when a so-called scientist ridicules me for my credence in religion, in the soul, in God himself, it seems to me that his behavior is unscientific and inconsistent! Why should a man who has devoted his whole life to matter, for example, who yet can not even define matter, think it singular for me to believe in and preach about the soul, or the spirit, or the resurrection, or eternal life, or anything else, if you please, without being able to define to his satisfaction just what these things are and how they operate? There are things which we feel are true and real, and we have a conviction as to their genuineness and yet can not comprehend, as yet, nor define, perhaps, nor "by painful reason know." But some day we "shall know, even as we are known."

THE WHOLE HOME MISSION FIELD

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[The above subject is the Prayermeeting topic for Sept. 28-Oct. 4. See page 213.]

"The Whole Home Mission Field" is the United States of America and its dependencies. Classified in kinds of work needed, the field presents now these outstanding aspects:

1. Gathering about the great cities are the problems of immigration and industrial workers. The city is the center of population and industry, and is as yet unwon by the Christian Church. Indeed in some respects the city seems to be slipping away from the influence of the Church. Individuals, lost by reason of the mass, constitute the problem.

2. Rural life must be redeemed from sordidness. The country and its activities have assumed a new importance in the national welfare during the war. Here isolation is the chief difficulty. Community and combined relationships must be established and the ministries of the Church made comprehensive enough to include all interests which promote human welfare.

3. Soldiers and sailors are returning to civilian life. The Church, more practical than formerly, less formal than she has been wont to be, must lead in the reassimilation of these men—men who departed as boys, but return now matured and chastened by vital experiences and personal commitments to world-welfare. Not a new religion, but a new program, must be followed, and the allies of the Church, the great Christian associations and similar bodies can not fill the place which the Church itself must occupy.

4. Negroes are migrating from the South to the North, leaving shortage of labor whence they go, and causing congestion of population and social problems whither they come. Fired,

too, with a new sense of right and worth by their services in the war, they have acquired a temper of mind less willing to endure injustice than hitherto; and this feeling of a claim upon the liberties of the world takes a new hold upon the consciousness of the whole race. The negroes must have justice, proportioned to personal merit and not to the color of the skin.

5. Spanish-speaking people are increasing in this country faster during these recent years than are any other race. Month by month the statistics of immigration show the largest accessions from Mexico, and this stream is flowing far northward, bringing habits and customs un-American, and a religion un-Christianized.

6. The Indians, long wards of the nation, have not yet been fully imbued with the Christian spirit, nor fitted for full citizenship, tho gradually mounting upward; and, in conspicuous instances, proving personal and racial worth.

7. Alaska is a land of promise, with undeveloped resources, sure to attract in the not distant future a greatly increased population. Three kinds of people, Eskimo, Indian, and white, require the message of the gospel and the ministries of the Church. All of the Christian denominations at work in Alaska are uniting for mutual plans and fuller cooperation.

8. The islands of the sea, Cuba, Porto Rico, Santo Domingo, Haiti, the Virgin Islands, and Hawaii are a part of our responsibility in the home mission field. They have their great needs; they present most promising prospects; in some of them the denominations are pursuing practical plans of intimate cooperation.

9. Into the lumber camps of the

Northwest, where I. W. W. sentiments, fraught with the germs of social and national destructiveness, flourish, the Christian Church must go with its message of righteousness and reconciliation. Already plans have been made for coordinated and united action in these fields.

10. Involved in all these forms of missionary endeavor are the problems of race assimilation, of Christian Americanization, which require a clearer vision of national and social conditions, a wider appreciation of personal and racial characteristics, and an efficient adaptation of the methods of the Church to her changing environment.

11. Then there are special groups and classes, such as the Jews, the Mormons, the Chinese, the Japanese, and other races and religions, all neighbors of ours in varying numbers and relations, who must receive the courteous and kindly treatment of a Christian civilization, inspired and guided by the Church.

12. The new consciousness of community life and community interests requires a readjustment of our ecclesiastical relations, and an enrichment of our Christian agencies for effective work.

13. The national health and the national ideals, the one the basis and the other the goal of social welfare, must be taken up into the program of the Church. The nation is not purely secular. This we have learned as never before. But the nation must be hallowed and rendered holy by the influences of the Church pervading it.

14. America herself appears now, in the providence of God, elevated to a position of great influence, through her ideals and her disinterested services, as the greatest instrument in the world for bringing mankind to the standards of Christ. Home missions here are really world-wide mis-

sions. As the world becomes one, artificial distinctions between home and foreign missions disappear.

Affecting all the means and methods of ministering in the name of Christ, the Church has been taught three great lessons during the war; and in proportion, as she has learned the meaning of these lessons, will she be successful in bringing her ministries to men.

1. She has been taught that isolation is impossible. Neither men nor nations can conduct their affairs without regard to the policies and purposes of others. There must be fellowship; there must be cooperation. No Christian can save his own soul alone; no church can pursue her own course indifferent to the course followed by another church. Extreme individualism has had applied its lasting antidote. There must be socialized thinking, mutual planning, and close cooperation.

2. The Church has been taught the inadequacy of partial plans. The purpose of Christ is seen now to be not simply to affect the opinions of men, but to reform and reconstruct their lives. A policy of emotional appeal, under whatsoever guise of orthodox phrases, is insufficient as a representation of the mind of Christ in the modern world. The spirit of Christ must become incarnate in the lives of men, and this incarnation of his spirit must be the ideal and the program of the Church.

3. And yet never before has it been so plainly manifest that merely physical conditions and material welfare are insufficient. A purely social service, indispensable as it is for the full expression of the gospel, is itself totally insufficient when it abides alone. The minds, the hearts, of men must be changed; their inner motives must be purified; their ideals must be elevated.

THE RECONSTRUCTION OF CHRISTIAN MYSTICISM

Miss L. SWETENHAM, London, England

WE do not need a fresh definition of mysticism. It stands to us for that in the human heart and mind which has an affinity with spirit—with that essence or substance underlying all phenomena as a subtle, spiritual energy. Mysticism pervades life to a far greater extent than we recognize, entering in varying degrees and differing forms into the psychic constitution of every human being. It is a desire for direct contact with unseen spiritual reality; for first-hand knowledge, vision, experience of it. Immediacy is the keynote of the mystical life. For Christian mystics this desire for immediate contact with the spiritual resolves itself into a longing to touch intimately and understand and realize God in his deepest nature and being, and to be united with him there, at the source.

What I would like to say first about Christian mysticism is that it needs reconstruction as much as anything else. By this I mean our ideas and theories regarding it, and in this age of change and upheaval, when we have set ourselves the task of a thorough reconstitution of all that goes to make up our life, individually and collectively, it would be a pity if so important an element were to be overlooked. And there is not a little danger that it will be overlooked; for while religion is hard at work re-thinking her theology and revising age-long institutions, traditions, and usages, there seems but little indication that a similar treatment of the mystical element in religion is contemplated. We do not hear anything about mystical conceptions and ideals and systems being overhauled and reconsidered with a view to their reconstruction.

And yet this is very necessary, for to a far greater extent than we recognize it, we, in this twentieth century, are under the spell of medieval mysticism. Whenever we think of mysticism we find that it is almost instinctively to that type which has been made familiar to us by the medieval mystics that our minds turn, and it is on this type that our modern mystical cults are based. It is true that a few experts and thinkers have got free of this obses-

sion, but the rank and file have not; and the ordinary religious man, to his great disadvantage, conceives of mysticism as only a set of weird practises in which he has not time to indulge, and would not if he could.

I would suggest that medieval mysticism, much as we must still continue to revere it and learn from it, should, now, in this age of general reconstruction, be superseded by a modern mysticism; by which I mean a type of mysticism more in harmony with the spirit of the age, and more easily fitted into the frame-work of present-day conditions—a greatly simplified mysticism in fact. A profound thinker has said: "The highest and lowest things are simple; the intermediate things are complex." Medieval mysticism is one of these intermediate things that are complex, and we want to get to the highest in mysticism during this twentieth century renaissance, and make it so simple that it is accessible to all, as it was meant to be.

And here I would unhesitatingly state my conviction that this simplification will best be effected by a return to the mysticism of Jesus. The Church very early got away from it; or, rather, it admitted into, and incorporated with, the simple mystical teaching of Jesus much that was not Christian at all. Ideas, conceptions, systems that belonged to a pagan mysticism were taken over, readjusted, and given a Christian setting, and became so powerful as to throw into the background the distinctively Christian contribution to mystical religion, or—it were truer to say—the revolutionary element that Jesus introduced into it. This element it is that must be recovered if mystical piety is ever to become—as, surely, it was intended to be—the most universal and powerful factor in religion.

A comparison between medieval mysticism and the mysticism of our Lord would, I think, help us to see where the fundamental difference lies.

Medieval mysticism stands for a certain very definite way of approach to this unseen spiritual reality, whether of God, or of the soul, or of the universe, namely, by the two chief means of asceticism and con-

temptation. Now and again in medieval religious thought there may be admitted mitigations of the one and modifications of the other, but in the main they hold the field, and are regarded as the only passports to the coveted goal. There are, of course, a few exceptions or partial exceptions to this rule.

Very marked is the first stage—that of asceticism. It is a process of violently and ruthlessly detaching from the rest of life that faculty by means of which the approach to reality is made—isolating the spirit, or organ of mystical activity as far as possible, by a drastic system of discipline from its two partners, sense and intellect, and from the world of men and things; so that without distraction it may pursue its solitary way to that high goal which is conceived of a union with the being or essence of God.

In the medieval saint the "mystic way" was a way of artificial and arbitrary asceticism. It meant a rigid suppression of all sides of human nature save one; a renunciation of natural joys, pursuits and affections; there were also self-appointed severities and cruelties inflicted on both the mind and the body; in fact it was the way of a self-instituted crucifixion.

By these methods medieval mysticism sought to gain freedom and power for the spirit, whereby it might mount up into the Infinite and Absolute. This and much else of the kind there was on the negative side; while on the positive side a no less arduous course was prescribed for the pilgrim to the spiritual.

Here meditation and contemplation became the chief factors. By long solitary broodings upon supersensuous things, and abstractions into supernal regions where even the highest thought is suspended, leaving a blank, a "divine dark," it is hoped that the soul, at last utterly quiescent, will be able to contemplate reality. During this term of the mystic quest trance, vision, rapture, alternate with periods of drought and fierce temptation. Many arid tracts of experience are traversed until, stage by stage, through the pain and desolation of "purgation," and the hope of comfort of "illumination," the soul reaches the point at which it is made one with the object of its desire, where, in some measure and degree, union with God is attained. It

has followed out what Dean Inge describes as "a chart of spiritual progress representing a very long ladder of ascent." And this is the reward.

At this point life seems to take on another aspect. Disciplinary austerities tend to abate or disappear, and more normal conditions to take their place. A terrible ordeal, a severe and drastic process possible only to a few heroic souls, ends at last in the experience of the "unified" life.

Is this "mystic way" of medievalism one that we can seriously ask the twentieth century to adopt and follow on any large scale? Would it not be a peculiarly difficult path for the modern man to tread? Is it not obviously unsuited to a world of rapid movement and many-sided activity? Will it be likely to attract any except just those few who have a temperamental affinity with it; and will it be capable of holding even these few under the stress and strain of present-day conditions? An intricate and strenuous course is medieval mysticism! Nevertheless if it is the only way that leads to such an exalted experience as spiritual union and communion with God, then, cost what it may, the demand must be met; for the value of immediacy in religion is too great, and its effect on life and character too beneficial for us to forgo it.

But is it the only way?

Here, let us lay this elaborate and difficult system alongside of the sweet and simple mysticism of Jesus and see whether the comparison does not show us something far greater and nobler and easier.

In place of the contemplative method of medieval mysticism, with its two-fold aspect of detachment from sense and phenomena and its concentration upon spirit, we find the method of Jesus to be the active method—if, indeed, we can call it a method at all. What he puts before us as a means of ascending to the highest reaches of religious experience is not primarily contemplation, but action; the action of will, of moral initiative. That which he asks of man as a condition of being at one with God is just the willingness, the desire, for this mystic union; and the willingness to receive it by faith. And even this will and this faith are not left to man to evolve, but God himself "makes us to will and

to do," and is himself the author of the needed faith, imparting it to us as a "gift." This mystic way of Jesus is all grace from beginning to end. We have only to look at passage after passage of the New Testament to find how truly it is so: what he said to the woman of Samaria at the well of Sychar is typical of what he said in many another and diverse way; one golden thread runs through everything he ever taught about the mystical relationships between God and man.

Now, there is hope in this mystic way of Jesus. It really is a gospel—glad tidings! It tells, not of an intricate and difficult maze, but of a highway; and the wayfaring man, tho a fool, need not err therein; and the toiling man, tho scant his leisure and small his capacity for contemplation, may walk therein. This surely is the mysticism that our modern age needs, that the widely awakened mystic sense of our day cries out for. For herein the God who knoweth our frame makes provision for the human frailty, the human poverty which can not bear the strain that medieval mysticism lays upon it. According to Jesus, God, not man, bears the burden of the soul's atonement, of its union with himself. His is the initiative, the power; and man's part is merely to be willing to let him effect this blessed union by a wonderful gift of his own spiritual life, that ceaselessly wells up within and compels to a joyous, spontaneous activity, in which "we work according to his working which worketh in us mightily."

There are so many points of contrast between these two methods that it is hard to know which to mention and which to ignore; but I think it would be safe to say that, almost without exception, what is the goal of the one is the starting-point of the other; the whole process is reversed.

For instance, medieval mysticism puts that experience of union with God, in which he becomes the abiding and natural delight of the soul, at the end of a long and arduous process of initiation. Jesus, on the contrary, makes the same experience the starting-point. As many as receive him to them gives he "power to become the sons of God" by breathing into them the spirit of sonship. They are filled with a new, glad vigor, a new spontaneous life of love and zeal and joyous self-surrender; the "living

waters" that he promised well up within and rise unto everlasting life. It is a union with God effected, not by man's effort, but by divine act of new creation, whereby God himself bridges the gulf between himself and the soul. And this miracle of grace comes at the beginning, not at the end of the spiritual pilgrimage; so that in the strength and gladness of it the soul may go forth triumphantly to meet whatever lies ahead. And as it goes it sings—

Heaven above is brighter blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.

Birds with gladder songs o'erflow,
Flowers with deeper beauties shine
Since I know, as now I know,
I am his, and he is mine.

That which is thus exprest is in fact none other than the familiar Christian experience of "conversion," or a "new birth"; which, at its summit and in its classic form, is the highest mystical experience of union with God that mankind may know; the highest, that is in kind, not in degree; for it is ever capable of a deepening and a perfecting as we abide in him and he in us.

This verse of a simple hymn that I have just quoted suggests to us yet another striking contrast. Whereas the medieval mystic generally tended to retire, more or less, into the inner sanctuary of the soul with his visions and ecstasies and spiritual exercises, and to come forth into the world of action only reluctantly, as a duty, a necessity, and condescendingly, as it were; the mystic after the pattern of Jesus does it lovingly and joyously, having acquired through his mysticism a new vision of the world of life, and burning to interfuse them with mystic light and power, he would have the spiritual overflow into the natural and so bring in the kingdom of heaven upon earth.

To get a clearer idea of the characteristic difference between the mysticism of Jesus and medieval mysticism it will help us if we run again, briefly, through some of the contrasts already named and add a few others that come to mind. I would say, then, that

1. Medieval mysticism stands for the culture of the contemplative ideal in religion: Jesus for the development of the

active ideal; that is, for the moral activity of the will.

2. Medieval mysticism is a system of "works"—of man's efforts and struggles after union with God; while the mysticism of Jesus represents the at-one-ment as a gift of grace; an initiation effected by God himself, through his coming into and empowering of the soul. It is a mystic at-one-ment received by faith and is the starting-point, not the goal, of the mystic quest.

3. In medieval mysticism, renunciation, self-sacrifice, self-purification, precedes the experience of unification with the divine life, and constitute a protracted course of initiatory discipline; and the self-imposed crucifixion is generally arbitrary and artificial.

In the mysticism of Jesus the cross follows the glad experience of forgiveness and acceptance by God, of at-one-ment with him; and the taking up of the cross is the spontaneous, thankful response of souls inspired with a new life and joy. As some one has said, "Love is that which makes the word sacrifice meaningless." "I delight to do thy will, O my God." Such a crucifixion is not arbitrary; it comes about naturally as the result of loyalty to God in a sinful world.

4. Then, recollection, meditation, contemplation, practised by medieval mysticism as a system and by methods often irksome and abnormal, are a difficult task set the soul as a condition of achieving union with God. Whereas in the mysticism of Jesus these exercises spring from an inherent vitality, they flow naturally out of a recreated life, united to God at its source, and delighting in him. They are not dispensed with but made less abstract, more human, and nearer to life. There is no system or method; at any rate it does not obtrude itself.

5. The union with God that medieval mysticism aspired to was a union with pure essence of being—the bare ground of the divine nature, the Absolute. The God that Jesus had in view when he talked of our being made "one" with him, was a Person; and it was a rich full-orbed union with his glorious personality, in its being and its becoming, to which he invited mankind; a union in which body, soul and spirit all participate.

6. Medieval mysticism is admittedly not concerned with ethics; the mysticism of Jesus is: it takes account of sin and is rooted in moral redemption.

7. Medieval mysticism is essentially individualistic, even where it blossoms into benevolence; the mysticism of Jesus is social as well as individual.

We could multiply these contrasts, but just these few are sufficient to show that while medieval mysticism was partial, incomplete, exceedingly limited and limiting and concerned with only one part of man's three-fold nature, the mysticism of Jesus was rich, harmonious, many-sided, and took in the whole of life.

And herein lies the hope of a mystic religion for all classes and conditions of men, all kinds of mind and temperament; in it, too, there is room for that new but very real type of mystic apprehension of God and of spiritual realities which the conditions of the war have evoked, and which need to be garnered in and matured into a deep religious life.

Such then, briefly outlined, was the mysticism of Jesus. We find it so very much of a piece with the rest of life that we can hardly recognize it to be mysticism. No separate and separating cult is it, but just a perfect mastery and harmony of both worlds—the inner and the outer, the subjective and the objective, the natural and the spiritual. He is the supreme mystic, and so utterly simple because so transcendently great.

This is the mysticism that our modern world needs; for there are in it those elements that fit in with the movements and harmonize with the spirit of our day. Let us who value the mystical element in religion see to it that our mystical conceptions and ideals are revised and brought into line with modern life and experience. Medievalism did not speak the last word on mysticism. The twentieth century has its own word to utter; it has to draw forth, out of the rich treasure-house of mystic lore, those elements which its own life demands. The dead hand of the past has been lying so heavily upon us that we have hardly conceived of an evolution in mysticism—of the coming into being of a completer, better, more harmonious mysticism than anything the past has ever known.

We have been trying to pour the mystic sense of a new era into the molds of thought and feeling that belonged to the mystic piety of a bygone age; and in the large variety of present-day mystical cults, the ideals and methods inculcated are obviously artificial and ineffective, and leave the heart untouched. This and much else indicates to us that medieval mysticism is played out as far as our modern world is

concerned, and that a new form of mysticism is now due. And does not everything also point to the fact that this new form of mysticism must be a return to the mystic piety taught by Jesus—the sublimely simple, yet supremely dynamic, faith whereby he made accessible to humble, ignorant, foolish men the supernal heights of religious experience, even of union and communion with our Father in heaven?

THE CHURCH AND SOCIAL RECONSTRUCTION

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has put forward a large sheet on the above subject. A brief introduction deals with two facts: First, the turmoil in the social fabric of many nations in the past five years, continuing into the present, and the overstrain resulting therefrom; and in the second place, the expansion and efficiency of service rendered by the Church. It then takes up the subject of social reconstruction, recalling the social creed of the churches, formulated seven years ago. It discusses the method by which social reconstruction is to proceed, the fundamental principle being love and brotherhood, resulting in the cooperation of all citizens for the good of each and all. It recalls the tendencies to violence, based on class-consciousness, which is not confined always to revolutionary groups. It advocates labor's share in the management of industry and a full consideration of the rights of laborers.

It thus comes to consider the coordination of both parties in industry as a commonalty of rights and obligations, and makes an appeal to consider industry as public service. Inasmuch as the hoped-for reduction in the cost of living has not yet materialized, there is a necessity for what would, in other times, be considered high wages. This, as a general principle, involves a fairer share of the industrial product, greater purchasing power, a stimulation of trade and a larger degree of happiness, health and hopefulness for workers and their families.

Unemployment is a present tragedy in the industrial order, consequently efforts must be bent to reduce this unemployment, this consideration taking in the rehabilitation of industrial cripples under the direction of the city. Emphasis is laid upon vocational

training. The war debt of America, while not comparable to that of Europeans, is still large, involving the question of taxes, and the consideration of the graduation of such taxes to income, inheritances, and the like.

The question of freedom of discussion is also considered, especially with reference to those who, during the war, were interned for injudicious or hostile remarks. The democratic rights of women, the matter of protective legislation by limiting of hours, and prohibition of night work are also considered, and the Church's position with regard to home-making and motherhood. The splendid service of colored soldiers in the war gives occasion for an appeal for justice to the negro. The question of housing in cities and industrial communities is also taken up, and the importance of good homes for families is stressed.

Menacing social facts noted are that unnaturalized aliens number one-tenth of our population; twenty-five per cent of the men in the training camps were illiterate; one-third of the men in the draft were physically unfit, and that there are two million mental defectives in the United States.

As to Americanization, the Church is in a position to render great service to immigrants through its extensive missions and its thousands of churches in the crowded areas. A new social morality is suggested, especially with reference to the experimental stage in State legislation regarding certificates assuring those about to enter matrimony of physical fitness for that state. Substitutes for the saloon are also suggested—community centers, the church as a social center, fraternal orders and private clubs, together with public recreation, and education in the use of leisure time are ways that are suggested.

"The Church in the Social Movement"

involves that it have a distinctive program, and that it should realize that it has a great social force in its 135,000 ministers and 25,000,000 communicants. The Church may exercise a ministry of education, and may especially lead in the matter of community relations and responsibility. Especially the Church should bear in mind its relations to the wage earners of the nation, and in the training of ministers the seminaries should particularly develop their possibilities with reference to labor's demands.

The moral reconstruction needed is involved in what has been proved by the war: The nearness to the surface of savage instincts and deep selfishness in vast numbers of men. The Church must bear in mind its historic functions, Christian literature, evangelism, religious education, and the up-building of character.

The sheet has the following:

CONCLUSION: "It must not be forgotten that in social reconstruction we are dealing

with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question can not be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ."

THE JAPAN-KOREAN SITUATION

THE editors of THE REVIEW have received, from the Federal Councils Commission on Relations with the Orient, the advance galley of a pamphlet on the above subject, which will cover about 120 octavo pages. It consists of documents which "the Commission believes to be thoroughly reliable." The documents include carefully prepared reports by committees, personal letters, and signed affidavits of eye-witnesses. Apart from the native Koreans whose testimony is given, more than thirty American and British individuals in Korea "have shared in their preparation." In what corresponds to a preface, the Commission emphasizes the fact that "it has not concerned itself with the political questions involved in the Korean independence movement . . . It is concerned . . . that brutality, torture, inhuman treatment, religious persecution, and massacres shall cease everywhere. The evidence of the wide prevalence of such deeds in Korea has become convincing." The object of the pamphlet is to focus an informed and just public opinion, able, however, to discriminate in its criticism of Japan between the reactionary and militaristic forces and those that are liberal and progressive. An analysis of the thirty-four documents would distribute them under three

categories. Firstly, those that deal with the character of Japanese government in Korea; secondly, specific statement of atrocities and persecution; and, thirdly, those which indicate the definitely anti-Christian policy of Japan in Korea.

Concerning the character of the government, we may content ourselves with the following comparatively brief quotation:

"There is no denying the fact that many reforms have been brought about under Japanese auspices. But the methods employed in governing Korea have not won the hearts of the people. The genius of the Japanese people is attracted by systems which are autocratic. Their police system is German to the core; and in their colonial government they have taken the Prussian rather than the British method as their model. The sword is the emblem of authority. Not only is it carried by the military, gendarmerie and police, but by the civilian members of the civil service. Every male teacher wears a sword; in fact, almost every one who holds a government office carries a sword as the symbol of his authority. To bolster up the militaristic system a vast system of espionage exists. Consequently there is no freedom of assembly, no free speech, no freedom of the press. And there is no right of petition of grievances with immunity from arrest. Needless to say, there is no participation in self-government. In the law courts it is alleged that a Korean has no chance in a suit with

a Japanese. Habeas corpus is unknown. The state has a right to keep a prisoner for two weeks or more before producing him in open court, and if it desires by means of securing extensions of ten days *ad lib.* need not produce a prisoner in practise until it desires to do so. The prisoner is not allowed to consult a lawyer or to see his friends. Torture is freely applied, and a man is considered guilty until proved innocent . . . In a word, the whole system of government throughout the Japanese empire reflects the German system in this—that the civil arm of the government is dominated by the military."

In the last but one of the documents contained in this pamphlet, which copies documents presented in Tokio by a committee of Koreans, twelve principal counts, with a number of subheads, are given, among which what seemed to us especially important are the following: The attempt to denationalize Koreans, which includes the charge that the aim seems to be not to win Korean loyalty to Japan, but to make the Korean over into the Japanese. Also the attempt to suppress the Korean language in that it is excluded from schools, courts, and legal documents. In the same way the study of Korean history is eliminated from the school curricula. As regards education, there seems to be a deliberate effort to keep Koreans in a state of inferiority by withholding from them or limiting opportunities for a higher education, which is nevertheless provided for the Japanese. Another count denounces the practical prohibition of Korean study and travel abroad. It is only in rare cases under especial favor that Koreans are permitted to go abroad, while those who have been educated abroad are not permitted to return. And a still further count is the practical expropriation of the Koreans from South Korea, forcing a migration into the less developed sections of Manchuria, Korean's lands being taken under forced sale and appropriated to Japanese.

To the documents which come under the second head above, namely, atrocities and persecution, only the briefest reference can be made here. It may be sufficient to say that the material in the pamphlet has been selected from documents and accounts which would fill a volume of about a thousand pages. Among the atrocities, which are hardly less revolting than those of the Germans in Belgium and France, are the burning of many villages, the deliberate shooting

down practically all over Korea of people who were, indeed, demanding independence but demanding it not by forcible means, but by orderly assemblage and processions, with the shouting of the Korean cry, "Man-say," the equivalent to the Japanese "Ban-zai," meaning ten thousand years. Among these atrocities we may mention the summoning of thirty men of the village to a church, shutting them in there, firing upon them until they were dead, and then setting church and village on fire. These acts, together with shameful treatment of women, were committed by Japanese gendarmes, soldiers, and sometimes thugs who seem to have been imported for the purpose. When villages were burned, the villagers were "driven out of their home and not permitted to take with them anything whatever of value. All they owned was destroyed, and the villagers—young infants, and old men and women—have been hiding in the hills, afraid to return to the site of their former homes, without shelter, food, or covering at night. Among these refugees are some wounded ones whose wounds have gone untended, with many cases of blood poisoning setting in."

It may be said that the Governor-General of Korea "denounces the harsh measures taken by some of his subordinates, and some of these, guilty of one of the worst atrocities reported, have already been subjected to appropriate punishment." On the other hand, the comparative universality of these atrocities indicates that the policy of the Japanese government in Korea is to suppress with the utmost violence the quiet but emphatic demand for independence manifest throughout the peninsula.

With regard to the third count, that of deliberate antagonism with intent to suppress the Christian religion, the evidence is clear. It is manifested not merely by the repeated charge (which has been officially denied under stress of evidence) that the missionaries are fostering and encouraging a spirit of independence, but by the frequent arrest of missionaries, male and female, some of the latter being prodded by the butts of guns while on the way to the station house. It is manifested, too, by the fact that the Christian villages seem to be especially selected for the worse atrocities, and it is unmistakably shown by the fact that the Bible may not be taught in private schools which were opened since March, 1915, or in any schools after 1925.

This is especially directed at the missionaries schools, which, of course, are the only ones that use the Bible. There is a general provision in the revised educational ordinances of the government that religion can not be taught in private schools. The Koreans themselves, in the document referred to above presented in Tokio, assert that "local officials" constantly intimidate Christians and those intending to become Christians in what appears to be an effort to discourage Christianity.

No reference occurs in the document (but known to the writer of this to be true) to the fact that the cross as the emblem of Christianity has been for at least thirty years in Japan the object of contempt as a symbol of Christianity. It is used as a mark of scorn in the theatres, and employed in the torture and sometimes in the execution of Koreans.

In the foreword to the pamphlet the Premier of the Japanese Cabinet is quoted in a cable message to the effect that he is

prepared to look squarely at facts; that he recognizes that the administration of Korea calls for substantial modification, and that he is occupied in working out the needed administrative reforms in that country. Viscount Uchida appears to have sent a message to Consul-General Yada in New York, in which he asserts that the Premier is concerned in the introduction of reforms, but he deprecates comment in the press of foreign countries as likely to incite additional excitement. The natural reflection upon this is that what is needed here is just what the Commission is doing, namely, the widest publicity of the facts as substantiated.

It is a cause for congratulation that a Commission of the Federal Council is occupied in what is not only humanitarian but Christian work far-reaching and beneficent.

[The Editors of THE REVIEW will be glad to give equal publicity to the above to any refutation of these charges proceeding from authoritative Japanese sources.]

FEDERATION AS A UNIFYING FORCE IN EVANGELISM

C. L. GOODELL, D.D., New York City

THE problem of the last century was the reclaiming of wasted forces; the problem of to-day is the redeeming of wasted lives. The last century learned to utilize physical forces; it is our task to federate and utilize spiritual forces.

We entered the last century with the clumsy tools of other millenniums in our hands. Our homespun garments were made in the kitchen and wrought on distaff and loom in much the same fashion that Penelope wrought the shroud of Laertes when impatient suitors urged her to desist. The lamps our fathers used were little or no improvement upon those whose smoke I have seen on the white stone quarries of Solomon. The plow which George Washington set in the furrow at Mt. Vernon was brother to that which Cincinnatus used 2000 years before. A third of the last century had gone before the flint and tinder box made way for the lucifer match.

While we have not created a single new force or added a pound to the world's weight, we have set free and set to work powers which are fairly incredible. We have

harnessed earth and air and sea. These achievements mark the nineteenth century as the greatest in all the world's history hitherto. But the rivers might have run aimlessly to the sea; the coal might have slept in the bins where God had piled it, and electricity kept the hidings of its power, and no sigh would have been heard in heaven; but the cry of a measureless waste came to the ear of God and he sent his Son to meet it. It was a waste of life—a waste not of physical but of spiritual power, and so it was that the Son of God came to save that which was being lost.

I have said the world had made little advance in matters connected with daily life. In spiritual matters, is it not true that in some sense we are beginning the present century poorer than we began the second century of our era? Then there was one Church of Christ for Jerusalem and two thousand joined it in a day; one Church of Christ for Corinth and one for Rome; one for Ephesus and one for Philippi. Now we have numberless denominations, and these are divided into sixteen kinds of Mennonites, seventeen

kinds of Baptists, ten kinds of Presbyterians, seventeen kinds of Methodists, and twenty-two kinds of Lutherans. I think we are all agreed that these things ought not so to be. Instead of enlarging our differences, is it not time for us to insist only on the things that are absolutely essential for the Christian life, and to say to one another, "If thy heart is as my heart, give me thy hand?"

When Christ sent out his disciples, what did he ask them to preach? "Repent, for the kingdom of heaven is at hand!" If we are to preach repentance and the ushering in of the kingdom, must we not ourselves exemplify that kingdom? The world may be able to get along without the federation of churches, but can we represent the kingdom which Jesus of Nazareth came to bring without some such federation? What unspeakable things the churches as well as the nations have done in the name of Jesus!

"What man could do man hath well done
To blot with blood and tears His track divine
To sweep His holy footsteps from this earth.
In steel and gold, splendid and strong and fierce
Host after host under that mount has marched
Where He sate saying, 'Blessed the peace makers.'
In rage and hatred host with host has clashed
There where He taught 'Love ye your enemies.'
Banners which bore His cross have mocked His cross
Scattering His land with slain till not at last
Truly the sword not peace, is what He brought."

We cannot pretend longer to be the disciples of Christ and hold such enmities and practise such evils. The churches must get together and work together. It is not simple courtesy and toleration that is needed, but actual federation.

Nowhere is that more-needed than in the spiritual work which must underlie the whole life of the Church. An erroneous notion has prevailed that the way to get the churches together was to begin in some matter of public or social service. Experiment has shown that this is not true. The way in which communities have met to agree on matters of political and social well-being has been through gaining first a unity of spiritual effort. This is the testimony of Indianapolis,

Cleveland, Cincinnati, and a score of cities where such work has been tried. It was in united prayer, in spiritual effort for lost men, in the development of the common spiritual life of the community, that the foundation was laid for all helpful federated work along social lines.

Federation is in the air. We have seen it across the sea in the federated armies which came through their federation to a glorious victory. We have seen it at home where the logger in the spruce forest, the banker in Wall Street, the woman in the kitchen, the sailor on the sea, and the soldier in the camp, all united by a common purpose, federated their entire work and achieved thereby a victory which is the marvel of the world. This is the atmosphere which the Church is breathing. Our boys are coming back from camp with little idea of denominational differences, but with a great sense of the importance of the spiritual life. In all our work for the souls of men, as well as for their bodies, they will expect us to stand together. Denominational rivalries, diversive feelings and efforts among the churches, will chill their ardor and disaffect them in matters which are of the most vital concern.

While there is ample opportunity for denominational zeal and loyalty, can we not achieve the largest success both for the individual church and for the kingdom of God by such simultaneous and federated movements as will lead the whole community to see that the churches love one another; that their attitude is one of confidence and not suspicion; that they are reaching toward that supreme height where each shall esteem the other better than himself, or challenge others, by the depth of his own conviction and the generous quality of his service, to give themselves without reserve to a common task.

There are so many communities which one denomination cannot touch. The sight of actual unity of purpose, whatever may be the condition as to organization, will charm and hearten the world, and the closer all evangelistic movements are federated the more will Protestantism present a solid front to the world. This is not a time for little men or little deeds. The world has a right to expect the Church to be as masterful in her field as secular interests are in theirs. There will always be room for differences in method and in emphasis, but there must be no dif-

ference in spirit if we are to be sharers in the holy message of the upper chamber and the cross.

Ought not every pastor to get a vision broader than his own little parish, broader than his own denomination? Are we not members one of another? The last report from the Wesleyan Church in England is that for thirteen consecutive years there has been a decrease in membership. Can any church exult in that? Where one member suffers, are we not all afflicted? Can the Methodists rejoice when Episcopalians are losing ground, or Baptists have a sense of triumph when a Presbyterian church is closed?

Is it not time for us to unite all our denominational commissions that they may helpfully serve one another? Can we not all unite in state and county and city federations, where we can duplicate throughout the country the blessed work which has been done in cities where federation has been at the front and evangelistic plans have had direction and sympathetic aid from the united wisdom of the whole Church?

The Commission on Evangelism of the Federal Council has only one purpose, and

that is to make effective denominational commissions, to encourage union or simultaneous services, which will attract the attention of the entire city or community, to be a clearing house for methods, movements, and results, to the end that unity of Christian spirit may appear throughout the country, and that the Master's prayer that we all may be one may have signal fulfillment.

The Methodist Episcopal Church, rejoicing in the success of its great centenary drive, affirmed, through its leader at Cleveland, that in view of the present disturbed conditions "we move forward with the greatest evangelistic endeavor the world has ever known." It sums up its recommendation in this challenge:

"We recognize the earnest evangelistic enterprise of the other evangelical denominations which are moving forward with us to spiritual conquest, and we pledge ourselves to cooperate with them as opportunity may offer in the great common task of winning the people of America and the world to the service of Jesus Christ."

Is it not possible for all our denominations to unite in this common purpose?

Editorial Comment

Experience witnesses that the most to be expected of men on an average is mediocrity, a moderate degree of success in their various pursuits. Great geniuses are rare—"one in a million," said Galton. They were born to be, not self-made. The single exception to this general experience and expectation of mediocrity is seen in the self-made moral greatness achieved by many of the poor and humble.

From such rather than the rich and lordly have come the world's great saints and benefactors. Nobody is censured for mediocrity in knowledge, intellectual power, esthetic taste. None is excused who fails to rise above mediocrity in goodness, *e.g.*, as merely middling good parents and patriots. Throughout the entire range of moral virtues mediocrity lies under ban. A walking specimen of mediocre honesty, or veracity, or chastity is shunned, like "typhoid Mary," as a carrier of infection.

Strangely inconsistent with this is the general indifference to the perfect standard of goodness urged upon the world by Christ: "That ye may be children of your Father in heaven," imitating his goodness. For this the world has substituted the imitation of fellow men, setting up a conventional standard requiring no more goodness of any than is practised in the daily give-and-take of community life.

**Mediocrity
as a Sin**

There is no more tragic aspect of modern life than the content with this worldly goodness that has stolen into the Church of Christ. A multitude of profest Christians seem content with being as good as others in their church. They expect higher goodness and larger self-denial in their pastor than they exact from themselves. They keep an eye more on him than on their Captain, whose "Follow me" they apparently have forgotten.

How fell this palsy on enlisted soldiers of the cross? Have their leaders, Christ's lieutenants, duly inculcated the fundamental maxims of the Captain of salvation? The question is prompted by a recent article in a widely read religious journal.

This preaches a gospel that is not the gospel of Christ, viz.: A young student, fearing he is not a Christian and has much to do before he can be, is assured by a veteran minister, "There is *nothing* you have to do. It is all *done*. The work of your salvation was *finished* by your Savior. You need only to believe him."

In his parable of the vine and its branches (John 15:1-8) Christ taught the opposite of a salvation finished long ago. In other parables, also, as in this, he lays stress on the law of growth by fruitful endeavor. Following his Master's thought Paul wrote to his faithful Philippians, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work." With God as his partner man's part is illustrated in Bunyan's *Pilgrim's Progress* as a life-long struggle toward the prize of his high calling. Any laxer teaching than this is simply narcotic. There is much of it in vogue, especially from traveling evangelists.

What Peter (I. 1:17) teaches of the divine judgment of every man according to his work needs preaching with no less emphasis than the divine forgiveness of sin. Either by itself is but half the truth, and misleads if taken for the whole.



A known truth is a reality express in words or their equivalent. A half-truth is but half of the reality we need to know. To know anything truly we must see it whole. An orange held up to view looks temptingly luscious till turned around, and the other side exposes its decay. In all judicial proceedings but those of Judge Lynch the imperative demand of truth and justice is to hear both sides. In religious as in legal controversies the same duty is obligatory. We are not whole-hearted truth-lovers till we are bent on seeing a thing whole before we accept it as entire truth. Half-truths are often the lair of untruth.

An inhuman system of theology, both Catholic and Protestant, has been built upon a half-truth—the sinfulness of human nature—exaggerating this as totally bad and incapable of coming to God till after thousands of years God sent his Son to save mankind from hell. The modern science of comparative religion teaches otherwise. The Christian Puritan Tertullian in the third century called Socrates "almost our own." Heathen sages had found God and made great moral and spiritual progress before the coming of Christ to fulfil their visions and aspirations. Ignoring all this, theologians still misquote Paul: "The natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). The English version misleads them. Paul wrote in Greek (not "the natural man" but) "the psychical man"—dominated by selfish passions in common with lower creatures. He showed his "foolish

Galatians" (5:16-24) their higher nature—the spiritual man, who crucifies the passions and lusts of the psychical.

Through this transcendent element in his nature man for countless centuries since his creation had ever been erecting himself above himself physically, intellectually, spiritually. In the third millennium B.C. ideas of justice and right were diffused through Western Asia by the oldest code of laws in the world, ordained by Hammurabi, head of the Babylonian empire. Six centuries before Hebrew prophets preached the one eternal God Ikhnaton, king of Egypt, the first great religious reformer in ancient history, had proclaimed the same.

On such grounds is not the inhuman creed which limits salvation to "men professing the Christian religion" doomed to die a natural death? On the other hand, despite the native goodness of human nature before as well as since the Christian era, the ruin of every ancient civilization by its vices and the catastrophe of our own unchristianized civilization from which we are now emerging are eloquent of man's native sinfulness, always overmastering his goodness in its lack of the moral reinforcement which only Christ has always proven adequate to inspire.

Yet, despite this forbidding record of time-long defeat, sundry scientists build on the half-truth of man's native goodness such stuff as dreams are made of, divinizing Humanity in its far future full development as "the Great Being" to adore.

The troubles of our time and of past times all spring from the dangerous proclivity of most men to feed on half-truths. As often as the morning prayer is lifted—"Grant that this day we fall into no sin, nor run into any kind of danger"—it should not fail of the inward response, "Beware of half-truths."



In the discussion of any social or political question like the Treaty of Versailles or the League of Nations, there is naturally much diversity of opinion.

Intemperate Speech It would be a thousand pities if such were not the case. For what is more desirable in a democracy than thinking people, people intensely and patriotically interested in the live issues of the day. Such an attitude of mind should be encouraged, as it is one of the safeguards of our institutions.

Interest, however, in public affairs is one thing; the manner in which that interest is expressed is quite different. There are those who seem to think that harsh, disrespectful language on matters pertaining to human welfare will have the desired effect on those they are opposing.

"A few days ago," says Senator Kenyon, "I received a letter from a clergyman whom I know well, who said he would advocate boiling me in oil if I voted against the League. Later I got one from another clergyman, who said he would help hang me if I voted for it. I am in somewhat of a predicament, evidently, no matter how I vote."—(*New York Times*, July 1, 1919.)

"The Senator in this case received not light but heat. What he needed he did not get, and what he was given landed him in a "predicament."

There are occasions when individuals and groups commit heinous offenses. In such cases virile and condemnatory language is not only excusable but justifiable.

When we are dealing, however, with social well-being, where men are intent on seeking light and truth, as, for example, in the matter of the League of Nations, ill-tempered, intemperate, and abusive speech is, to say the least, in bad taste. The fact is that public men—or, for that matter, men and women in the pews—seldom modify or change their convictions by uncalled for epithets or extreme statements.

Two apostolic imperatives are apropos:

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.”

“Let your gentleness be known unto all men.”



A LONG established Presbyterian church in this city prints in its weekly calendar “What This Church Believes.” “Christ’s Imminent Second Coming” is included in its creed. During the last four years this **Back to Christ** belief has seized a multitude of Protestant churches. No more surprising phenomenon of to-day has occurred than this wide revival in the twentieth century of the tenth century’s illusion of a miraculous descent of Christ to end the disorder of the world.

In his parables of the leaves and of the mustard seed Jesus utterly condemns the Jewish belief that the Messiah was to overthrow heathenism by a great catastrophe. Not so, but through moral evolution was his kingdom to come, just as the leaven spreads secretly through the mass of dough, and the mustard seed grows visibly into a many-branched tree. How little have our “foolish Galatians” (Gal. 2:1) profited by these plain words of our Master, dreaming rather of signs and wonders in the heavens and the earth attending the sudden enthronement of Christ and his saints to reign a thousand years in an earthly kingdom!

Daniel and the Revelation of John are the hunting ground of expositors who are calculating the date of this cataclysm and watching for signs of its nearness. The Jewish Scriptures do not class Daniel with the prophets, but with the least authoritative of the sacred writers. As to Revelation, its opening sentence limits it to “the things that must shortly come to pass.” Yet a recent expositor finds in its thirteenth chapter a minute prediction of the career of the German Kaiser, and even of the cancer of which he was healed!

On the other hand, the modern Church like that of Corinth (2 Cor. 11:3) has been in divers ways widely “corrupted from the simplicity and purity that is toward Christ.” Fifth century dogmas, medievalism, sacerdotalism, ecclesiasticism, ritualism, divisive denominationalism accentuate the increasing cry, “Back to Christ.” Simplify the call of our Christianity. Intensify it, vitalize it, as Jesus did, with word and deed in unison. Only so will it command the attention of a world disciplined by war to fundamental realities. The millions returning from camps and battlefields will tolerate no artificialities; will put up with no type of religion but the Christianity of Christ.

The Preacher



Love's Overture—A Reverie

THOU surprized'st my prayerful quest,
Ineffable One,
By thine astounding, abashing, thrilling summons:
"Come into my love.
The door is open and the way wide.
Why approach circuitously,
With feeble and faltering step?
What thou seekest stands open before thee,
 wooing thee with its wealth,
Attracting by its beauty,
Assuring by aspect of benignity and bounty.
Why plead for dole when the whole treasury is in avail?
O, pitiful mendicant, to come begging at thine own door—
Thy very own, because it is mine—
And to come trembling
As tho the way were beset with guards and barriers!"
"Thou art wounded?"
"Thy wounds shall be healed, yet remain
As vestiges of the accolade of thine heavenly knighthood."
"Thou art sinful?"
"The fires that shall cancel and consume thy sin
Glow in my eager love."
"Thou art polluted and vile?"
"My love shall cleanse and recreate."
"Thou art inert and dead to the better things?"
"There is vital potency in the breathing of my love."
"Thou gropest in darkness and stumblest in doubt?"
"My love is light to the darkened and sight to the blind."
"Thou art ignorant and would'st know?"
"Come into my love and know all in knowing love."
"Thou art weak and yieldest to wile and threat?"
"In my love is strength, full, plenary; without mete or bound."
"Thou art worn and weary in the world's ways,
Torn and bleeding with their entanglements,
Baffled by their deviousness,
And burdened with the sense of enveloping mystery?"
"Come into my love and rest;
Lie in the warm lappings of its enfolding peace;
Bathe in its limpid freshness;
Drink of its rich effectual vigor."
"Thy garments are tattered and stained?"
"Surely then thou wilt the more willingly cast them off
For the new robing of my love."

"Storms have smitten thee, and foes beaten!"
 "Ah, how thou needest my love's fortified housing!"
 "'Hate's acrid poison attaints thy soul!'"
 "Hate shall dissolve like morning mists
 In the genial radiance of my love."
 "Thou hast striven to master, acquire, achieve!"
 "Come into my love and learn to receive."
 "Thy heart is ahunger for joy!"
 "Joy of which all remembered or imagined joy
 Is but feeblest relic or faintest adumbration
 Shall be found in my love.
 Seest thou not the beaming lights, the festal splendor,
 The signs of deep content and happy fellowship?
 Hear'st thou not the sounds of gladness,
 Converse sweet and rejoicing song?
 Come and share my love's commensal.
 Live.
 Thou hast not to carry the world's huge burden,
 But to live.
 Thou hast not to solve the world's hard problem,
 But to live.
 Thou hast not to shape the world's great destiny,
 But to live.
 Thou shalt do all by living.
 Live even tho thou have to die to live.
 In my love is life's essence.
 Come into my love and live."

The Gardener

SUGGESTIONS ON THE USE OF SIMILES

Professor R. B. STEELE, Ph.D., Vanderbilt University, Nashville, Tenn.

THE skilful use of similes is a noticeable element in the highest poetic¹ and didactic² art. Let two illustrations suffice. What is man? asked the Greeks, and in answer, Homer drew the picture:

Is that of humankind. Upon the ground

The winds strew one year's leaves; the
 Sprouting grove puts forth another brood,
 That shoot and grow in the spring season.
 So it is with man:

One generation grows while one decays,"

(*Iliad* VI. 146ff. Bryant's Translation).

What is the godly man? The psalmist answers: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:2). One of these is general,

¹"The Similes in Latin Epic Poetry," by R. B. Steele, in *Transactions of the American Philological Association*, vol. xlix.

²"The Similes in the Old Testament," by R. B. Steele, in *Methodist Quarterly Review*, April, 1919.

calling attention to an environment that is practically unlimited; the other is specific with a limited environment. The problem for the preacher is the utilization of his environment as the source for pictures to reinforce his message.

The simile is not a statement of the primary truth, but its illustration, and can not take its place. There is the Palestinian field rising in sight of the audience of the Master. There is the rich loam at the bottom with the workland gradually rising till it meets the boundary of outcropping stones with the encroaching brambles. In the winter it is nothing but a sloping field. But in the spring, as it is plowed, harrowed, sowed, and the grain springs up, it becomes a potential mirror reflecting the kingdom of heaven. However, it is such only as the one who looks upon it brings with him the thought of the kingdom. To an artist all the meaning may be in the beauty of the scene itself, and when he has put his colors on the canvas his work is ended. But if this be the end-all for the preacher's picture, his labor has been in vain, for he must show in the little piece of ground the reflection of the kingdom.

The determination of the method in the use of similes is of prime importance. Those of the Old Testament in their entirety are well worth studying. Let us start with Ps. 125:2: "As the mountains are round about Jerusalem, so the Lord is round about his people henceforth even forever." With this as the central thought and Jerusalem as the central observation point, the Jew looking in all directions, over mountains and plains, into the sky and earth, to things animate and inanimate, could see the objects used by the prophets as illustrations to emphasize their message about the kingdom. These pictures appealed to the eye and not to the imagination, for they were of things and scenes within

the borders of Hebrew activity. They are good illustrations of the educational carrying power of the eye. The method of Jesus was similar. "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind" (Matt. 13:47). This lesson was conveyed to the eyes, as well as to the ears of men, for the Master pointed to the fishermen who were doing the things of which he spoke. With his knowledge of men, he, as a teacher, must have known the open secret enunciated by a worldly-wise man nearly of his own times: "Things admitted through the ear more feebly arouse the thoughts than those subjected to faithful eyes, which the spectator handles for himself" (Horace, *Ars Poetica*, 180 ff)..

In making the eye the copartner with the ear in spreading the gospel, there may well be held continually in view two statements from the chapter on "Environment" in Drummond's *Natural Law in the Spiritual World*. "The cardinal error in the religious life is to attempt to live without an environment." And again, "One might show how the moral man is acted upon and changed continuously by the influences, secret and open, of his surroundings, by the tone of society, by the company he keeps, by his occupation, by the books he reads, by nature, by all, in short, that constitutes the habitual atmosphere of his thoughts and the little world of his daily choice." To the preacher, looking as man looks, the environment will show unlimited variations; to a preacher his parish-outlook will not be world-wide, but still much wider than is shown in the well known lines of Shakespeare:

"And this our life exempt from public haunt
Finds tongues in trees, books in the running
 brooks,
Sermons in stones, and good in everything."
 As You Like It, Act. II. Sc. 1.

Here we give from widely different

sources two illustrations of what we may call genuine environmental similes. The Northumbrians were gathered to discuss the coming of a new religion, when a chief rose in the assembly and said:

"You remember, it may be, O king, that which sometimes happens in winter when you are seated at the table with your eafis and thanes. Your fire is lighted, and your hall warmed, and without is rain, and snow, and storm. Then comes a swallow flying across the hall; he enters by one door, and leaves by another. The brief moment while he is within is pleasant to him; he feels not rain nor cheerless winter weather; but the moment is brief—the bird flies away in the twinkling of an eye, and he passes from winter to winter. Such, methinks, is the life of man on earth, compared with the uncertain time beyond. It appears for awhile; but what is the time that comes after—the time which was before? We know not" (Taine, *History of English Literature*, translated by H. Van Laun, 1.1.6).

The other is from a sermon, *The Irreparable Past*, by Frederick William Robertson, of Brighton:

"Have you ever seen those marble statues in some public square or garden, which art has so fashioned into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream, on and on forever; and the marble stands there—passive, cold—making no effort to arrest the gliding water? It is so that time flows through the hands of men: swift—never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever."

The chief could not have used the comparison of Robertson. Had Robertson used that of the chief it would have had little effect, for it would have appealed only to the imaginations of his hearers. The differences in places, times, and even in seasons must be recognized. It may be the work of one minister to point to some "Great Stone Face" as a perpetual inspiration to men. Another may paint, as a warning, the ruins of the extension of a great state capitol which crashed to the ground while the workmen were still upon it. As I look from my study window in summer time I see a majestic sycamore which reminds me of the tree by the

rivers of water; but in the winter it seems to thrust out into the air its limbs, gaunt and lifeless. So may it be with other objects. That which is primely fit for to-day may be flat or useless for to-morrow, and the ability to draw inapplicable likenesses is akin to the skill of the tramp, whose specialty in January is mowing lawns; in July, shoveling snow.

Even though the similes of the Old Testament are unsurpassed in their simplicity and strength, in a new environment they need transformation, rather than mere transference. "Like unto children sitting in the market" (Matt. 11:16; Luke 7:32) was a vivid picture for that generation, for it appealed to the ear and eye of every passerby. But the boys of to-day are on vacant lots playing baseball or football, in accordance with the rules prescribing righteousness for each game. They do not have any interest in the piping children of long ago, but they do have in their own acts, and in the rules by which these are governed. For them the only energizing picture that brings for their own eyes the vision of a larger field of righteousness is one of which their own field is taken as a little image.

Are then books of no avail for similes? Most men are dealing with the present practical, rather than the intellectual life; and of how few can be said that in books "they live and move and have their being." For such a one a book picture may be vivid, vitalizing, which to the many would seem as far, vague, and dim as the picture of something in a far-removed geologic age.

"You ought to sow with the hand rather than with the sack" was the wise advice whose restraining force showed itself in the later work of the world's greatest lyric poet. In the use, too, of similes there should be the rule of restraint, however clearly the illustrating object may be drawn.

Here, again, the prophets are our surest guides. "He cometh forth as a flower" (Job 14:2) is the beginning of life's history that ends "they shall soon be cut down like grass" (Ps. 37:2). Between these two points is the journey, at whose every turn and changing scene were placed the objects to reflect the message. If all these were placed together they would make the world's greatest gallery, for it would be the visualization of all the resources in the environment of Israel. Yet these are only a means to an end. To the generations passing by there came the cry, "Your eyes shall see, and ye shall say, 'The Lord will be magnified'" (Mal. 1:5), as well as the other from the greatest of the prophets, "Hear, O heavens, and give ear, O earth" (Isa. 1:2).

The mastery of the environment, at least so far as to be able to see its appropriate illustrative elements, is no small task, and will vary with the locality. Here a mountain, there a plain, now a field, now a workshop, may yield elements as adaptable as those used in the Old Testament. They may differ in form, but as the handiworks of God are potential mirrors for reflecting an image of the kingdom of heaven. Each worker may appropriately take for his own direction a modification of the words of St. Paul, "I have learned, in whatsoever state I am, to study my environment for the things which I may use to reinforce the message of righteousness which I present." The doing of this is a challenge to keenest

insight and tireless energy, is hopeful and rewardful, even tho not always in such full measure as in the story to the boy who, in the presence of a great picture, said, "I, too, am a painter," and went away to become one of the world's greatest painters, tho reproducing old themes, yet in new figures and with new tints giving new interpretations to the eyes of men.

Oriental Expression

We must never forget that all Orientals have a dramatic way of expressing themselves. Take an example to illustrate my point. A hundred years ago Napoleon had made perfect provision for the invasion of England. All was ready; every detail had been carefully arranged by Admiral Treville. Then, just on the eve of the invasion, the admiral died and the expedition had to be abandoned. A Hebrew writer, telling such a story, would have told how God heard up in heaven the cry of his English children in their peril, and had then sent an angel who slew the French admiral with his sword, and so delivered his folk.

With such beliefs and such habits of expression you will understand how it is that the Hebrew writers so frequently write of God's doings in language that suggests to us that he came to earth and intervened in its affairs. It is for such reasons that many things appear in their annals as extraordinary marvels which we would have reported very differently. It is because we cherish expectations with regard to God's ways in providence which we draw from our misunderstanding of Old Testament stories, that we are so often and so keenly disappointed when special providences do not happen in our lot.—PETER ROBINSON in *The Methodist Recorder*.

The Pastor



ON THE OCCASION OF A GOLDEN WEDDING

The Rev. VINCENT J. SMITH, Spearville, Kansas

We love and admire, honor and congratulate the great ones of this world: the hero from the field of battle, the great poet and painter, philosopher and astronomer, the financier, the architect of cities and countries. We praise equally, if not more, those who in the quiet shelter of their homes, apart from the tumult of the world, have performed faithfully the duties of their state of life; who, known mostly to God, have given their share of labor's necessary routine to the world; who have gathered around them large families, many friends, and a good substantial existence.

To this last class belong our jubilarians of to-day, for they have pursued for many years the quiet, even tenor of their lives, preserved their hope and trust in God, his people and country, and kept unswervingly the greatest treasure committed to them—their faith.

To me they appear like some strong Gibraltar rock, standing guard on the western horizon—a guide to those following, a strength unto themselves. They looked on tempests and wavered not, each year garnering new corals, new strength, new virtues, new victories and garlands.

There are moments when the past comes back, incident by incident, shining out in colors vivid and lifelike as the present. At this hour, undoubtedly, this dear old couple, golden wedded bride and groom, can remember the day when, fifty years ago, they took each other for husband and wife. To-day, were the same question asked, "Dost thou still love me?" joyously and from the heart they would say, "I do, I do."

When they were young and agile, rich, pure blood coursing through their veins; to-day the ink has long since paled with which their troth was plighted, the hands once strong now tremble somewhat, the feet are more slow, the brow is more furrowed. Yet still alive and quickened

are the hearts they gave fifty years ago.

Oh, what a splendid lesson of true love welded with faith! What a sterling example of perseverance! From youthful maidenhood and manhood, on, on, past the silvered milestone on to the golden harvest, still blest, still loyal, still solid as the granite.

Ring out, ye bells, the loudest exultation! And thou, old threshold, that felt the oft repeated impress of their steps to and from their prayers, make doubly sure and easy their future pathways! And ye, O walls, give ear to the aged and echo and re-echo the joyous tidings inscribed here to-day!

At first it was the wedding ring. It grew with age in beauty, and now it is the large enclustered wreath of gold. May you keep it long a glittering witness of a great and active life!

May your griefs be few, indeed, and may God who spared thus far, who led you through the trials of life, conduct you furthermore on to the golden years of all eternity! To him, after all, belongs all that we have; in him all praise, all love, all thanksgiving center.

I see in this celebration to-day the vindication of those frequently quoted words of Holy Writ, to hope and trust in the Lord. At the outset of life when the future radiates like unto the golden orb of a beautiful summer's morn, the youthful see not the need of hoping and trusting so much in the Lord; their own lives are so surcharged with loveliness, their days so bubble over with joys and games and laughter, their knowledge of men and of the ways of the world is so innocent of wrong, that they feel no need of support beyond the substantial protection of their homes. But when the clouds begin to gather, the winds to howl, when the storms rage violently, when every lamp of direction is extinguished and shipwreck seems inevitable, then more than ever is

felt the need of recourse to God, our secure haven. In sunshine as in storm he never forsakes us and always provides for both body and soul.

To-day testifies the special providence of God over the jubilarians; to-day is another victory for God, another testament to the truths of his utterances.

All through the stress and conflict of life, this husband and wife, these parents and grandparents, have gathered for the beauty of old age its sweetness and experience. Other arguments can be answered, but not this living answer. What oak in the man, what rock of confidence! What vine and flower in the woman! In the crises when the black storms stood above her little home, she went alone through the furnace of temptations and lo! one walked with her whose form was like the Son of God. And she came forth without the smell of flame upon her garments. Others foolishly cast off their faith, but not you, jubilarians, nor those who rejoice with you to-day. Be truly thankful to God in your declining days.

We expect death to come with a certainty beyond question; we think the aged will not remain long with us, and to you, therefore, who witness their last years and who come in closer contact by reason of closer ties, to you I say, be kind and sympathetic with them. Treat them with the respect they deserve, and pray for them—for they shall still have their worries, anxieties, their longings.

Once more we congratulate you, thank you, and join in your prayers of thanksgiving to the Almighty for all his ways and works.

Fair Play vs. Terrorism

The following pronouncement by leaders in the religious world has been received by the editors. It pleads for abolishment of the menace of Bolshevism and all forms of terrorism and violence in this land especially through the media of fair hearings, just trials, and the elimination of prejudice and hate arising from an inflamed popular feeling:

"While the horror of the latest bomb outrage is still fresh in the minds of Americans, we would call attention to the menace of the growth of the spirit of violence, bitterness,

and unreason among our people. We sincerely trust that the criminals responsible for these outrages will be discovered and punished by due process of law. Terrorism must be given no room in our land. But to eliminate this menace it is not enough merely to join in the hue and cry against anarchy and Bolshevism; we must also study the economic and mental factors which make the background for this half-insane type of terrorism. A common resolve to abide by our time-honored principles of free discussion and the regular processes of constitutional government is the need of the hour. . . .

"To meet the situation we urge:

1. That all men and women of good-will set themselves to influence public opinion through every available medium against lawless measures by whomsoever they may be employed.

2. That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be said that in America no man's case, be he an I. W. W. or a Bolshevik or the most reactionary conservative, is prejudiced by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can be only to pile up disaster for mankind.

3. Since, in the judgment of the Attorney-General of the United States, existing laws against criminal terrorism are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt be abandoned to coerce minority opinion so long as it does not promote disorder, or to defeat social change by repressive legislation.

"As ministers of the Christian Church and as citizens of this liberty-loving republic we plead for faith in reason, good-will, and fairness to oppose the forces of bitterness and violence in our national life."

This is signed by the Revs. George Alexander, Charles R. Brown, Henry E. Cobb, Henry Sloane Coffin, Harry E. Fosdick, William P. Merrill, Howard C. Robbins, William Austin Smith, Ralph W. Sockman and Frank Mason North.

The "Newer" Jerusalem

In an article in *The Quarterly Review* on "Problems of the New Palestine," the well-known Jewish author, Mr. Albert Montefiore Hyamson, makes a proposal that meets the demands for the capital of the reconstructed Palestine made by religious, sentimental, hygienic, esthetic, and archaeological-historical interests. He thus states the case:

"Here we have a city that is in itself one of the world's most precious monuments. To the religious man, to the archeologist, to the lover or admirer of the East—to all these classes Jerusalem is precious. The Holy Places of Jerusalem must be safeguarded; its priceless archeological treasures must be discovered and preserved; and in the interests of the picturesque, the oriental character of the city must be retained. Above all, it must be cleared of the rubbish of ages, cleansed of the filth of centuries, and rendered fit for decent human habitation. But there are two Jerusalems. Outside the walls during the past half-century, mainly through Jewish agency, a new Jerusalem has grown up, cleaner, healthier, and more habitable than the old. Simultaneously the better classes of the population have gradually migrated from within the walls, leaving behind the poverty-stricken, the diseased, and the residents in the religious houses. These remain huddled up in their poverty and their dirt, but, until they are removed, the archeological treasures that lie buried beneath the stones of the city will remain unapproachable; until the housing problem of the city has been dealt with in the most drastic fashion, Jerusalem must remain a center of disease.

"The problem of sanitation in Jerusalem is a complex one, but with one stroke it can be solved. The remedy will appear drastic, but the problem demands a radical solution, and heroic measures alone will meet the occasion. The solution advocated is to remove the present population to new garden suburbs to be created outside the walls, in close proximity to the suburbs that have come into existence in the course of the past forty years. One class of the population alone should be permitted to remain behind, namely that which is attached to the different religious foundations within the city. The remainder of the population having been removed, and the gap in the wall near the Jaffa Gate, made in order to provide admission to the German Emperor on the occasion of his visit twenty years ago, filled up, the work of cleansing and clearing the city should be taken in hand. The slums, the dilapidated habitations, should be cleared away except in the case of buildings of historical importance. Tracts thus laid bare should be placed at the disposal of the archeologists, with freedom to dig at their will, subject to full regard being given to religious susceptibilities. The land no longer covered with buildings or being worked by the archeologists should be planted out as gardens. Then we should have within the walls of Jerusalem a region half garden, half archeological preserve, open to the public as a park, but no longer as a place of residence. The Holy Places, the historic buildings, the mosques, the churches, the synagogues, and the religious houses would remain intact; but, instead of being as they are now, half-smothered

amid the abodes of squalor, each would stand by itself in a garden. The example set by the Moslems with their Mosque of Omar, a jewel of man's creation in a setting of natural beauty, would be followed in respect of all the other buildings."

Christian Principles and Everyday Living

The following is one of the pronouncements delivered at the recent National Council of the Brotherhood of St. Andrew:

"We believe that we must apply conscientiously and honestly each for himself the principles of Christianity in our everyday life; that we will not be happy or content in spending our incomes so long as it is impossible for some to secure the bare necessities of life; that labor will be elevated to its proper place and be given its just share of the profits of production and a proportionate share in its control and management; that we shall be ashamed to live off incomes which we have not earned, without rendering an equivalent in the performance of our share of the world's work; that the privileged will voluntarily give up their undeserved special privileges; that we will scrutinize our investments and not become part owners in any business that is exploiting our fellow citizens, be they men, women or children, and whether it be by the non-payment of living wages, maintaining unsanitary or unnecessarily dangerous places for work, or employment of child labor or the like; that each one of us will endeavor to do his uttermost to bring about a Christian social order, and to that end will give himself in Christ's name to that form of social service in his respective community best suited to his ability and opportunity."

Rejoicing in Another's Good

Two men studied together in a theological seminary. One is now among our most prominent pastors, recognized and influential. The other ministers to a small church in the country. The latter was asked one day: "Don't you envy your classmate his prominence and power?" And this was the unusual and pertinent reply: "Envy him? Why should I? He's doing his job. I'm doing mine. I couldn't fill his place, and he couldn't pastor a church like mine at \$500 a year!" That man is a philosopher and a Christian. Every man in his place and no play for envy! That is rejoicing in each other's good. — MAURICE AMBROSE LEVY.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Sept. 7-13—What My Church Means to Me

1. It is my religious home. In entering it, I connect myself with the household of faith, and thereby become related in the closest fellowship with some of God's elect. Man is a social being, and needs the fellowship of the Church to round out his life. The home into which he is born and the home into which he enters as a confessed child of God are the two poles upon which the axis of a perfect life revolves.

2. It is a standing witness to what is deepest in my nature. It was made for me, not I for it. It appeals to me as a religious being, and brings me into possession of the priceless things of the spiritual kingdom. It keeps alive within me the consciousness of God. Its sanctuary is to me the meeting place between myself and God. There I worship him; there I sing his praise; there I wait upon him in prayer; there I receive strength for life's work; courage for its battles; comfort for its sorrows; light for its darkness; hope for its discouragements, and triumph for all its trials. Deprived of its aid my spiritual life would suffer. I need its ministries more than it needs mine.

3. It is a school of religious training. Through its pulpit instruction, its Bible school, its sacraments, and other of its educative agencies, I receive illumination and edification. In life's practical affairs conscience is supplied with a guiding light; and the questions touching unseen and eternal things which press upon my heart receive a satisfying solution.

4. It is a social solvent. In the social life in which it is planted it works for social harmony. It pours oil upon the troubled waters of our in-

dustrial and social life; it is destructive of all that is evil, conservative of all that is good; it is a radiating center of uplifting influence.

Its membership is the nucleus of that larger spiritual brotherhood which will one day include the whole of humankind.

5. It is the representative of Christ. It is his body, in which he finds expression and through which he works. It is at once a witness to his incarnation and to his abiding presence. I value it as a divine institution founded to perpetuate his influence. Whatever virtue it possesses is derived from him. Union with him is the condition of its continued life and power. As it reflects his glory it fulfils its mission.

6. It is an instrumentality rather than an end; the heaven-appointed agency for the establishment of the kingdom of God on earth. In the Vatican there is a Gothic façade representing the Church as a ship into which believing souls enter and are safely transported to glory. This is a partial and imperfect figure. The modern conception of it as a human agency for doing a divine work is nearer the mark. Every Christian needs the Church for the fulfilment of his life. To make his life tell for good he must use the channels for altruistic work which it has dug instead of digging new ones for himself.

The Church is not perfect, yet with all its faults it is doing more for human uplift than all other agencies combined; and when the life of any Christian comes to a close and its results are summed up, it will generally be found that the things of greatest worth which he has been enabled to accomplish have been done through the particular church to which he has happened to belong.

Sept. 14-20—What I Mean to My Church

If I am what I ought to be I will be:

1. A supporter. I will put myself into things and under things; being more concerned about what I can give to my church than what I can get out of it. If I may not be a pillar in the church, occupying a conspicuous place, I will be a stone in the wall, and not merely a flying buttress supporting it from the outside. I will count for something in its actual life.

2. A "booster." I will be loyal to my church, upholding its good name, magnifying its value, and helping it to achieve the greatest success. The church member who said "I belong to a church of seventeen hundred critics" gave evidence that he was in good and regular standing. The only criticism allowable is that which is creative. Is my church in danger of becoming a holy refrigerator? Then I will try to raise its temperature. Is its pulse-beat growing feeble? Then I will try to increase its vitality. Is it growing remiss in the discharge of its duty? Then I will put my shoulder to the wheel to push things along. I will employ every ounce of my power to make it an attractive and drawing church that it may win men to goodness and to God.

3. A worker. I will be an active and not a nominal member; a working bee and not a drone; a producer and not a mere consumer. I will not salve my conscience by delegating my duty to another. I will take my full share in every task for which my church is responsible; and, putting aside my own plans and preferences, I will enter, with those with whom I differ in many things, into the fellowship of a common service. Seeing how frequently failure comes from people being in the wrong place, like round pegs in square holes, I will seek to do the work for which I am specially fit-

ted; making it supplemental to the work of others, that the obligation of my church to the world may be rounded to completion; so that, instead of expending its strength to keep itself alive, it may be an overflowing fountain pouring the richness of its affluent life into the community around it.

4. A prayer. I will not be content to be merely a working member, I will seek also to be a praying member. I will fix my interest not only on "the outward things of the house of God," but also upon the inward things. Remembering that in the battle which the Church has to wage the weapons of her welfare are not carnal but spiritual, "that her power lies not in being secularized but in being spiritualized, and that her victory will be measured by her dependence upon spiritual forces, I will, by unceasing prayer on her behalf, seek to reinforce her where she is apt to be weakest."

5. A leader. Not in the sense of seeking the preeminence, but in the sense of taking the initiative. Instead of waiting upon others I will try to give the starting word; and draw others after me as Peter did when he said "I go afishing." I will not forget that I am living in the twentieth century, and that my church must continually be making new adjustments to the growing thought of the times and specializing her work to meet the new situation arising from our complex modern life. Christianity is a developing religion, growing from the expending life within, and any church that stands still blocks the path of progress. Not if I can help it shall my church suffer from arrested development, vainly endeavoring to put the oak back into the acorn cup; rather will I seek that she discern the signs of the times and adapt herself to present-day conditions.

Sept. 21-27—Old-Time Slackers

(Judges 5: 16, 17)

In the battle led by Barak against Sisera the Reubenites did not take part. They shirked their duty. And when the brave little army returned from victory, Deborah the prophetess asked the recreants, "Why abodest thou among the sheepfolds to hear the bleating of the flocks?" Her stinging taunt has its effect, and the chronicler adds: "for the divisions of Reuben there were great searchings of hearts." They felt ashamed and unhappy, and made the resolve to wipe out their disgrace by doing better next time.

The late war was a sifting time with a great many. People were forced to declare themselves, especially when summoned to answer their country's call. There were some who failed and allowed themselves to be branded as slackers. It is the same in the Church. When the bugle sounds to battle many skulk into the rear. Lovers of ease they shirk hard duties, altho like the men of Reuben they are generally willing enough to share the reward without taking part in the conflict. The place of a true soldier of Christ is in the front, bearing the brunt of the battle. When in the rear his conscience is uneasy, and he has "great searchings of heart." He is self-judged, self-convicted, self-condemned.

Heart-searching ought to be personal. "Let every man examine himself." There was a man once appointed a committee to examine his own conduct. After several days he reported progress, and asked to have the committee continued as it had found more to do than had been expected.

With many the door of opportunity once closed is closed for ever; with most there is a second chance. There is every reason to believe that when the tribesmen of Reuben were again

called to battle they carried out their high resolve.

A suggestive instance of a New Testament slacker is found in John Mark, the nephew of Barnabas, who accompanied Paul and Barnabas on their missionary journey. For a time he showed a brave front; but under the pressure of hardship he lost courage and "departed from them, and went not with them to the work." So disgusted was Paul that when the second missionary journey was being planned he thought it not good to take him with them. Barnabas, however, espoused his cause, pleading that he might have another chance; but so sharp was the contention between them that Paul and Barnabas separated, Paul taking Silas, and Barnabas Mark.

Fortunately Mark afterward recovered himself so completely that Paul's confidence in him was restored. Ten years after he had showed the white feather Paul said of him, "he is useful to me for ministering." He calls him, "Marcus, my fellow laborer," and writes to the church at Colosse, "if he comes to you, receive him." This shows that a slacker may retrieve the past, and instead of accepting his failure as final may make it a stepping stone to better things.

Think of John Mark's later record. Under the direction of Peter he wrote one of the gospels; and tradition has it that after Peter's death he went to Alexandria, established a church, became its first bishop, and died a martyr's death. A fitting epitaph for him would have been, "Here lies a one-time slacker, who afterward made good."

Sept. 28-Oct. 4—The Whole Home Mission Field

(See page 188.)

The Book



SOME GREAT TEACHINGS OF THE BIBLE¹

. Professor JAMES MOFFATT, D.D., D.Litt., United Free Church College,
Glasgow, Scotland

Sept. 7—The Kingdom of God

(Matt. 6:10; 13:31-33; 44-50; 18:2, 3;
Luke 17:20, 21; 2 Cor. 10:3-5.)

By the "kingdom" Jesus meant the reign of God the Father over the lives of men. It was no longer to be the triumph of Israel the nation, as the representative of God on earth, but a control and authority broad as mankind, and resting upon the willing devotion of human hearts to the divine purpose. "Hallowed be thy name, thy kingdom come, thy will be done"; these three petitions of the prayer are so many facets of the same truth. Reverence for God's nature as revealed means the inauguration of his reign over the wills of men whose supreme desire, before ever they ask anything for themselves, is that the divine will may be done on earth as fully and freshly as in heaven above. The hallowing of the name means the reverencing, in practical life, of him who is revealed as Father. Character is revealed as will, and the will of God expresses itself in that union of men to God and to one another which is termed his "kingdom."

The coming of this reign is through Jesus Christ. Where he is, there "the kingdom is in the midst"; its realization has already begun. It is a spiritual reality, and, as such, to be seen and welcomed by faith. He who has no eyes for Jesus will never catch any glimpses of the kingdom coming in any external changes or improvements on earth. The control of men by God is through the faith and love evoked by the revelation of Jesus as

the Son and Savior. None can enter it except by stooping—by what Jesus called the humility of a little child. It is not cleverness or self-importance, but modesty, teachableness, the submission of our wills to his, that put us within the kingdom. And Jesus shows us this spirit—shows us how to attain it. As he inaugurated the kingdom by unassuming ways, dropping its message like a seed on a field and leaving it to grow, so it is by no flourish of trumpets that God's reign advances in our life. The condition for seeing and experiencing it is to empty ourselves of self-pretension. We all have prejudices and opinions, to which we cling in our self-wisdom, as if we knew better than God himself what religion is. Jesus bids us be "children," if we hope to get into the kingdom at all; that is, to give up thinking of our reputation and credit, and let God occupy the first place in our minds, let God's interests take precedence of everything else.

"Seek first his kingdom." It is what we seek first in life that determines our characters. What we put before everything else is the key to our souls. And God is not to be allowed into life as one of a number of interesting aims; he is to be sought and followed first and foremost. The "righteousness" that accompanies the kingdom is the right life, lived up to his standards of self-sacrifice and generosity toward others. For the kingdom is essentially a social idea. It is always working itself out in better adjustments of life, in the direc-

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series.

tion of brotherhood among men. The kingdom has to be interpreted through the Fatherhood of God, as a household in which the spirit of cooperation and friendliness is evoked by the great Head; his fatherly love demands from us brotherly service.

The kingdom is to be forwarded by people who make God's ends the first and only aim in their lives, who think no sacrifice too great for its sake, who are proud to be absorbed by it. All questions run up into the religious question, properly viewed. At the same time, even materialistic reforms which promote justice and peace and freedom are nearer to the mind of God than church communities which forget the divine demand for self-sacrifice in the worship of the status *quo* and in the desire to preserve their special privileges or traditions.

Sept. 14—The Future Life

(Matt. 25: 31-46; John 14: 2, 3; 2 Cor. 5: 10; 1 Pet. 1: 3-5.)

The future life is not a problem to the New Testament; it is a power and a hope, a power because it is a hope. Apart from the Sadducees, the bulk of the Jews believed in eternal life, and the aim of Jesus was to enlarge and deepen this belief. It had lain implicit in the old promise, "I am your God"; but until he came and lived and rose again, men did not realize all that this assurance of God to faith contained. At bottom, the question was and is, Which is the stronger, God or death? Faith answers, God. And the answer comes with resolute confidence from those who have seen what Christ meant to human life. His resurrection has been a new birth of hope, as Peter puts it; it has enlarged the horizon and extended the vision. In the light and by the side of the open grave of Christ, faith quickens to hope.

And the hope involves love—mutual

love. This is the burden of the solemn words of Jesus about the final judgment. The damning thing is inhumanity. As in the parables often (*e. g.*, The Rich Man and Lazarus), so here, Jesus brands heartlessness as fatal. And it is heartlessness which comes "from want of thought, rather than want of will." Those who are dismissed as out of keeping with God are people who were careless, who failed to do what they should have done in relieving distress. Whatever other claims they may have on the ground of religious orthodoxy, they have no title to life eternal; their comfortable indifference to their fellows on earth has disqualified them entirely for a life where love is the atmosphere. On verse 40, Mr. Montefiore remarks enthusiastically, from the Jewish standpoint, "A more sublime reply can hardly be conceived. The worth which Christianity assigned to every human soul brought a new feature into the Roman and heathen world. Even the poorest and most wretched creature—a gladiator, a prostitute, a slave—have separate, distinct value in the eyes of God." And any human being in need has also, according to Jesus, a claim on his fellows. As that claim is answered, eternal life is gained.

For the present life is decisive. This is fundamental in the teaching of the gospels and of the New Testament. Conduct here determines destiny beyond; it is as men behave in this world, and bear themselves kindly, gently, and generously, that they are morally entitled to eternal life. For altho it is a gift of God, it is a gift on certain conditions, and this life alone has the basis for fulfilling the conditions. Hence the idea of the judgment. In modern times this idea has become subordinated to the thought of immortality. Thus, in a poem like *In Memoriam*, charged with hope and assurance of personal sur-

vival and reunion, there is not a syllable about the last judgment. But it is emphasized in the New Testament, in order to quicken the conscience. We shall have to answer for our life, for our opportunities, for our chances of helping others. Our existence here is not like the clay in which a sculptor experiments before he chisels the marble, where any slip is irretrievable; this life is the marble block we are given to carve into the likeness of Christ; we get only one, and we shall have to give account of what we do with it. God holds us responsible. No modern conception of immortality which depreciates the crucial and decisive importance of the present life is to be accepted without serious scrutiny and qualification. Any consideration which would lessen the sense of personal responsibility in the present is in the long run hurtful to religious faith. Nothing is so much in need of being urged as the truth that it is by what we do now and here that we shall be judged in the future. Our faith in the resurrection is a hope that thrives only on the soil of love—of thoughtful, unsparing, intelligent brotherliness to our fellows.

Sept. 21—The Holy Scriptures

(Ps. 19: 7-14; 119: 9-16, 97, 165; Acts 17: 10-12; 2 Tim. 3: 14-17; Heb. 1: 1, 2.)

The golden text puts the essential truth about the aim and function of the Bible succinctly. It is designed for practical conduct, as a lamp for the path on which one is walking, not as a searchlight upon the entire landscape of the world. The object of Scripture is not to teach science or history. From stage to stage, the Bible speaks in terms of the science and history available then, using these to convey its higher meaning of guidance for the moral and spiritual life. Those who would understand the Bible must be eager to live their best, to go straight forward, and to

keep the right path. No one ever missed the way to God, in the Bible. And it is our task to look for that and for nothing else in the Scripture. Such a quest gives us the proper focus for seeing the proportions of the book. We take it in our hands as people in the country take a lamp in their hands on a dark night, to see the road. This is the use to which we are to put it, if we are not to abuse it. But many people are still in the position of the savage who, in his admiration for Captain Cook, searched the Bible to find that great sailor's name.

The Bible gives us the word or message of God for human life, the directions for living as he would have us live in this uncertain world. It is the record of revelation, made in a variety of ages and in a variety of ways. But it is more; it is the means by which we can hear God speaking to ourselves still. Through its words he still makes himself heard by faith. The power of old promises and commandments is not spent. Our interest in the Bible is more than historical; it is living. The more we realize the relative element which attaches to any historical process, the more we feel that there is a timeless element in its pages, and that its words contain fountains which are unexhausted. The proof of its lasting power is that it finds us. Our experience lies open to its messages, centuries after these messages were first delivered, and in very different conditions of civilization. They make their way to the heart and conscience to-day with unerring force and authority. Thus, to-day we have an intensely living world, pulsing with vital forces; but we have also a living God, and a living Word of God—if we will only interpret it by his light and seek in it what he means us to find. Historical criticism puts us in touch with the original situation of the various books and authors; but, the more it does so, the

more we realize that our deepest interest is not merely antiquarian; God has spoken, but God speaks still, through this record. As Emerson once put it, in his essay on Art, speaking of Raphael's picture of the Transfiguration:

"A calm, benignant beauty shines over all this picture, and goes directly to the heart. It seems almost to call you by name. The knowledge of picture dealers has its value, but listen not to their criticisms when your heart is touched by genius. It was not painted for them, it was painted for you; for such as had eyes capable of being touched by simplicity and lofty emotions."

So with the Bible. To face its revelation of God directly, laying our lives open to it, is to receive its message best. How it was produced, is interesting and even important. But it was not produced to give employment to critics. The heart that needs comfort and guidance, the life that requires direction and spiritual perception, is the best preparation for understanding the Bible.

Finally, the Bible is a book for the Church. It was written for communities of faithful people, and it bears upon the common life of the society of God. Often it finds the soul in solitude, but always it directs life into common faith and service. We first learn it from others, and we never understand it better than when we are endeavoring to practise its precepts for the sake of others or to teach it.

Sept. 28—Jesus Our Savior and King

(Matt. 21: 1-9, 15, 16.)

This story of welcome and homage paid to Jesus enshrines the truth that Jesus is King because he is Savior. He chooses to enter the city on an ass, symbolizing lowliness and peace, rather than to suggest any of the conventional accompaniments of a triumphal king such as the Jews expected.

NOTE: 1. His entry, like the rest of his mission, fulfils the past, altho the

fulfilment is unexpected. Jesus carries on the hopes of Israel for a deliverer. Only he presents himself as Deliverer in a new way. Probably the people did not quite realize what they were hailing as they shouted: "Hosanna" (God save) came readily to their lips as a cry of enthusiasm, wrung from their pious hearts. The words of an old psalm were taken up. "Hosanna in the highest" means either "Hosanna, thou Most High," or "Hosanna (let the angels sing, who are) in the highest (heaven)."

2. Jesus accepts the cheers of the children in the Temple, who echo the same cry. He did not disdain even uninstructed delight in himself. Enthusiasm is often ill-regulated and emotional, so much so that religious people are apt to frown on it. But Jesus could bear anything rather than the cold heart. The shouts of the children, even tho they were unintelligent in their own way as the cries of the crowd outside had been, went to his heart; he preferred them to the cold, critical attitude of the high priests and scribes.

3. The acclamation of Jesus by the excited crowd is followed by his interpretation of the rôle which they assigned him, and which he accepted. What was a royal leader to do? How was he to prove himself such? In what way was the divine authority ("coming in the name of the Lord") to be expressed? Not as, perhaps, the crowd expected, by some attack in word or deed upon the Romans. Jesus goes to the Temple, where he is approached by the lame and blind folk, whom he heals! It is this healing ministry which is the comment upon the position of "Son of David." The King proves to be a Savior, a helper of needy people, interested in individual cases, and pitiful. There was evidently nothing in his bearing to deter homely folk from confiding in him; they at once saw that this was not an-

other of the excited revolutionaries who played upon the passions of the mob, but an intensely sympathetic, strong healer, with whom they could venture to be confidential. More than once, in the history of the Church, the figure of Jesus has been put in a place of official and even external dignity, as King, till the human heart has failed to find its way to him; and then some revival has restored the accessible, human love of Christ, till the Savior became once more visible and appealing. He is still King. But his kingship is over human hearts; it rests upon his power to deal with the woes and weaknesses of life, and not upon any inadequate authority assigned to him by people, even religious people, who interpret him by standards lower than his own. "When we call him Savior," said Faber, "then we call him by his name." Traditional associations have a way still of gathering round him, till they obscure his real function and glory. But in his temple he is at home, healing people. And they are at home with him who recognize this, however imperfectly; their recognition of his true honor is more to him than anything else.

The Unfolding Messianic Hope

In the (London) *Expositor* for February, Canon G. Harford, of Liverpool, England, has an article on "The Prince of Peace." In this he gives the following admirable conspectus of the varying forms assumed by the "Messianic hope" as registered in different periods by the Old Testa-

ment writers. It is so convenient and suggestive that we reproduce it for our readers.

"(1) Man, like to God, both by nature and by his destiny of beneficent world-dominion; (2) the suffering, yet conquering seed of the woman; (3) the posterity that should bring blessing on the world; (4) the holder of the scepter that should not depart from Judah; (5) the star that should rise out of Jacob; (6) the prophet like unto Moses; (7) the Son of David who should reign for ever; (8) the living redeemer the vision of whom should give life to the dead; (9) the king set upon Zion who should dash in pieces rebellious nations like a potter's vessel and inherit the ends of the earth; (10) the divine King whose earthly throne should have eternal and (11) world-wide sway; (12) the priest after the order of Melchizedek who should fight his way through to his victorious seat at the right hand of Jehovah; (13) the infant to be born of a woman in the fulness of time, and, as the instrument of a new fellowship of God with man, to be called Immanuel; (14) the Son to be given, and named, according to our text, the Prince of Peace as the last of a series of glorious titles; (15) the spirit-filled ruler who should rise as a shoot out of the stem of Jesse, and bring peace to a waiting world; (16) the King who should reign in righteousness; (17) the man who should be as the shadow of a great rock in a weary land; (18) the suffering servant of Jehovah reconciling many by the sacrifice of himself; (19) the righteous branch that should be raised up to David, whose character should be exprest by his name, Jehovah our Righteousness; (20) the new David who should be King over God's people, and their own shepherd; (21) one like unto a son of man, coming with the clouds of heaven, whom all peoples, nations and languages should serve, and whose dominion should be an everlasting dominion; (22) the child to be born at Bethlehem, like David in the humility of his shepherd parentage, yet whose goings forth had been from everlasting, and whose rule should reach to the ends of the earth; (23) the lowly King who should rule victoriously from sea to sea; and finally (24) the messenger of the covenant, who should come with a refiner's fire."

Social Christianity



EDUCATIONAL RECONSTRUCTION

Professor HERMAN HARRELL HORNE, (Ph.D., New York University)

Sept. 7—Physical

SCRIPTURE LESSON: The spirit that might well pervade the application of these studies is exprest in Phil. 3:12-13; Rom. 12:1; and Prov. 22:6.

There are seven elements in complete living. These elements are: the physical, the intellectual, the emotional, the moral, the social, the vocational, and the spiritual.

The physical element in complete living is concerned with the development of the body. The intellectual element emphasizes the thinking processes and the products of thought—opinion and truth. The emotional element covers the feeling aspect of life, including the coarser emotions, like fear and anger, and the finer sentiments like awe and reverence, and the sense of values. Some one has said the cynic knows the price of everything and the value of nothing. The moral element has to do with the self-regarding sentiment—self-respect, and personal integrity. The social element makes man an efficient and worthy member of a community. The vocational element enables a man to earn his own way in the world by rendering some valuable service to society. Public business is really public service. And the spiritual side of life relates all the other elements to the presence of God in the world, construing health, truth, beauty, goodness, and vocation as means of human access to the life of God.

These seven elements of complete living are reached not arbitrarily but by an analysis of complex human nature. Man is body and soul. His soul is thinking, feeling, and acting. His acting brings him into relationship with his fellows, both vocationally and as moral agent. And all the while man carries the unescapable consciousness of God, whom he recognizes in his oaths even when denying him in life.

The elements of complete living set the aims for complete education, for education at its best is life growing at its best. To

omit from education any one of the elements of complete living means distorted development. So education is the largest problem in life, for it is the problem of living itself. Modifying Milton's famous statement concerning education, we have to say that "a complete and generous education" insures the next generation being well-born and finely developed physically; being trained to think consecutively; to feel finely; to maintain self-respect; to respect others as persons; to be economically self-dependent, and to worship. These are the seven tests by which any educational system should be tried, and by which most educational systems, of course, fail in some respect. I say "of course" because it is not customary to think of education, or of any human enterprise, in a thorough-going way, and still less is it customary to put rounded theories into practise. The practise usually is an imitation of custom, with such occasional improvements as absolute needs require.

These four studies will deal primarily with the physical, the intellectual, the social, and the religious. However, in discussing the social we will have some things to say about the moral and vocational, and in discussing the religious we will remember the esthetic.¹ The remainder of this study will be devoted to the physical.

A startling light is thrown on the American need for better physical education by the revelation of the government examination of physical fitness for military and naval service in the late war. Thirty per cent. were found physically unfit. About one in three of all American youth in the draft had no physiques to offer their country which their country could accept. For the most part the causes were preventable. The national government itself, realizing the gravity of the situation, and its menace

¹For more detail, cf. author's *Psychological Principles of Education*. The Macmillan Co.

to the future of the country, has opened a health bureau in Washington (228 First Street, N. W.), and is advertising preventive measures of social diseases throughout the land. We may confidently expect that local and State programs for physical training will fall in line with the government program.

The concluding of the war has not lessened the gravity of the situation. That we had the cleanest army ever put in the field is no ground now for resting on our oars. Immediately after the signing of the armistice there was a general lapse of morale. The discharged soldier is his own man again after a long period of military discipline. A moral lapse is the natural reaction of many. A clean army once disbanded has temptations all its own.

There is no relief in sight apart from a campaign of enlightenment. The percentage of venereal diseases in the army was smallest in those Western States, like Washington, where most has been done in the way of social prophylaxis. It was highest in the Southern States where the negro population is largest and where social hygiene associations have done least.

Universal military training is hardly a solution of the problem of physical fitness. It does not give the rounded development requisite for growing bodies, and it is of no particular value in the making of future soldiers. Nobody proposed to give special recognition during the recent war to graduates of our State colleges, tho they all have by law the military feature. On the contrary, military discipline of young boys in high school tends to breed a species of tin-soldierism by no means usable in the army. Furthermore, if we take the League of Nations seriously, the practical argument for universal military training is less weighty. But that military training is no solution of the problem of physical fitness is most evident when we remember the girls, who are equally entitled with the boys to strong physiques. The time has gone by when a frail body is a feminine asset. The heroine of the modern novel no longer faints opportunely.

Physical fitness will not be secured apart from the practise of eugenics. In this subject the natural instructor of boys is the father, and of girls is the mother. It is the duty and privilege of every American

father to prevent social disease coming into his own family from his son-in-law by requiring a medical certificate from a reputable physician. Our girls are becoming more sensible in this matter as they think of their responsibility for the future of the race. There is no question in our day that the social sanctions protecting marriage are weakening, that the divorce courts now finally dispose of one out of every nine American marriages, and that the divorce rate is increasing faster than the marriage rate. Eugenics is one remedy, uniform divorce laws is another. But we have learned that the biological approach to questions of sex hygiene is not adequate. Only the moral approach will do good and not harm. The writings of Dr. Winfield Scott Hall have struck bottom on the sex questions for our generation.

Now that national prohibition has achieved a great victory for the future of American manhood, we may expect two new forward movements shortly. One of these is the world-wide prohibition movement, and the other is the anti-cigarette movement. The war made prohibition possible, but it gave us a poor substitute in the cigarette. We have learned that a great national problem is not solved until it is solved internationally. We also know that the cigarette is injurious to growing bodies. The problem is acutest with the boy. His admiration for the hero-soldier who smokes leads him to imitate. The returned soldiers will be smoking fathers of the next generation. The problem is acute. The cigarette habit seems to have government sanction. Not that smoking cigarettes is a mortal sin—we must not lose our perspective—but that the cigarette is no friend to the physique of the growing boy. The war has also given us some cigarette-smoking girls.

The whole problem of health may best be approached from the standpoint of admiration for a healthful and sturdy physique which permits us to accomplish physically what we want to undertake. Man must finally be governed by his admiration, not his disgust. While in no danger of falling into the error of asceticism, which neglects the body for the soul, we are in danger of athleticism, which neglects the soul for the body. The ideal of education is unity, which leads us to care for the body in the interest of the soul.

In our schools we may expect the appearance of more democracy in physical training. It will appear particularly in mass games and activities. The bleachers will be deserted, except for the crippled and the aged. The socializing effects of the mass activities surpass anything that organized athletics for the few can show. Yet mass activities alone will not develop individual initiative as athletic competition will do. One of the delightful surprises of the war is that the older men entering Y. M. C. A. work have discovered that they could come back in play.

On the whole we may expect extensions of all health movements in education, typified in the school nurse, the medical supervisor, the school clinic, the science of ventilation, the prevention of contagious diseases, the charting of physical growth, the keeping of physical records of individual children, the use of swimming pools, and the general social recognition that physical disease is socially discreditable to an enlightened community. The doctors of the future will be paid by the State to prevent disease, not by the individual to cure disease.

Sept. 14—Intellectual

It is possible that we are on the eve of a revolution in educational method. The evil to be overcome is formalism. Many studies do not interest the pupils. Such uninteresting study is sometimes defended on the ground that it is good discipline. The implication is that interesting work is not sufficiently disciplinary.

But the argument for a given study as disciplinary when it no longer interests the pupils has received a severe jar in our day. It appears that the value of the discipline received is for the most part limited to the subject studied or to similar subjects involving identical content in part or similar mental associations. There is no convincing evidence that a formal disciplinary subject equips a pupil for solving the problems of life.

The new demand on educational method is that the subject matter be made in some way to function in the lives of the pupils. If this can not be done, then that subject matter, in part or whole, has no place in the curriculum. From this standpoint a pupil's

education is the interpretation of his own experience. The purpose of education becomes, in its intellectual part, to train pupils to think. The appeal is to the primary instinct of curiosity. Even the young pupils are able to take hold of their own questions in their own way. On this basis, while the curriculum is by no means to be limited to science, the intellectual objective in all work will be training pupils to think scientifically. Scientific method is universally applicable, even in theology.

From what source is the new educational method to come? Mainly from the characteristic American philosophy of pragmatism. Professor William James in his *Talks to Teachers* taught us to think of the pupil as a behaving organism, and of education as the organization of tendencies to behavior. It is a primary conception. Professor John Dewey, whose writings are, unfortunately, cast in a style to make him less widely read than Professor James, has analyzed for us "a complete act of thought" in his *How We Think*. When we think completely in real life we face a difficulty, invent a hypothesis to solve it, draw the conclusion from the hypothesis, try it out, reject it if false, and frame another, until final verification is reached.

The "five formal steps of Herbart" are intellectual and disciplinary, tho Herbart rejected the "faculty psychology." The new method is more voluntaristic. It makes deeds primary and thoughts secondary. Ideas are valuable only as tools to guide and interpret experience. This is "the instrumentalism of thought." MacDougall in his *Social Psychology* adopts the same viewpoint, and makes the instinctive reactions the motive powers of life and the ideas the means for the attainment of ends.

So the central thing in the new method has come to be "the problem" or the "project"—something to do that needs doing, but the doing of which requires learning. So the government under the educational direction of Professor C. R. Mann, Dean Snyder, and others taught blacksmithing and carpentry during the war. So the State Board of Education of Massachusetts is teaching agriculture. Learners are reported as being "crazy" about the method, they become so interested.

The secret is simple, but the practise of the secret in some subjects is not easy.

The pupils first are brought face to face with some actual life problem, they hunt for the solution, they act upon the solution they think they have found. The method will work in any subject containing the vital material of life. It will work in the classics and the humanities in so far as these shed light on the modern questions.

Some people think the war has proven that the curriculum of the future must be largely science, for science, they say, won the war. Others are equally sure the curriculum of the future will be largely the humanities, because the spirit of the humanities actuated the Allies. Both are probably right, for the war was won by the spirit of humanity arming itself with the implements of science. So, the war has not settled the three hundred-year-old controversy between the humanities and the sciences. But it is likely in the future that the sciences will gain—the students to-day are flocking to the technical institutions. And it is also likely that especial attention will be paid to the economic, sociological, and historical subjects, for the modern social problems are primarily economic. The classical literature, philosophy, and art will survive as interpreting certain sections of modern life. The classical languages will survive because of their utility in certain specialized directions, not because of their cultural or disciplinary value for all.

One of the big, immediate, and pressing problems is that of illiteracy. It is closely connected with the question of Americanization. There are eight and one-half millions of people in America who can not read an American newspaper. Their vote outweighs that of any State in the American Union, except New York. Their vote outweighs that of over three largest cities combined—New York, Chicago, and Philadelphia. There are twelve States whose combined population is not equal to the number of unassimilated persons living in America, all over ten years of age.

Our educational reconstruction, in the interest of the future safety of the American republic, must include close State and federal cooperation in the training of teachers to educate these non-Americans in our language and citizenship. It is an economic as well as a citizenship question. If by the right kind of education these persons were enabled to earn five dollars extra per week,

their increased earnings would amount to two billion dollars per annum. Every right-minded citizen must stand behind the educational policy of eliminating illiteracy and Americanizing our foreign-born populace. The resolutions of the Department of Superintendence of the National Education Association, at its Chicago meeting the past February, included the statement: "The complete Americanization of all native and foreign-born residents is the paramount duty of the hour. The leadership of this should be assumed by the public schools."

The ultimate aim of intellectual education is the knowledge of the truth, that men may do it. Whether we agree with the idealists that truth is one and does not change, or with the pragmatist that truth is constantly growing, we can hardly disagree that our views of truth are constantly changing. The recognition of this fact is bound to breed more open-mindedness and toleration and less dogmatism. Perhaps in time we shall have a kind of intellectual democracy, which does not indeed settle questions of truth by majority vote, but which recognizes the contribution each individual is entitled to make to the total knowledge of the truth. When applied to educational method, this means that the "problems" which education treats will be approached by the group as a whole, and the arts of class-room cooperation will be cultivated, instead of individual competition as heretofore. We may even anticipate that the teacher will become such a democrat that he will let the class have a voice in the choosing of the problems to be discussed, and that he will permit himself to be questioned by the class. It is only natural that those who are learning should ask and that he who has learned should answer.

The viewpoint of a book like that of E. J. Swift, *The Psychology of Thinking*, is of primary importance in reconstructing both our curriculum and our method of handling it.

Sept. 21—Social

ALONG with the social let us say a few words first about the vocational and the moral. It is a well-known fact among students of education that college boys do not study as hard as men in professional schools. The reason is that professional

study has a motive—the vocational, while college study is largely unmotivated, except that in a general way the college student wants to “get through” and receive a diploma. The question has naturally arisen why this vocational motive could not be effectively used also by the colleges. The vocational college may be the next new type of college. There are some examples of it already, notably the Washington Square College of New York University.

Inasmuch as the native talents do not all come out till the adolescent period, it is not practical to provide vocational education before graduation from high school. This means that the democratic society of the future will first provide broad general training through the adolescent age, thus giving each inborn talent a full opportunity to expand, after which will come a professional training founded on nature's gifts. As the most valuable thing in the world is life, and as the most uneconomical thing in the world is an uninvested life, society will compel attendance on secondary schools till the age of eighteen. The Fisher (British) educational measure already looks in this direction.

Culture and vocation are not the antagonistic things they appear to be in stratified societies. When the Greeks had slaves, the culture was for the free man, and the vocation, for which not even Plato provided special training, was for the slave. In a democratic society all are free. All will work, even father, and all will rest, even mother. This means a new conception of education, not unpractical culture alone, nor yet practical vocation alone, but a culturized vocation and a vocationalized culture. This means that the education of the future will be vocational, and so develop a man's earning capacity, and also that it will be cultural, and so enable him both to enjoy his work more because he appreciates its social significance, and also to spend his leisure time profitably and pleasantly. And the future man will have leisure. Production will not be curtailed, but machinery will be so improved that men need not work all their hours in order to live.

Turning to the moral phase of education, we touch one of its weakest spots. Science has far outrun conscience. Knowledge has outdistanced character. The trouble with our education at this point

has been that it has relied upon the dicta of Socrates and Herbart that, if a man knew what was right, he would do it. We have substituted ideas for acts, and telling for training, and exhortation for habit-formation. We have been intellectualists, even in the process of forming moral character, instead of voluntarists. It is so easy to tell children what they ought to do, and so hard to tell them that they will want to do it.

And yet the proper solution of the problem of moral education is one of the big questions before us. If we fail at the point of personal character, we fail indeed. Some have advocated the teaching of ethics in our public schools as the solution. As a matter of fact about two per cent. of the public schools of America now have such courses in manners and morals. In the hands of skilful teachers, like the Ethical Culturists, these courses undoubtedly contribute to the solution of the problem. But such courses again are intellectual, and the only way to train character is by habit-formation and conduct.

In the last analysis our real trouble is the unwelcome truth that the rate of righteous authority is well-nigh lacking in American homes and schools. Such authority in parents and teachers, gently and firmly administered, secures obedience, develops self-respect, founds character. Without it, children can never control themselves because they have never been controlled by others.

Coming to the problem of social education, the ultimate justification for supporting schools by taxation is that the schools make good citizens. When we analyze the conception of good citizenship we find that it involves just two things: the knowledge of and obedience to the laws of the land, and the spirit of progress. The former gives stability to society, the latter mobility. The good citizen not only conforms to established law but also initiates new movements of social welfare.

We have learned that familiarity with the sacred political documents of America—the Declaration of Independence and the Constitution of the United States—is not an adequate foundation for good citizenship. What is necessary is an active interest in town, community, county, State, national, and international affairs, so as to cultivate

public mindedness. International education through pupil correspondence with pupils in schools of other countries, like Belgium and France, is a coming and proper part of such training.

A great deal is to be anticipated from some modified form of pupil self-government. Teachers and pupils should work together in securing school government. Such actual participation in school and public affairs is the best training for citizenship.

There are certain subjects in the curriculum which help to afford a proper background in knowledge for good citizenship. These are history, sociology, and economics, as already indicated above. But history must be taught not as a tale that is told, but as throwing light on contemporary questions. History should be studied rather with the judgment than with the memory. Questions should be brought to it for answer. Likewise the study of sociology and economics should not be "academic," that is, out of touch with life, but they should provide the background for understanding the issues of to-day. To teach these subjects in this vital way means, of course, vitality and freedom in the school room. It is not the business of the teacher to be a propagandist of radical or conservative economic doctrines. It is his business to make his pupils think. This requires that he should know and fairly state both the strong and the weak points of all important theories, such as those of the soviet government. His own views should be exprest only at the end of a discussion, and then in an undogmatic fashion and as relatively unimportant, except to himself. The thinking of young people can be cultivated only by thinking. Naturally they must not be permitted to think in a vacuum; the facts must first be put before them, and the conclusions they reach are to be checked up by the teacher by means of questions that bring out neglected features of the situation. It requires tact on the part of teachers not to come into conflict with some semi-educated members of school boards who identify patriotism with their own views of economic theory.

Our schools can not turn out a democratic social product unless they themselves are democratic. This means that the school board is not autocratic in dealing with the superintendent, and that the superintendent

is not autocratic in dealing with the teachers, and that the teachers are not autocratic in dealing with the pupils, but that all work together in good fellowship and in the unity of school spirits. There can not be effective education for democracy without democracy in education.

Democracy in education does not mean equality of capacity; nature has already given some one talent, others two talents, and still others five talents. Nor does democracy in education mean equality of attainment, for, given unequal capacities by birth, there will always be unequal attainments. But democracy in education does mean equality of opportunity in education. Such democracy in education in America to-day is an ideal rather than an achievement. The children of a poor county do not have equal opportunity with the children of a rich county; the children of a poor State do not have equal opportunity with the children of a rich State; and the children of one race do not have equal opportunity with the children of another race. American democracy, to deserve its name, must set its own house in order in this respect as well as in some others.

Right education is for both the individual and society. It socializes the individual and it individualizes society. It socializes the individual by making him a public servant; it individualizes society by lifting each one to the highest possible level of his personal achievement. Truly viewed, what is best for society is also best for the individual; this means that by losing himself in public service the individual finds his highest self.

The education that properly socializes the individual in our day must be interclass, interracial, and international. The big internal menace of the American situation is class consciousness. It is being met by the movement for industrial democracy, by which labor is given a share in the management and an interest in the profits of industry. Labor and capital must each be taught they have duties as well as rights. The homogeneity of the public school, whereby the children of the rich and the children of the poor meet together in work and play, is one contribution to interclass education.

Interracial education is needed to prevent race conflicts. The war has increased

the possibility of conflict between the black and the white races in America. Signs of such conflict have not been lacking since the return of the soldiers. The negroes have properly brought back a new race consciousness. They have fought for democracy in the name of the American republic. Many whites seem determined that the war shall bring no new blessings to the colored man. But the times cry out for justice to the negro at the ballot box, in the courts, and on the railroads. Lynching is an unendurable disgrace to any civilized community. Interracial education will breed understanding, sympathy, and friendliness between the races. Social equality is not the issue. Is injustice necessary to prevent social equality? It is a question whether negroes want social equality with whites. There is no question that the whites will never grant social equality to the negroes. Interracial education is not concerned with social equality, which for the most part is a personal matter; it is concerned with friendly, frictionless, and coöperant relations between the races. Such is not only good business and plain humanity, it is also true religion.

The right kind of social education must also be international. This does not mean one is no longer to prefer his own country to others. It does mean one is no longer to be willing that his own country should profit at the expense of another. There is the class-conscious internationalist who would suppress all nationality, boundaries, and flags, and there is the world-conscious internationalist who would have all nationalities coöperate as members of one common humanity. The international mind of the former type fomented class war throughout the world. The international mind of the second type is the hope of world peace.

Sept. 28—Religious

Along with this topic we will first make some observations on the reconstruction of esthetic education. We might say the construction of esthetic education, inasmuch as American society, big and large, has so little regard for the esthetic. When are we going to stop rushing and begin to enjoy?

The fine, artistic school building you may be thinking of is an exception. It has a beautiful exterior and interior. The grounds are well kept, the interior walls

are decorated, pieces of statuary are tastefully arranged, and a few good pictures hang in full view. In the curriculum there are drawing, painting, vocal and instrumental music, literature, dramatics, and creative self-expression. Such schools are not the rule. They are the rare models to be generally imitated throughout the country.

To secure esthetic education, everything depends on the artistic feeling of the teacher.² The appreciation of beauty, and in cases of certain gifted pupils, the production of beauty, is the great desideratum. What is requisite is that the teacher show taste in the presence of the pupils, and trust the sympathetic induction of the emotions to make the pupils feel the same way.

Art is for all, not for the few. Democracies have unfortunately assessed art at the same valuation as the autocracies; that is, not for all. There is no reason why the school should not become the art center of the community, where art exhibits are hung, where community plays are staged, where community music is produced. To omit the esthetic element from education is to miss the sense of the perfect not found in any other place, except in religion.

The problem of reconstruction of religious education in America is one of the most difficult as well as one of the most important of all. Fortunately the war has turned the mind of the world to ultimate things in an unprecedented way. The time is ripe for a reinterpretation of life from the religious standpoint. The education in our day that does not strike the religious note is missing the keynote.

For science is man's mode of adaptation to the seen, and religion is his mode of adaptation to the unseen. As long as man's thought outruns his senses, he must be religious. The facts of life awaken in him the instincts of curiosity, self-abasement, fear, and parenthood. These are the instinctive bases of the emotions of admiration, awe, gratitude, and reverence. These are the main religious emotions. Religion is not an instinct, but it has instinctive bases. The life that is not developed on the religious side misses its great fruition.

To solve the problem of religious education in the American public school we

² Cf. the author's brochure, *The Teacher As Artist*. Houghton-Mifflin Co.

must distinguish between religious instruction and religious education. Religious instruction involves the communication of religious ideas in more or less systematic form. Religious education involves the awakening of the religious emotions and the stimulating of religious conduct. This latter comes by association with a religious personality.

Now the two foundation pillars of the American political temple are the separation of Church and State and the freedom of religious conscience. These are priceless possessions, heritages of America after ages of social struggle. They mean, when applied to our present problem, that in the American public school the letter of religious instruction must be excluded that the spirit of religious education may be included. The public school can not teach religion because America has no State church with a creed to teach, and because such teaching would offend the conscience of some patron of the school, compelled to be a taxpayer and a school patron by law. But the spirit of religious education is so free and practical a thing that its presence violates no law and sanctifies all life.

The solution of this problem then is not teachers of religion but religious teachers. Jew and Gentile, Catholic and Protestant, with good character and sensing the divine presence in the world, have equal access to the American schoolroom. The religious teacher is one who senses all natural laws as divinely sanctioned, who recognizes all truth as ultimately personal in character, who sees in skill and vocation an expression of the divine artificer working through men, who sees in all beauty something sacramental, who finds in all good the will of God, who sees in human society the growing family of God. Such a teacher is a religious educator, whatever the subject handled. Spirituality is not apart from life, it is a part of life, it is that part of life which is related to the Divine.

This is not to say that religious instruction may be omitted in parochial or private

schools or in the Sunday schools. We need religious ideas as well as religious emotions and conduct.

Neither does this view decry those efforts to secure public school credits for work done on the Bible under other auspices. Such work is to be encouraged because of the lamentable lack of familiarity with the Bible. Still, such credits stress intellectual accomplishment rather than spiritual advancement, which alone is religion, and which can not be measured.

The most significant movement for religious education in our country to-day that contemplates both intellectual and emotional and practical approaches to the problem is that of the community religious schools; paralleling the public school system advocated by Dr. W. S. Athearn, of Boston University, and already initiated in part by him in Malden, Mass.

On the whole, complete education is the solution of the problem of life. It is a process, not an acquisition. The problem is ever being solved, but is never finally solved. The principle is to put into the school what you want in life. The problem is never solved because the conditions of life are changing while the solution is proceeding. But education is the only sure way.

The teacher is the great artist of human society. It is of utmost importance that teachers be adequately trained and paid. Under present conditions no teacher should receive less than a thousand dollars per annum, and no person should be allowed to teach who has not received two years at least of special training after graduating from high school. As a matter of fact, over half the school children in the United States are under teachers without the desirable minimum of preparation and are only temporarily in the profession.

The process of educational reconstruction here roughly sketched is not likely to be realized in less than a generation, and not even then unless every reader straightway puts his hand to the plough and does not look back!

Sermonic Literature



THE UNSHAKEN CHRIST

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We are to think this morning about the spiritual leadership of Christ, emerging unshaken out of the catastrophe through which we have been living. Our text might well be the entire epistle to the Hebrews, for the background of that epistle, like the background of our generation, was an earthquake. Everything shakable was being shaken. To be sure, the Roman Empire had unified the world, but it was a tumultuous kind of unity. The empire had broken down the boundary lines that had separated people from people and had kept their pet provincialism from disturbing contacts. It had poured all religions and philosophies into one melting pot. The minds of men were in turmoil. Then, as now, old patriotisms, old politics, old religions, old philosophies, were staggering together on a quaking earth.

In particular the Jews were dizzy with the swift and terrible events that had befallen them. In 70 A.D. Jerusalem had fallen before the Romans. The dearest affections of the Hebrew had twined about the Temple. The Temple gone! The most beautiful meanings of the Hebrew worship had been pictured in the sacrifices upon Zion. The altars gone! The priesthood had been the venerable medium for the confession of national sins, and for the bestowal of God's returning pardon. The priesthood gone! Everywhere, as one reads this letter, he sees that upheaval in the background. He feels as one felt, walking through the ruined streets of a French village, surrounded on every side by the wreckage of things that had gone all to pieces. And at the heart of this letter is a verse that might have been written yesterday: "That which is becoming old and waxing aged is nigh unto vanishing away."

A man who in a time like that can write a letter that has been worth preserving all these centuries must have a message for us. Here is one who, like ourselves, lived in a day of tumultuous unsettlement, and who knew how to face it. He took advantage

of a time when everything else was being shaken to find out what it was that nothing could shake. He used the earthquake to distinguish between the solid and the insecure, the substantial and the flimsy, the abiding and the transient. His first quotation from the Old Testament runs like this: "The heavens are the works of thy fingers; they shall perish, but thou continuest; they all shall wax old as doth a garment, but thou art the same, and thy years shall not fail." Everywhere we see the swift and sensitive fingers trying to lay hold upon things that are secure. When he talks about his hope, it is an "anchor, sure and steadfast." When he talks about his Lord, he is "Jesus Christ, the same yesterday, to-day and for ever." When he tries to interpret his times he says: "The removing of things that are shaken, that the things which can not be shaken may remain." And there is one verse that might be our text, in particular. We have a kingdom—"a kingdom that can not be shaken."

Is there any better use that we could make of the great catastrophe through which we have been living than thus to find the unshakeable amid the shaken? In fair weather you can not be quite sure what is steadfast and what is insecure. Often they look much alike. Jesus noted that in his parable about two houses built, one on rock and one on sand. In pleasant weather, covered with vines and very similar, the casual observer would have found it difficult to distinguish between them. But the day of storms, that was the day of judgment, too. The rains descended, the floods came, the winds blew and beat upon those houses and then the most careless observer could discern which was the solid and which the insecure. Surely the rains have descended, the floods have come and the winds have blown on us. Our experience, from one point of view, is indeed only the accentuation of the ordinary change and mutability in human life—but the accentuation has been terrific. It has been as tho a breeze that used to

blow a few dead leaves away had, during the last four years, become a hurricane that ripped great branches off and threatened to uproot the forest. How shall a man handle himself in such a shaken time? Get your eyes on the unshakeable—whatever else, that first! Oh, seer of an ancient time, what was it that you saw emerging steadfast, out of the tumult of your day?

There is no doubt as to the answer which this ancient seer would give. He would say: The spiritual leadership of Jesus Christ. One almost fears that words grown so familiar may not at the first hearing stir our pulses to a quicker beat. But if we could clear away the clutter which so often has obscured them, if we could make them shine, luminous with their native simplicity, it would stir our pulses to a quicker beat to see how, amid this terrific modern cataclysm, the spiritual leadership of Jesus stands forth once more unshaken.

On New Year's Day I picked up a secular magazine, and I read this editorial:

"Hitherto we have accepted for the events of last year the standard of the statesmen, the publicist, the politician. Now they have passed on for final review at the judgment seat of Jesus of Nazareth. These terms sound antiquated and theological, but they are deliberately chosen because they describe the fact. Our great adventure of the past year—its outcome, our motives and methods and expectations must finally be submitted to the verdict of Jesus and meet the measure of his gospel."

When secular editors write like that, a Christian man may well take time to state plainly, for himself and for his friends, what it means, that the spiritual leadership of Jesus emerges unshaken from this war.

As one turns to think of those things that have been shaken by the war, how can he avoid putting his finger at once upon our superficial optimism? We were so happy about the world before the war. We were so confident that humanity was on an upward course and would continue without hindrance on that smooth ascent. Mankind had not always felt that way about the race. Men used to think the world was getting worse, drifting down from a gold age to a silver, and from a silver to a bronze, and from a bronze to an iron. Or they thought that the world was static, mankind circling around vast circumferences without betterment. And then began that series of great events which so had predisposed our modern minds to easy-going

optimism. For one thing, the discovery of America that opened new continents to exploration and lifted the horizon of human expectation as to what we might expect upon this planet before we were through. For another thing, the discovery of a new truth, as when Copernicus lifted the roof off the world and introduced to us a universe of immeasurable distances. For another thing, the coming of democracy that broke the old tyrannies and put into the hands of the people such prodigious power that we are not ready to set boundaries to what society may achieve. For another thing, applied science, progressively mastering steam and electricity, until for years now we have been wondering what strange new power might be within our grasp before the morrow. And behind all these the evolutionary idea that no longer saw the earth nailed together like a box, but growing like a tree and from living roots putting out ever new branches and new leaves.

Now the focal result of all these great events and ideas is here: That we have awakened in us a very happy expectancy about the future, a glad and easy-going optimism about what humanity would do upon the earth. Perhaps we were not so solicitous as our fathers were about heaven, but to see America 500 years from now—that would be exciting. And, in the meantime, humanity was upon an escalator, going up. To be sure, if in addition to the lift of the machinery we should run, we might speed up the pace of progress, but run or not, willy-nilly, humanity was upon an escalator, going up.

Then upon this whole fool's paradise the war broke, the most cruel and brutal war in human history. Just what did we mean—going up? It has been said that at the beginning of Noah's flood there were some "don't worry" people who remarked that it was not going to be much of a shower. But it was. It was terrific. Nobody would have dared to guess what a flood it was going to be. So this war swept over us. Hideous facts laid hold upon the foundations of our hope, and shook them. The fountains of the great deep broke up beneath us. There were some of us who discovered how those Philistines must have felt when that blind giant of a Samson wound his arms around the sustaining pillars of their pleasure hall and leaned against them until they fell.

Who is going to be our spiritual master in a time like this? No chatter merchant with "don't worry" nuggets can supply our need. Some one who has gone down into a human hell and has emerged, triumphant—no one less. "Tempted in all points like as we are," as this letter to the Hebrews says.

There have been times during this war when the sin, the imbecility, the malignity of man has seemed disease incurable. How could we believe in God and man and the kingdom? Consider Jesus, then! Nobody ever had such cause to despair of human kind as he. He never had anything save love for man, a love so deep and beautiful that in our fairest imaginations of the love of God we never can overpass the vast circumferences within which the compassions of the Master moved. And yet, his family thought him crazy, his church thought him a heretic and excommunicated him. His nation thought him a traitor and crucified him, his friends thought him a failure and disowned him. One of those is enough. To have your family think you crazy, that's enough. To have the church that you were brought up in and that you love disown you as a heretic, that's enough. To have your country, that your heart broods over, as his did—"Oh, Jerusalem, Jerusalem"—cry "Crucify him" against you, that's enough. To have your friends think you a failure and disown you, that's enough. But to have all four in the brief span of one short lifetime—oh, too much! Yet so bitterly mistreated by men, suffering every cruelty that man can put on man, from neglect and scorn to the public brutality and crucifixion, what is it that this Jesus has been doing for us all these centuries, until his very name is the symbol of it? Making us believe in man! Making us believe in a kingdom of righteousness upon the earth! Making us believe in a God who loves us, everyone! Burning into the human heart the fairest hopes and faiths that the human heart has ever dared to entertain, until his cross has ceased to be the badge of tragedy and has become the center of our most exultant song! Through hell to spiritual triumph, that gives him his right to speak to us.

Many men have reached the place where they will not listen to light-hearted chatterers' talk about Christian faiths and hopes. They can not tolerate hearing some Pippa singing "God's in his heaven, all's right

with the world." All is not right with the world. The world is monstrously wrong. I, for one, will not live any longer in a fool's paradise, repeating sweet nothings about everything coming out well. I can not nourish my soul on these embroidered war mottoes about "Build a little hedge of trust around to-day." But in the midst of this indignant protest against the easy-going optimism of prosperous people, I hear a great voice lifted out of an ancient time: "Wo unto you, Chorazin, wo unto you, Bethsaida—more tolerable for Tyre and Sidon in the day of judgment than for you." Why, here is some one who does not look with easy-going optimism upon human nature. "Wo unto you, scribes, Pharisees, hypocrites, who rob widows' houses and for a pretense make long prayers." Why, here is some one who does not blind his eyes to the deep-seated malignity of human life. "My God—my God, why hast thou forsaken me?" Why, here is some one who has gone down into the abyss himself. When he speaks I must listen to him.

My friend tells me of a visit to a ruined Belgian town. Everything was in ruins. As he walked through the wrecked streets he saw only one thing left standing, one of the rear pillars of the chancel of a little village church. And on that pillar was one word from an old Latin inscription that used to be there: *Fides*—"faith." Only one kind of faith really matters to the thoughtful man to-day, the faith that has been through the fire like that and still is standing. Such is the faith of the Master. He has a right to speak to us. One who can go down into the pit of human perdition as he did and can come up again with faith unspoiled in God and man and the kingdom has a right to be our master. He has the keys of a kingdom that can not be shaken.

As one considers the things that have been shaken in this war he surely must include our religious institutions. How very similar our problem is to the problem which the writer of this letter faced! With him it was the Temple and the sacrifices that were gone, the old Mosaic law code and the Sabbath that were shaken. Upon those things, as on trellises, the dearest affections of the Hebrew heart from childhood had been taught to twine. They loved the Temple and its ritual, the sacrifices and their meaning, the Mosaic law code and its venerable history. At first they tried to be both

Hebrews and Christians, but, day by day, they saw dimly what with appalling clearness became evident when Jerusalem fell, that at whatever cost they must rip their tendrils off those Jewish trellises and teach them to twine about new forms and institutions.

Anybody, however, who ever tried to do a thing like that knows how perilous and difficult it is. When a man has been brought up in a certain set of religious ideas, made beautiful in ritual and set in a venerable institution, some of the choicest affections of the heart entwine themselves about every nook of the creed and every cranny of the ritual. And when an earthquake shakes them, what spiritual havoc is wrought! So this letter was written to steady people at a time when religious institutions were being shaken, and this is the message of it: Jesus Christ has not gone to pieces. Institutions change. He fails not. Read the letter and watch him turn the truth around as tho he brought a diamond, facet by facet, to the light. Temple gone? What was there in the Temple that is not consummated in Christ? Sacrifices gone? What was there in the sacrifices that does not come to its fulfilment in the sacrificial life and death of Jesus? Was he not substance for which all the rest was shadow—fulfilment of which all the rest was preparation? That is to say, in a time like ours, when religious institutions were being shaken, here is a man trying to lead people back to the spiritual life from which all institutions come, which all institutions were meant to serve, and which can cast off old institutions and put on new ones as a man changes his garments.

Is there anything that we need much more to learn to-day than that. For our religious institutions are perilously shaken. There is just one thing of which a man can be sure concerning them. They can not go on as they are.

With affectionate reverence we modern Christians look upon these denominations of ours, bringing every one a needed and essential truth into the general consensus of Christian experience and thought. As affectionately as a Hebrew-Christian on the Temple, we look on them, and yet, just as surely as in that first century the new wine of the gospel could not be poured into the old wineskins, so now the purpose of the living God in this twentieth century never can

find adequate expression through our uncooperating Protestant denominations.

We know that our Baptist precedents, our Presbyterian politics, our Episcopalian liturgies, our Methodist emphases are not so much more inviolable than temple ritual and Mosaic law code that they never can be changed. And if in that first century God lifted his people up out of old institutions, saying, "A new day in the Roman Empire not contemplated in your early orders! Behold, I show you new ways of working for a new day." How shall he not in this generation expect of us such things as cooperation instead of division, and forms of organization somewhat adequate to meet the tremendous problems which Christianity must face in this new time?

So once more, multitudes are dizzy amid the shaken institutions of religion and some are going to lose their faith; but some will find the hidden Christ and a kingdom that can not be shaken.

These special forms of organization to which we are accustomed are not absolutely indispensable to the life of Christ upon the earth. No, the life of Christ was long before them, underlies them, is partially expressed in them, and all these institutions can shift, and change and blend, and the life of Christ go on, building more stately mansions for the soul. Only a man who has been down deep into the life and spirit of the unshaken Christ can at once be loyal to religious institutions and independent of them, because he sees that institutions change, but life in Christ abides.

I draw two pictures for you. First, the picture of a home in the old days, when Abraham and Isaac and Jacob were living patriarchs. A strange background lies behind that domestic establishment: The desert setting, the flapping tent, the open fire, the waiting camels, the rough altar of unhewn stone! I draw you a second picture: A home in New York City, very complicated—furnace, electric lights, telephone, food on the table from the ends of the earth, and magazines with news from pole to pole. See in what sharp contrast these two pictures stand. Nothing in common! Nothing in common! Listen: "And Isaac brought Rebekah into his mother Sarah's tent, and Isaac took Rebekah and she became his wife, and he loved her." Nothing in common? Oh! everything in common that matters most! For household arrange-

ments change, but love abides. Don't try to keep religious institutions from changing. They will change. Stay in them and help them to change right. But keep your soul steady. For life in Christ, like love, changes its outward circumstances as trees change leaves, but life and love are the same yesterday, to-day and forever—a kingdom that can not be shaken.

Finally, one thing more certainly has been shaken: Our material civilization. We were so confident about it before the storm broke. We were sure of the incalculable benefit which our progressive mastery of the latent resources of the universe was going to bring to man; we were proud of this new world of ours with its piled stone, its sturdy steel, its harnessed steam, its blazing electricity. Like Nebuchadnezzar over against Babylon, we cried before it, "Behold, this city which my hands have builded." Does anybody wish to talk like that now? Steel—wonderful! Yes, but it can make bayonets to kill men by thousands, and long range guns to fire on defenseless cities seventy miles away. Electricity—marvelous! Yes, it can charge the stockade wires around a fearfully mistreated Belgium and can keep the refugees from escaping their perdition. Applied science—wonderful! Yes, but it can make poison gas to slay men with their own breath, and airplanes and submarines and tanks to do things hideous beyond the wildest imagination of old believers in devil's miracles. Modern transportation—splendid! Yes, but it can take youths from Vladivostok and Tasmania to die together in the same pool of blood on a French battlefield. Modern finance—wonderful! To be sure, but it enables a nation to pledge the credit of their children and of their children's children in waging a war to the point of exhaustion and extermination. This material civilization is not all clear gain. It may turn out to be a Frankenstein, a mechanical automaton, which our hands have made and which now will turn and rend us. There is just one hope. Have we enough moral idealism, have we enough spiritual power, have we enough faith in God, have we enough of those things which Jesus Christ stands for, so that we can handle this power for good and not for evil? One problem upon earth to-day, like a hub, holds the spokes of every other problem; power, magnificent power, coming into the hands

of men. Who is going to handle it? Pagan ill-will or Christian good-will—which? Heaven or hell upon this earth hangs on the answer.

Surely ill-will has had its innings. Is there any cruel abomination that man could do to man that ill-will has not suggested these last years? Some of you remember Calais in the days of peace, the beautiful sea, the long, silver beach, the casino rocking with merry laughter. I saw Calais a few months ago, the sea covered with camouflage ships, and torpedo boat destroyers hunting submarines, the silver beach along which Wordsworth walked covered with Chinese coolies piling the sand into bags for building the parapets of trenches; the casino a hospital filled with the shattered frames of wounded men, the windows on one side broken where five great German bombs a few nights before had fallen in a vain endeavor to slay the sick within. Ill-will has had its innings. On French battlefields they are still seeking for bits of uniform or for insignia that may establish the identity of men blown to bits so that their remnants even have not been found; and fathers and mothers wander among the white crosses, seeking for the places where the bodies of their sons may lie. Streets are filled with wounded men, and behind closed doors are those others, so hideously ruined that human eyes must never look on them again. Ill-will has had its innings.

And a few months ago we were tempted to think that ill-will might win the day. Backed by that tremendous mass of men and machinery crashing through sometimes ten miles a day, it looked as tho the German General Staff was right. They seemed to be invincible. How weak moral ideals looked. How flimsy Jesus saying, "Blessed are the meek, for they shall inherit the earth!" But now, the Kaiser is gone, now Ludendorff has quit, the submarines ignominiously have surrendered, the great sea fleet has been given up, the shock troops have failed, the enemy legions draw back across the Rhine, and as that high tide of ill-will ebbs, see how the tired heart of humanity comes back again to hopes of a better world, to ideals of a mere decent and Christian earth for God to rear his children in. Did we think those ideals were weak? They are the only adamant things on earth; they alone outlast the catastrophes and outwear the decay of generations.

Like fresh springs beside the sea, the salt tides flow over them again and again, but ever they rise up refreshed in beauty and power.

If you doubt it, look at history. Take Israel—its furious wars, its mad diplomacy, its busy market places. All gone! What's left? The Ten Commandments are left: "The Lord is my shepherd, I shall not want," that is left: The Sermon on the Mount, that's left. The spiritual residuum is left. Take Greece, its mighty wars, its teeming market places. All gone! What's left? Homer is left, and Aeschylus and Plato, and far above them all, that man they killed, Socrates. The spiritual residuum is left. Corinth used to be the busiest city of the ancient world. We have heard of Corinth. Why? Because once a spiritual genius visited it and wrote a letter with a passage in it that begins, "Thou I speak with the tongues of men and of angels, and have not love, it profiteth me nothing." Our own Civil War is long finished—I have read in a letter written in 1861 this sentence: "I hope to wade knee deep through Southern blood." That is gone; what is left? Lincoln's left. "With malice toward none, with charity

for all," that is left. In Newark, New Jersey, there is a statue of Lincoln in one of the squares, and some months ago a Russian peasant was seen standing before it, holding his little girl by the hand. She evidently had just come from an American school and she was telling her father in their native dialect about Lincoln, about who he was, about what he did, about what he said, about how he died. And of a sudden the suffusion of a great emotion came over the Russian peasant's face, and he lifted his little girl up in his knotted hands, and at his behest she printed a kiss on the bronze cheek of Lincoln. He is left.

That editorial with which we started was not talking piety; it was talking history.

In the last analysis everything does move out to take its stand before the judgment seat of Jesus and to meet the measure of gospel. Still his standards rise unshaken. It would be a great conclusion for this war if some of us should find him. Superficial optimisms, shaken. Religious institutions, shaken! Material civilization, shaken!

"Change and decay in all around I see,
O thou who changeest not, abide with me."

THE COVENANT

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PRAYER

ALMIGHTY GOD, Father of humanity, to whom all nations are dear, humbly, reverently, we lift up our hearts in prayer. Through a long night of strife and sorrow unutterable Thou hast led us to the dawn of a new day of peace, and we praise Thee and give thanks. How wonderful are Thy ways upon the earth, chastening, subduing, lifting up, and casting down nations in this judgment hour of history. Hush Thou the clamor of our thoughts, quiet the fever of our hearts, that we may be still and know that Thou art God, working out Thy mighty will in the midst of human tragedy.

O Thou who keepest covenant with justice, and hast shown us Thy power in the triumph of right over might, purify our hearts and establish our minds in justice and good-will. Thou hast called us to share with Thee in the order and rule of the world; move upon the wills of men everywhere, and lead the peoples into paths of unity and faithfulness. Endue us with

wisdom, O Lord, that we may discern the way of Thy will and walk in it; inspire us with a passion for the reign of righteousness and the practise of justice.

Before Thee, O Lord, each nation, each soul, is laid bare, stript of all disguise; try us and see if there be any evil way in us, search us and make us true. Thou alone knowest all; Thou alone art good enough and wise enough to judge justly and with mercy. Out of the chaos of our time, bring, we pray Thee, that kingdom of God of which Thy prophets have dreamed in every age, when men and nations may, walk before Thee in friendship, held by ties of obligation and honor to the service of Thy eternal good-will.

O Thou Spirit of the Living God, ever brooding over the life of man to bring forth new and fairer words, our hope is in Thee. Lord, we are helpless without Thine aid, foolish without Thy wisdom; so teach us that we may see the way of Thy steps and follow it. Help us to yield ourselves

as instruments of Thy power, working with Thee in the fulfilment of Thy large purpose of good-will, finding healing for our sorrows in service. May our worship to-day be after the mind of Christ, as members of one holy family, in His name. Amen.

SERMON

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.—Pa. 74: 20.

No word in the Bible is more familiar, and none more beautiful, than the word covenant. Very early we read of a solemn, eternal covenant between God and man, which was the foundation of the Hebrew religion, the meaning of which unfolds with the history of the nation. When all else failed, men rested upon that covenant, and to it they appealed in their prayers, trusting the faithfulness of God. All the great promises of faith had their roots in that original covenant; all its hopes rested upon it. Man might violate his part of the pact, but God was held to it by all the obligations of his perfection. Ages came and went, but that primeval compact of faith held, to be renewed with richer privilege in a new and better covenant in Christ. It was, therefore, that the Hebrews called their sacred writings the "book of the covenant."

There is something profound and awe-inspiring in this idea of an everlasting covenant between God and man, involving the honor of both. For a covenant is more than a promise; it is a pledge, a vow, an oath, invested with every suggestion of sanctity and solemnity. Like all the original insights of the race, this truth is as valid to-day as it will be ten thousand years hence. It bases the hope of man in life and in death upon the character of God, and his fidelity to the obligations of his nature. Those early seers saw that God, by the very fact of creation, has given a solemn undertaking to humanity, and that, at last, and always, we must confide in his integrity. If that should fail us, there is nothing to which we may appeal. Then, indeed, is

"the pillared firmament rottenness,
And earth's base built on stubble."

Here is the ultimate foundation of our faith for to-day and our hope for the morrow. The very idea of a covenant implies mutual agreement, understanding, and obli-

gation, and a sense of security in which there is peace.

To-day, with the yawning abyss of anarchy at our feet, by a certain sure instinct we go back to that great world, and call the compact of the nations a covenant. And rightly so. For, as there was an original covenant of faith between God and man, so there is a primeval covenant between man and man, which is the foundation of society. In his *Reflections on the French Revolution*, at a time when the fabric of ordered society seemed to be shaken and shattered—even as it is to-day—Edmund Burke harked back to that covenant between the dead, the living, and those yet unborn which underlies each tribe and overarches every nation; the obligation which every man assumes by virtue of his manhood, and upon which society depends. Down to this deep foundation we have come once more, and the words of Burke read like a translation from the hieroglyphics of the universe of the sacred constitution of humanity. In a passage of singular nobility both of language and of thought—one of the greatest in the language—we read:

"Society is indeed a contract. It is a partnership in all science; a partnership in all art; a partnership in all virtue, and in all perfection. As the ends of such a partnership can not be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible with the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place."

By the same token, it was the violation of this primeval contract of humanity by our enemies in the great war which plunged the world into tragedy, if it did not actually crack the foundations of society. There is no need to recall the sense of horror that ran through the world, the feeling of dismay, of helplessness, of insecurity, when we realized the nature of that foul conspiracy against the honor no less than the order of the race. It seemed incredible. Men were dazed. Nothing seemed stable or secure. Anything might happen. Slowly, as the ugly thing revealed itself in all its hor-

ror, one people after another united against it. Man, thrown back upon himself, found in his nature—and, therefore, in the nature of God—that which repudiated so ghastly an outrage. After four years of blood and fire and tears, the poison was purged away—at what cost only God can ever know! It was a new crucifixion of humanity on a cross of iron, to be followed, let us pray, by an Easter of history, when the better angels of our nature shall rule us once more. Hence the great covenant signed by the free peoples of the world in Parliament assembled:

“In order to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just, and honorable relations between nations, by the firm establishment or understandings of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another, the high contracting parties agree to this Covenant of the League of Nations.”

There is an appeal to the moral intelligence and fundamental honor of humanity. Surely the signing of such a covenant must be accounted the greatest secular event in the history of mankind. For the first time in its long, tragic story humanity is bound by a common and solemn compact, and organized on a basis of honor, justice, and good-will. If the Bible writers were describing such an event, they would chant psalms and prophecies, praising God for the fulfilment of an ancient and haunting dream. Their quick and vivid insight would see between the lines of a severely legal document burning cities, crumbling nations, broken homes and bereaved hearts, and the countless dead who died for a new order of the ages—all the processes that led up to that covenant and made it possible. They would see the conflict of influences, interests, and ideals, and the hand of God working his mighty will in and through man, turning the tragedy of humanity into a triumph of his eternal purpose—and their interpretation would be true. We, in our more prosaic way, read that covenant in the morning paper, pondering its items the while, not realizing that it is the *Magna Carta* of a new order of humanity.

None the less, it behooves every man,

every woman, every child to think loyally of that high compact, and to use every power of influence at their command to make it enduring. How can we do it? First of all, we must learn to think internationally. Hitherto only a few minds have been tall enough to see the whole human scene and think in terms of all humanity. The hope of humanity lies in a larger way of thinking, a wider sympathy, and a vision that embraces every land and every people. If a pistol shot in Southeastern Europe set the world afire, never again can we be indifferent to the lot of any tribe, however small or far away. A common peril has drawn the world together, for better or for worse, and together it will rise or together be dragged into the pit. Therefore, we must cultivate an international mind, a sense of the oneness of the race and its common obligation and destiny. Either we must learn to live together as a human family, or face a future of endless feud, ending in the suicide of civilization, with a frightful fall back into the abyss.

Whatever we wish to introduce into the mind of the race we must first introduce into our schools. Heretofore we have had, if not a perverted, at least an imperfect system of education, which has hindered international understanding and good-will. American boys have been taught to dislike Britain, and British boys have not been taught anything about America. If there has been prejudice on one side, there has been indifference—often contempt—on the other. German boys have been taught to hate France, and Italian boys to suspect Austria, and such teaching bears fruit in armed men. Over against this false and fatal education, the rising generation must be trained to think of other peoples not critically, but with appreciation of what is unique and noble in their character, their history, and their achievement. We need what Felix Adler calls “respect for unlikeness,” a respect for the human, a perception of values, racial understanding, and the knowledge that comes of sympathy. If peoples can be educated into hatred and hostility, they can be educated out of it. If our schools have produced narrow, bigoted nationalists, they can be so conducted as to convey admiration for gifts and qualities unlike our own, revealing to the young mind that “above all nations is humanity.”

There rests a heavy responsibility upon all who have to do with the shaping of public thought and feeling. The press, especially—now so powerful for good or ill—is under solemn obligation in this matter, from which it can not escape. Any man who fans old feuds, fosters old prejudices, or keeps alive ancient animosities, is an enemy of the race. Writers, too, must realize that they are bound by every token of fidelity not to debase the moral currency of humanity, the more so in the midst of the wild intellectual and moral chaos in which we are living. We have seen the bloody ghost of Bolshevism stalk before us, but I recall that much of our literature has been intellectually Bolshevik for thirty years. It has been deemed smart, clever and “advanced” to attack the sanctities of marriage, of the home, as if the moral laws were only conventions, if not fictions. Vicious literature has been common in every age; but it has been reserved for our time deliberately to erase the “not” from every law of God and man, and to preach immorality as the gospel of the future. Verily they have their reward. We have looked into the red abyss of anarchy, and it is no wonder that some who led the crusade against decency draw back affrighted at the results of their own teaching.

What we now need is the religious education of the international mind, as against the cynicism to which we are so much tempted. Such education should create faith in a world order, faith that whatever is needed for the good of humanity is obtainable, faith to rise above the old lie that “human nature can not be changed”—whereas human nature is the one thing that can be changed, and radically changed. Not only so, but a true religious education will create the faith that righteousness is the only enduring basis of world society. Nothing is more appalling than the cynical assumption on every side that principles of right and wrong do not count in political affairs. Men salute the moral law as admirable in the nursery, but bow it out of the chambers of diplomacy and the marts of trade, as if the old maxim were true: “In the greatest affairs the law is not concerned.” A law of gravitation which holds true of pebbles on the shore and not for stars in their orbits is a law that will not long hold good anywhere. Even so, a moral law that rebukes the theft of a coat and con-

done the theft of a province will not long be obeyed by anyone.

Here is the opportunity of the Church, if only it can realize not only its unity but its true character as an international fellowship to bear witness for righteousness. Indeed, the urgent necessity of it may hasten that realization, as in America, where we see the churches uniting in a great crusade in behalf of the basic principles of morality and the broad, simple truths of religion which are common to them all. Religion, in the literal meaning of the word—that is, to rebind—is the only power that is equal both to the opportunity and the necessity of our day, if the world is to be held together, and its life and law invested with the sanctity and consecration needed to make them command the homage of mankind. Alfred Noyes has said truly that the attack that has been made on all the standards of art and thought and morals can be met by one power—and only one—the power of religion. The insight of the poet is confirmed by the greatest living journalist of the new world, in words that ring like a battle-cry:

“Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of Democracy is the religion of Christ; the bedrock of civilization; the source and resource of all that is worth while in the world; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. If the world is to be saved from destruction—it will be saved alone by the Christian religion.”

There speaks a man of the world—now well nigh eighty years of age, rich in experience and wise with an eye for reality—and his words are a call to mobilize the spiritual forces of the world, to muster its great moral insights, to “organize God’s light” in behalf of a covenant upon which the future of our civilization must depend. Who that loves his kind, or that reveres the hard-won inheritance of the past, will falter or prove unfaithful to that high demand! The time has come in the history of man when it is necessary for him to take a step into a higher range of being than hitherto; a day when it is necessary that in order to save his life he must reverse the rule of primitive nature and live to dare, to do, to serve, and to save. The united forces of

Christianity must reassert a diviner law of life, bringing this wounded earth, saturated with blood and blistered with tears, out of the shadow of lawless force into the light of reason, justice and good-will, and under obedience to the force of law.

Across the earth have marched and counter-marched throughout the centuries the merciless armies of world conquest. Nineveh and Babylon, Greece and majestic Rome, Turk, Teuton, Saxon, Slav, and the rest have, in turn, drenched the world with blood. For glory, for greed of loot, for love of power, the violent have trodden down the weak, leaving trails of skeletons behind them. In

the latter days millions, baptized as Christians, civilized as men, have gone forth to fight for the right, to die for the future. Shall we not reverse the order of the world, and send forth men to serve mankind? Would that from this day we might begin to raise a goodly fellowship of men and women strong in soul and brave to minister to a wounded world, to go forth with hands quick to find, to heal, to bless. Year by year their numbers would increase. And in time—in the good time of God—they would reveal the secret of the reconciliation of the world.

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of violence."

THE LIFE'S THE THING

The Rev. EDWARD H. EPPENS, Ypsilanti, Mich.

I came that they may have life, and may have it abundantly.—John 10:10.

EVERYBODY can make a shift of getting through life. It is not so notable an achievement—the fool, the beggar, the wanton, may do it quite effectively. It is a matter a living being can not help doing. With the prod of hunger and the whip of jealousy and the spurs of pride and fear, with the force of circumstance embodied in neighbor, friend and enemy, we can manage sixty years quite well, and with all their slips and their breakage it were a wonder if some little good did not get smuggled in, to make us feel that life, after all, is well worth while.

So that when one is tempted to glory in some pigmy triumph, or to chuckle at one more escape from the devil of manifest and conventional wickedness—to put it thus baldly—it will be quite sobering to recall that this is nothing so wonderfully distinctive. Who would not, who could not, do as much. Do I bite my tongue rather than swear at human folly, especially since I know that with the tables turned I would be as great a fool? An ox can keep silent, too, under what is no doubt a worse provocation. Do I stop eating when I have had enough, like a respectable and sensible person? A pig will do as much. I was never drunk in my life. Neither was my dog Fido—and he does not even have the benefit of the restraints which living up to a decent reputation imposes upon me! I love my family. So does the brute in human form; so does the tigress; and all the virtues in which men

and women so often take pride can be seen illustrated, beautifully and quite scientifically, in any hen-park, as Darwin has taught us, or in a common bee-hive, as Masterlinck and Fabre can testify.

It is nothing noteworthy, then, to live and to be decent, to love man and to love God. We can't help it. With our constitution we could not do otherwise, tho we tried. Of all the flimsy, cheap clap-trap which gets on a healthy, Christian-minded man's nerves the worst is that unctuous, sanctimonious thanking God that we are not as some other people are—murderers, adulterers, thieves—that we are a shade better than the worst. The worst offenders in this notorious religious exercise have no idea how vices and virtues are largely matters of geography and climate, of wage-rates and bread-supply. It is no such great matter to make a noise about this being sober and continent and fatherly and neighborly, or even to thank heaven when it sends us a thousand bushels of beans or a headful of ideas. The beans are generally a matter of scientific fertilizing, and the ideas have with much patience and quite commonplace work been borrowed from those who have been over the ground before us. "So your righteousness does not exceed that of the Pharisees," of the crowd which produces the Pharisee, you had better keep silent in the market-place. Also, it is of the essence of real goodness that if a man's righteousness does exceed that of the crowd he will instinctively keep silent about it. Love vaunteth not itself, is not puffed up.

All of which will help to drive home a truth which ought to make for clearer thinking and better living. A man gets up in the morning, dresses, eats, puts on his hat, and walks forth into the day, just as millions of fellow-mortals have done millions of times before him. This, one is tempted to say, is the routine of life, so common as to be unworthy of notice. A man must do the unusual to be noticed; dress like a clown, eat food on a wager, march down the middle of the street heralded by a drum-corps, and he will have no difficulty about publicity; for him the day will surely be out of the ordinary. He does not realize that any day, no matter how prosy and matter-of-fact, is altogether a notable one, and that there is an Iliad, a whole book of Job, and a Psalter besides, if he so wills, between sunrise and sun-set. He gets down to his day's task, perhaps a most mortifying and back-breaking business, one that will crush the poetry out of most men, wondering—if he has not forgotten how to wonder—what will come with another turn of the wheel of time, and the chances are that it will never enter his mind that this very attitude of waiting and looking and wondering may be the prolog of nobody knows what marvelous drama which the great dramaturge called God is at this very moment constructing. "But there does not seem to be anything so very special about this day" Here is the real difficulty. What a world full of ignorance and poverty and misery results from the things that seem thus and so! What a man does not see, what he does not know, that is not the fabric out of which he builds his life. Men will not see things, more's the pity. Thinking men are supposed to be quite scarce in this rushing, busy world of today; but did not Ruskin once say that to every twenty men who could think there is only one man who can see?

The other nineteen men who have dressed and eaten, and have then gone to their day's work, actually did imagine that this was just one more day, one like all the rest, to be got over with, decently, if possible, shuffled through somehow; by the watch it will be over in so many hours. And then comes sleep, to prepare the body for still greater effort; and then the grind starts all over again. That it is a grind may be seen by the many faces of those who look like beasts of burden, by the constant plaint of

the over-worked and under-fed, by the mortality lists . . . "We bring our years to an end with a sigh . . . their pride is but labor and sorrow."

What makes the world interesting? There are many things, forsooth. For one thing, there is the tremendous fact, to which millions have become totally oblivious, that no two events were ever alike in history! Everything is eternally new! God's universe is alive, the moving garment of a living God. Things look alike to him who does not look carefully. He who takes pains to search will find that no amount of scouring the forests that cover mountain and valley will yield two leaves that are alike. One star differeth from another in glory. Each shell has its own flutings, its lines, its tints, its delicate rays of brown or pink or blue all to itself. Such is life. A man once said, in a rash moment, that there is no new thing under the sun. There is nothing old under the sun. With each child history starts all over again; and tho all the venerable doctors in all the universities of the world combine to settle the matter of God's existence, or the origin of the world, or the destiny of the soul, or the nature of life—things that seem to have been decided ages ago—every babe that is born will have to go over the whole ground again, like a pioneer. God is a living God; many wise writers, to judge by their lucubrations, have not discovered that yet. Every theory of the world's origin but reflects the imperfect knowledge students have of the nature of this universe; it is discarded as soon as deeper knowledge warrants a better guess. Euclid has to make room for Riemann and Lobachevski and Poincaré. And as for the soul—what an undiscovered country looms up here for the intrepid student!

We long for life. This longing is our heritage from God. Tennyson has caught the music of this wistful longing in *The Two Voices*:

"'Tis life, whereof our nerves are scant,
O life, not death, for which we pant,
More life, and fuller, that I want."

And men vainly imagine that by panting and straining, by much praying and a little fasting now and then, the world's miracle will yet be performed; that they shall discover where the rainbow rests in the pot of gold, that they shall find the fountain of youth, that God shall vouchsafe to them a glimpse of heaven in the valley of deep

shadows, when life is just teeming and buzzing and throbbing and bubbling and buzzing and whirring all around them, in a thousand unexpected ways and places. The Master of men, who knew what was in the human heart, once spoke of the more abundant life, the fuller life. There is a better life than that lived by millions, a life beyond life—the life of the seer, the saint, the poet, the child of God; and if we do not live that life here and now, life is not worth living.

It does not take a catastrophe to start thoughts that lie too deep for tears: a Wordsworth will find the occasion in a little flower. Does anybody say that it takes a Wordsworth to do that? Then he ought to start immediately to see what can be done, by the help of God, to get at this secret of Wordsworth; tho it may quite properly and without the least arrogance be doubted whether Wordsworth had a clearer eye or a better chance than is the lot of most mortals.

It is a common fallacy that it takes special instruments or many years of training or preternatural cunning to see every common bush afire with God; that the educated classes and the kings of thought like Plato and Dante and Goethe have special powers which are denied to ordinary mortals; that there is a chosen land for a chosen people, the favorites of the Almighty, from which we are shut out by reason of our dulness or our youth or our training.

It is all in the will, as may be read in any text-book on psychology, not to mention St. John. The ostensible occasion is the least part. Gilbert White immortalized himself by seeing aright the bugs and birds of the prosy parish of Selborne. In a universe as big as ours every little hamlet has a right to consider itself the hub and center. Boston is justified in its traditional claim. So is every ant-hill and every four-corner that would emulate Boston. For God is not far from each one of us. Emerson put it thus: "Crossing a bare common in snow-puddles, at twilight under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. Almost I fear to think how glad I am."

There are many things which should be emphasized in these difficult times, many things which should be brought out with more earnestness, many things which a re-

pentant church needs to reclaim from the waste-basket filled with discarded, uncomfortable, incriminating truths; but there is nothing more important than this to our struggling, disillusioned, and renegade God-seekers. This is the one string in that strange thing called a sermon which should be touched again and again and yet again. For this is the message which millions have not yet heard, for the loss of which they have starveling souls and dwarfed minds.

What has a serious man to do with the husks of other people's religion, with the jangling of warring churches, of institutions bedevilled with jobbery and loaded down with a pack of outlandish, discredited claims; of what value, to him, are the petty theories and whimsies and worries of the multitude? What is it to him, immersed as he is in the stream of onrushing life, whether the crowd believes and teaches and commands thus and so? What is the use of getting excited because another mare's nest has been discovered, because men's hatred has invented another species of inquisition, because fear and ignorance have maddened the masses, because so many befogged souls aver there is no sun shining in the clear sky? What is the use of getting excited at anything? The life is the thing! Jesus came as the messenger of the living God; and one of his deliverances, his very mission, was to assure men that they, mortals all, might have life and might have it in immortal proportions!

In all the catalog of life's purposes there is nothing more worthy and more respectable and more urgent than this program of getting men and women, in whose eyes we may catch the glint of immortality, to try to see more and hear more and think more and do more and love more, in a word, to live more, to put more into, and to get more out of, the three score years and ten that are allotted to the luckier mortals.

It is a triumph far outshining the pewter successes of business or scholarship to have a soul admit: "You have taught me to appreciate, you have helped me to see, have shown me that heaven lies around us here and now, and that the communion of saints is a blessed reality." Here is one more who belongs to the Brotherhood of the Rising Sun, the fellowship of men who, without any hocus-pocus of rites and magic, have come together from the ends of the earth, from whose eyes it has fallen like

scales, and who have learned to walk in the drab and cheap surroundings of modern society, keeping time to the exquisite music which, to them, fills all the air! That is what the more abundant life of the Christ promises. In such a world men are beggars only by choice—as is generally the case.

Here and there a person, lacking the necessary imagination, will wonder how men are going to achieve this fuller life? Alas, there is no rule! One may even scrutinize the New Testament and still fail to find the rule that will solve this problem that is paramount. Surely, it is objected, with all our sciences there ought to be a science of living . . . Here is a business in which all humanity is interested. This ought to be settled first and foremost. But men will first have to agree on the solution of the old puzzle: What is life? There is one consolation when this lack in the economy of human institutions is discovered. He who has an ideal needs no rules! With a thousand rules we can not dovetail and nail together a single worthy ideal—even when the parts are borrowed from so reliable a store-house as the Bible; and, thanks to the God-given constitution of man, when a soul wants to get to the bottom of the life that comes from God, and wants to taste and see how good and sweet and sacred it all is, the rules of the schools and all the plunder of theory get themselves relegated into the background, where they belonged in the first place. The Quaker insists that the man who has God has everything. That is a truth we have managed to clip with many a timid reservation, to justify our immense card-houses. These days have seen many such card-houses scatter before the blast of elemental forces; but the truth stands. The whole includes the parts. God is all; he who has God is rich; for he has an abundance of life.

With such a scheme of conduct everything becomes a means to life. Life quickeneth. God dwells everywhere. Tho I fly to the uttermost parts of the sea—even there his right hand shall lead me. God is found in the abyss. And every man is a brother to every man. And it is imbecility to hate. Every day is a holy day. Love is back of it all. There is nothing which may not help man. There is nothing cheap in this world. Here is the gate of heaven. All the tears which the world has wept, the pangs it has endured—one long

martyrdom tho they be—are what martyrdoms ought to be; a witness to the belief that there is something more, something beyond the visible, something incommensurable and eternal.

The worldling will commiserate his fellow-mortals, if he ever thinks of the matter at all, for being so easily satisfied. He will hug his honors, his successes, his material riches, never dreaming what treasures lie hidden in the abundant life. He can never understand the ecstatic prayers of a Thomas à Kempis. There are moments when this fulness of life (tho a man have but one leg and one lung and one tooth left—the wreckage of his former self) almost crushes a sensitive soul. One recalls those forsaken philosophers in the faraway Pacific who felt like kings tho they had only a lung and a half amongst them. It takes more than bodily misery and deprivation and the lack of worldly honors to depress a God-filled soul. What overwhelms such natures is not death, but life. The pouring in of God's life into these weak vessels of grace seems too wonderful to be true, and in the face of the indubitable fact one becomes dumb; one can but babble. God! What is man that thou art mindful of him? The finest words and thoughts are ineffectual then.

It may be stated unequivocally that no man in his senses can stand on a mountain peak and allow his eye to sweep over the wild expanse of ice and snow and rock and woods and clouds, waiting for the authentic message out of the silences where truth sleeps, without getting an inkling, at least, of this transcendent experience. Tyndall, the agnostic, got it on the top of the Finsteraarhorn. Some men get it looking at the stars. And now and then comes a man who gets it when he beholds the flood of human beings pouring through our streets to an inglorious end, and bends his ear to the sad, muffled music of mankind. Yes, this world of ours is awful! It is terribly full of meanings for him who has eyes to see. Here is the Being we, in our ignorance, call God; what mountains of words can exhaust him? When shall our plummet reach to the bottom of a baby's soul? Every man we meet is a microcosm, an incarnation of the divine, an epiphany of the infinite and the eternal.

One guess may here be hazarded; when the full import of this situation, which is

sober fact and not a delirious dream, dawns upon a person, he will be in no danger that the devil of ennui will trouble him, and all the attendant evil spirits of mediocrity, vulgarity, and grossness will be banished for good. He who has had a glimpse of such ineffable things will hardly be able to belong to many of the clubs *à la mode*. Popular diversions by the hundreds will leave him cold. He will not be found in the big crowd. For the body which belongs to his generation is only the garment of a spirit that inhabits another world. You can not eat the bread of life and at the same time relish the carob pods which the swine do eat.

He will, without a doubt, be a devout man; for he is conscious that he is living in the presence of the ineffable God. He will be a modest man; for he knows that his greatest and best is but as a drop of the bucket. He will be a happy man; for he sees the best that glimmers through the worst, and finds the fountain where the others perish for thirst. He will be a useful man—the most useful man in all the world; for what is needed more to-day than the example and inspiration of such a one? He will be the truly loving man; for such a spiritual experience is expansive. Many things have gone, and will yet go, with the passing of the years, but we do not want love to fail us in our extremity. It can never fail him who has once felt that throbbing of the heart of

the world and acknowledged the divine kinship.

Kingsley sang:

"When all the world is young, lad, and all the trees are green,
And every goose a swan, lad, and every lass a queen,
Then hey for boot and horse, lad, and round the world away,
Young blood must have its course, lad, and every dog his day.

When all the world is old, lad, and all the trees are brown,
And all the sport is stale, lad, and all the wheels run down,
Creep home and take your place there, the spent and maimed among;
God grant you find one face there you loved when you were young!"

The face will be there, without fail, for one who, like God, has "loved the world."

The religion of Jesus, the Christ, supplies this fullness of life. And where a man's religion is made of the right, sound stuff—when he has truly been born anew into a new world and has learned that all is for him and that he is God's, that the universe is not niggard, but a great spend-thrift pouring boundless riches into our lives, then he will look with wonderment and with pity upon all those countless millions who have been satisfied with less. Ulysses declared that he was a part of all he had met. Every man may make that claim. All things are ours, if we want them and strive for them. All things are ours, if we are God's.

THE CHRISTIAN CHURCH AND THE DEMOCRATIC SPIRIT¹

The Rt. Rev. G. M. LONG, Bishop of Bathurst, New South Wales

LET us at the outset make up our minds to use the word "democracy" in the widest connotation it commonly bears and without pedantic insistence upon its original signification of political order directly established and administered by the citizens. Also within our use of the term we must distinguish between social democracy and political democracy. Each is akin to the other, but each may exist without the other, tho it is inevitable that social democracy will not rest until it expresses itself also in political forms.

Social democracy is a spirit, a communal temper having its source, however uncon-

sciously, in a theory of the essential equality of human nature. It is intolerant of social stratifications, of privileges based upon accidents of birth, of all prescriptions of values other than those based upon the revealed worth of individual personalities.

It seeks to recognize service and is scornful of servility and of social forms that promote or maintain a servile spirit. It induces an atmosphere of frank and friendly intercourse between members of the one community based upon the intrinsic or potential worthiness of each individual and upon that alone. It is not dependent upon a realized scheme of complete political democracy

¹ The Christian Commonwealth London.

wherein to each individual is assigned an apparently equal unit of political power and responsibility.

Political democracy is one among many methods of state government. Social democracy is a spirit in which people live together. You may live under widely divergent forms of government for a long time without being very conscious of their differences. You can not escape the impact of social democracy the moment you are plunged into it.

It may be shrewdly argued that the British Constitution provides a readier means for the expression of the popular will than the American Constitution; is, in fact, politically more democratic; but an experience in both countries convinces most people that America is a social democracy far different from England.

England and Scotland live under the same Parliament, but the tens of thousands of Australian soldiers who spend their leave in Scotland say: "Scotland is so much more democratic, it is so much more like home."

Now both this democratic temper, which seeks expression in the free intercourse and commingling of the people, and the method of government by popular consent which is generally associated with it, find common origin in a conviction of the equality and potential worthiness of man. It is here we may make our starting-point of consideration of the relation of the Christian Church to the democratic spirit.

Is the democratic postulate also a Christian postulate? Has Christianity suggested and fostered this conviction? If so, is the Christian Church willing and equipped to accept its full responsibility in social life for the conviction it has implanted?

Does Christianity also contain within its teaching the due corrective balance of truth which may be proved necessary? Is the Christian ethic rich enough and the Christian sway over conduct powerful enough to guide and control the passage to a new order of society, with its many attendant perils?

Let us remember that democracy as a theory of life and government is still on its trial. In spite of the experiences of the past five years it has not yet been put to the supreme test. We have had progressive democracy with us in several countries for a considerable period, but not yet has it come to a full realization of its power. It

has been gradually gathering momentum and in later years at a greatly accelerated pace, but it has yet to come to a sense of complete mastery even in such an entirely democratic country as Australia.

For my own part, may I say, for what it is worth, that I am a democrat both socially and politically. I regard democracy as the one hope for society. Autocracies and oligarchies have failed and, I believe, will always fail ultimately, for they bear the seeds of failure within them. There is no halting halfway house. Society must inevitably pass on to the full democratic experiment.

Some will say that democracies have also failed, but this is a partial and easily misleading statement. The national democracies of to-day are a new thing in the world, both in their representative character and in the basis of citizenship, as also in the means now available for the enlightenment and the expression of public opinion.

Whether we like it or not, I think we must all admit that democracy is inevitable, but we need not merely advance with grudging and reluctant steps. There is a call for us to go forward in hope and faith. Quite frankly it must be a faith in us—a faith in the ultimate good-will and good sense of mankind.

There are a thousand reasons to shake our faith in this ultimate good-will and good sense, as there are reasons to shake every faith in life. But in this, as in all great issues, we have to face the great "either—or." We must make our choice between faith or despair.

In so far as one expresses only a social faith the alternatives of which are open to men of religion or no religion. But men of Christian faith go further back than this. They share with others their social faith in humanity in equal measure. In addition and far more potently they are swayed by faith in the prevailing power of the spirit of God working in the souls and minds of men, the trust in the sway of the gospel of Christ. They are prepared fearlessly to explore the ultimate possibilities of his teaching of the brotherhood of man and the common fatherhood of God. Man is to them not only man with what there may be in him to trust, but man in whom and through whom God works and for whom God cares and provides.

The movement to democracy can not be a previously demonstrated experiment in social safety. It is an adventure—an exceedingly perilous one—and not a syllogism. It will demand faith and infinite patience with its follies and its misdeemeanors. Many will be prepared to yield it their faith and patience, but the Christian Church above all should be the source whence faith and patience in the great adventure should be drawn.

I have suggested that the democratic postulate is in agreement with the Christian view of man. That postulate is the equality and potential worthiness of each man.

It should not be necessary at this time of day to state again that by the equality of man is not meant a flat uniformity. All men are equal, all men are unequal, are both defensible propositions within the ambit of their special reference. The equality is fundamental, not accidental. There are infinite divergencies, but in the wide area of similarities these are lost from view. In the language of religion each soul counts equally for the divine love tho unequally for service. Christ's sacrifice availed no more for the richly gifted than for the poorly endowed.

In Christ there is neither rich nor poor, bond nor free—they are all as one. Each counts as one and none for more than one. In these matters the language and phrases of Christianity and social democracy are largely interchangeable.

There are some who have argued that Christianity and democracy are naturally antipathetic because the doctrine of original sin and total human depravity banishes hope and trust in humanity as a whole.

The argument is singularly misunderstanding and perverse. If taken in its most extreme form it is a drastic declaration of the equality of man—all under condemnation. That should promote a sense of social equality in its thorough-going application. In its political application it would be an insecure foundation for the government by a small body of totally depraved men of the great mass of the depraved. But it is in the great Christian faith of the salvability of man that the approach to the democratic spirit is most intimate.

On its human side the Christian Church exists as a witness to the salvability of all men and proclaims the worth of each

soul to be beyond all earthly computation.

Democracy has for its social faith the educability and salvability of each social unit and proclaims the worth of each to enter into self-realization through cooperation in social, national, and political life.

What I have endeavored to establish so far is that there is a close correspondence between the ultimate view of man's place in society as declared by Christianity and as demanded by the democratic temper. There is nothing essentially antidemocratic in Christianity and nothing essentially anti-Christian in democracy. Rather is it true that the Christian view of man has had a very large part in fostering the democratic spirit, and in spite of the Christian Church in history developing its external polity largely upon imperial lines, always kept alive within itself the democratic sense which was so powerful in its earlier periods.

Throughout the ages when society had become almost immovably stratified there was always within the Church freer movement of the lowliest to the loftiest posts, but, also what was far more significant, there was a frank fraternity within the Church wherein all partook of the common sacraments.

Furthermore, if the world is to move on to the coming democracy with hope and confidence it is the Christian Church which must supply the higher and more enduring faith to carry society through its approaching trials and which alone will save us from the disasters of panic reactions.

It is now necessary to look somewhat more in detail to the mission which the Christian Church is called upon to exercise among a democracy in being.

My own belief is that the first duty of the Church is to become democratic. This has no reference whatever to political theory—no immediate concern with a democratic state as a form of government.

In any age, under any form of government—autocratic, oligarchic, democratic—the Church that is not living the life and creating the atmosphere of social democracy is failing in its mission. You can not influence society from the outside—you must penetrate within.

Universally it seems to me the Christian Church, in all its divisions, has been progressively losing touch with the real life of the people. It has become largely class-conscious, that most precious of all anti-

democratic tendencies. There has been a steady drift apart on both sides. On neither from deliberate intent, but the more difficult to stay because of the loose indefiniteness of the persistent drift.

Again I repeat that this blind movement has nothing in itself to do with theories of democratic government. It would not in itself have been ended or mended if the official representatives of the Christian Church had thrown themselves vigorously into the struggles for popular causes.

It has been occasionally arrested here and there by strong personalities, who were indifferent to political democracy or even frankly scornful of it, but who, on the other hand, had a strong sense of social democracy. The local churches have failed to be what they once were, warm centres of social life and communal interest intimately related to the life of the people. Partly the very demand for a more educated ministry, natural and proper as it has been, has acted to separate to some extent the minister from the common people. Even those of the ministry whose early days were lived among the people have through subsequent training been more or less removed from them. Just as for so long it has been a plaint of working people that the abler lads who climbed the educational ladder were lost to the service of those from whom they sprang.

But, without attempting to thoroughly investigate causes, I think most will admit that the Christian Church in its localized embodiments is not a living, loving, homely centre of ideas, inspirations, and restraints among the people as a whole. It is not a democratic body in the social sense that it touches, brightens, and embraces the general life of the people. It does not speak their language, live their life, win their hearts, nor bind them into a "beloved community."

I can not see that the Christian Church will ever discharge its full mission to the democratic spirit until in itself it rediscovers the bright, happy, understanding, sagely humorous spirit of social democracy.

If I may do further outrage to a much-abused word the Christian Church has become too hopelessly bourgeois to fulfil its true social duty.

But while we may note and deplore such manifest shortcomings in actual social contact we must not overlook the fact that the great mass of our people, in their efforts to find expression for a general social will in

public life, are still swayed in ultimate decisions by a desire to express themselves in conformity to Christian principles.

These principles are firmly resident still within the hearts of our people as predominant motives to public conduct. The Christian ethic has penetrated society and has perhaps more persistence than we sometimes imagine. No appeal to the suffrages of the people ventures to ask their support without reference to the claims of love and righteousness. The argument may be specious and corrupt, but still it is always an appeal to moral sense however predatory it may be in actual fact. Popular government can only be based upon the popular conscience. Here, surely, we find the scope and the witness of the Christian Church in political democracy.

Representative democracy requires the consent of the governed to the laws under which they are to live. The consent of the governed is the consent of the majority, which in this respect stands for the whole community. Consents are yielded or determined only as public opinion is formed by this influence or the other. Consents of first importance and supreme significance to the life of the community as a whole will have their issue ultimately from the conscience of the people. With the call for a great number of popular consents which deal with the cooperate organization of the communal life, the Christian Church, as such, may have little or no concern. But the times come, and will come with increasing frequency, when the fundamental issue is a moral one, the right decision upon which can be given only by an enlightened public conscience. In such cases the Christian Church must be fearless and unashamed. Her witness must be given with massive power and serene impressiveness.

Groups are forming within the social organism which are antisocial and antidemocratic. Appeals to cupidity, class antagonisms, and the weird enterprise of social destruction—just to see what will then happen—are increasingly manifest. To live as a democracy is to live dangerously.

Apart from all groups with their sectional passions, interests, jealousies, policies, there is needed the great keeper of the peoples' conscience. Into the turbid stream of social passions must flow the pure waters from the fountains of truth and love to clarify them as far as possible.

"WE TURN UNFILLED TO THEE AGAIN"¹

Blessed are they that do hunger and thirst after righteousness, for they shall be filled.—Matt. 5:6.

THIS is a great saying. It is so great that we will never be able to grasp it in its rich and rounded completeness. It speaks of being satisfied; it speaks of the only thing that can satisfy—righteousness. And the article is used, "the righteousness," the one real righteousness, the righteousness of the kingdom of God. Let us not quibble over the word. Let us not give to it a theological twist or a legal significance remote from life. Moffat in his version translates the word goodness. "Blessed are they who hunger and thirst after goodness."

Now to hunger and thirst after a thing is to feel that we need it and need it badly; need it so badly that we are determined to have it, whatever the cost. The Master takes the most familiar of physical cravings, the appetite for meat and drink, and applies these cravings to the soul. He is not asserting the happiness of goodness in itself, but the happiness of those who hunger and thirst after goodness. The Lord looks upon the heart. It is not a question of what we are, but of what we want to be. He puts to our credit not what we have, but what we wish to have. Our desires become our deeds, our longings our possessions. It is an attitude he had in mind, an aspiration.

Let me repeat that, please. The strange feature of the hunger and thirst that receives the blessing is that it is continuous. The craving is never satisfied. Our physical desire does not die because we ate to-day; it comes again to-morrow. There is no blessing for those who have already attained. The hunger and thirst must last as long as life lasts. The longing is for the unreach-able. This is the strange contradiction of the beatitude. There is no room in the New Testament for a stationary religion. There are always heights above to be scaled. The story is told of a man in the Patent Office down in Washington who resigned his position in 1835 because he had come to the conclusion that about the last of the inventions had been made, and his office would soon close. That was almost a century ago, and still the inventions come pouring in thicker and faster than ever. There are

no limits to the field of invention. It is as boundless as space. And the possibilities of the soul are equally rich and ample. The thirst of the soul is never quenched. It is like the asymptote to the parabola in that the line reaches the curve only at infinity. The attainable is not attained until we "awake in his likeness."

Then, too, it must be noted that hunger is the outcome of health. There is an old proverb that "hunger finds no fault with the cooking." "To the hungry no bread is bad." In every healthy organization there is a craving for food. When appetite fails and food is distasteful then the body is sick. For hunger is a healthy human sensation. It is our most compelling passion. It insists on satisfaction. Where it does not exist the functions are not normal. Disease is at work. Nor is it a condition that comes at will. We can not will ourselves to be hungry. We can not put an edge on appetite if the appetite be not there, except by some questionable temporary stimulant; just as at the old Roman feasts men would drink bitter mixtures to make them thirsty. And, likewise, a wholesome hunger of soul can come only from a soul in health. There must be poverty of spirit before God. There must be mourning over sin and a godly sorrow that worketh repentance. There must be an inward cleansing. There must be meekness of spirit and purity of heart before there can be a real yearning after any spiritual conformity to the will of God.

And, furthermore, the quest for goodness is the only quest that is certain of fulfilment. In this blessed crusade there can be no disappointments, no failures. We have our Lord's own word for it. The thing we need to worry about is not, Shall I arrive? but, Do I really want to arrive? Do I want to arrive earnestly enough to put forth a sustained compelling effort? If I do, it is not possible to fail. Goodness is the one thing that every soul may have. They shall be filled, is the promise.

Fed, filled, satisfied! The peacemakers are going to be called the children of God; the merciful are going to obtain mercy; the mourners are going to be comforted; the meek are going to inherit the earth. But those who hunger and thirst after

¹ *Songs in the Night*, by MALCOLM JAMES McLEOD. Fleming H. Revell Company.

righteousness are going to be satisfied. The reward is a purely spiritual one. There is not a hint of anything worldly in it. Righteousness is a thing that suits and satisfies completely the cravings of the soul.

And now, on the other hand, let us turn to some of the voices of the world. For the world singles out its allurements, too, and holds them up to be sought after and struggled for and admired. Some of them are legitimate; some of them are most attractive; some of them are noble and worthy and fine. Some adorn a man's character and add to his usefulness and power.

1. Would it have been surprizing, for instance, if Christ had said—Blessed are they who do hunger and thirst after knowledge? How great a thing is knowledge? "Knowledge is the wing wherewith we fly to heaven," said Shakespeare. There is not much danger these days of underrating the value of knowledge. The pursuit of truth, the unveiling of nature's secrets, the acquisition of sound learning is one of the noblest aspirations of the human mind. Alexander the Great so valued learning that he used to say he was more indebted to Aristotle for giving him knowledge than to Philip his father for giving him life.

"Knowledge is power," said Bacon; on which another comments that knowledge is power in the sense that wood is fuel. Wood on fire is fuel and knowledge on fire is power. There is no more power in knowledge of itself than there is in pieces of sticks or lumps of coal. Knowledge is not power until it burns and sparkles in some earnest, consecrated life. When such a life hungers and thirsts for knowledge, then it becomes power.

But the question arises—are such lives particularly blessed, Are they satisfied? Have they found the secret of peace and rest? Has it been your observation that scholars as a rule are a very contented class. We recall what the poet said of that great Elizabethan genius who was the father of modern science, "the wisest, brightest, meanest of mankind." Does not Goethe in *Faust* give us the picture of a soul drawn away by admiration for the gifts of intellect to the most miserable moral ruin? Does not Tennyson in his "Palace of Art" give us the experience of a young woman whose supreme passion was to know? But after her quest was gained and her palace completed, a strange loneliness creeps into her

heart, and she is shot through with the pangs of disappointment, and in despair she throws her royal robes away, exclaiming, "Build me a cottage in the dale where I may mourn and pray."

We have seen side by side the scholar and the saint. We have admired the one and we have reversed and loved the other. We have seen the man of genius with his scientific temper, his trained faculties. We have marvelled at his brilliant powers, but we have noted his cold and cruel heart—selfish, jealous, proud, dictatorial. On the other hand, we have known men of very ordinary gifts, but tender, sympathetic, self-controlled, patient, kind, loving, Christ-like; and the inward judgment of our hearts has been, he is the greater man; he is the happier man.

Our deeper natures tell us that splendid as the culture of the mind is, there is something far more splendid. There is a vastly superior order of merit. The immediate verdict of the soul is that the highest law of man is the law of righteousness. Some one has said that Christianity is the restoration of righteousness to its rightful place among the ideals of human ambition. Better than scholarship, better than cleverness, better than fame is goodness. We talk a lot about the duty of goodness, but we do not talk half enough about the beauty of goodness or the rewards of goodness or the joys of goodness. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

Most of us can not hope to enrich the world by our thought. It is not very likely that we shall ever blaze a trail to some hitherto unknown truth and so make the paths safer and easier for those who follow. Yet there is a way nevertheless by which we can become real benefactors. There is a blessedness higher than to be able to bequeath some brilliant secret to the world. We may all, by God's help, add to the world's stock of goodness. We can all leave behind us a life lived in the secret of the Master and ruled by his charity, a life rescued from sin and dedicated to loving service.

II. Others would make power the ultimate of life. They would offer the prize to the successful. It may be the power of leadership or skill or heroism or popularity or position or rank or perhaps simply of some social distinction. And what we aim

at being we generally secure. When men set their hearts on some goal they usually arrive.

Here is the man whose God is gold. His aim is to pile up money and yet more money, because money is power. For this he toils and sweats and slaves. It is the gnawing passion of his life. Life to him is bounded on the north by timber and on the south by railroads. The chief end of this man is to possess, because possession in his opinion is satisfaction. To be sure, he is running after an illusion, but then that matters not, for to him the illusion is real. We know he is foolish, but then he thinks he is wise. It is the tragedy of the worldly ambition seeking satisfaction where satisfaction never yet in all the long centuries has been found.

Here is Sisyphus rolling the stone up the cliff, and just as he is about to put forth one last mighty heave and land it on the summit, down it plunges into the valley again. It is the tragedy of the world, I say—seeking satisfaction in the impossible, in the chase for the unreal. Alas! Joy riding is not the road to joy, never has been.

Let us visit this magnate resting in his luxurious davenport with gold and silver and jewelry sparkling all around him. Happy man, you say. Why, he does not know what the word means. His house is large, his retinue is bewildering. He has drunk every cup, quaffed every chalice, and then set down the goblet with a groan. He remembers how sweet the crust tasted when he was a boy. He is not satisfied climbing the ladder, nor is he satisfied after reaching the top—the fact being there is never any top; the top is always a receding equation. Here is a letter from California. The man writes: "The climate is marvelous, the mountains are glorious, the touring is finer than anything I have seen, the table is all that heart could wish but, ah me, I have no appetite." What a wail from the West! A few weeks later he passed on to "a far serener clime."

One of our magazines recently instituted inquiries touching the private lives of our millionaires, and these sons of success certainly have their full cup of wormwood. One who has made his pile in the wheat market is, by the irony of fate, a martyr of dyspepsia; another has arterial sclerosis; others have domestic skeletons in their closets that suck the syrup out of life.

"When I was a farmer's boy," one of them writes, "I loved the smell of the new-mown hay, altho I did not relish much pitching it. And my pillow at night was sweet as the clover blossoms. But I wanted to come to the city and live in a mansion. And now I'm in the city and I have my mansion. I have offices and clerks and stenotypes and telephones and dictaphones, but I am tired of it all. The click of the typewriter annoys me. And some times I lean my head on my hands and sigh for the old clover days and the hay I used to pitch and the chaff pillow I used to fondle and hug."

"Ah me!" writes Emerson, "if the rich were only half as rich as the poor think they are." When you grasp a bird it ceases to sing. It is only the uncaptured things that make music. Many a boy after climbing a high tree in search of a nest finds the nest empty. We hear the expressions so often "happy as a lord," "happy as a king;" but the testimony of those who know seems to be that kings and lords are not particularly fortunate in this regard. "Uneasy lies the head that wears a crown." There is a quaint old rhyme that ought not to be forgotten:

"The king can drink the best of wine, so
can I;
And has enough when he would dine, so
do I;
But can not order rain or shine, nor can I;
Then where's the difference, let me see,
Betwixt my lord, the king, and me?"

III. Then there are men and women to-day who have a hunger for justice, especially for social justice and industrial goodwill. They look forward to the time when brotherhood will sway the hearts of men; when oppression and cut-throat selfishness will disappear; when juster laws and a better government shall prevail; when the toiling multitudes and the disinherited shall have a fairer chance; when war shall be no more, in a word, when the new earth and the new order shall descend out of heaven from God.

But do these things bring satisfaction and contentment to the heart? That is the point at issue. Perhaps no man ever labored more earnestly for social improvement than John Stuart Mill. In a chapter of his *Autobiography* he describes the disappointment of soul he experienced when in vision one night he saw his plans realized. The earth was redeemed and the way he

felt about it was, that it was not worth while. It was nothing but "Vanity of Vanities." And you will recall how he describes the melancholy that for months came over him, from which he was rescued only by the influence of the poet Wordsworth.

I believe his experience is not unusual. Because when any hope in this life is realized there is nothing more to hope for unless we can look forward to an after-state. What do international justice and democracy amount to unless we can look forward to a better order beyond? Is it really worth while making the masses happier and giving them better laws, if the whole business is to terminate at the tomb? Germany has constructed a magnificent railroad to hell, but what good has it done her? Is contentment the true goal of social justice? Or is gratification? Or is character? Are people any happier to-day than they were one hundred years ago, when the world lived closer to nature? It is at least questionable. Our aim is not the perfection of a social state but the development of the soul along the lines of an endless life. If we set our affections on terrestrial reform alone, the time may come when there will be no new slums to conquer. To be sure that would be a most desirable condition, but would it satisfy? Let us not lose sight of the logic of the thing. That is not true satisfaction which has the world for a background. True satisfaction has immortality behind it—and before. As St. Augustine has said, "Thou hast made us for thyself, and our hearts are restless until they rest in thee."

IV. And this leads us back to the Master. It is heart excellence that really satisfies, nothing else. We do not need to dine on nightingales' tongues to have a feast for the soul. Goodness is its own reward. The flower carries its own odor. "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

Take Bernard's great hymn, "Jesus thou joy of loving hearts." It is a Latin chant of more than two hundred lines. It was born in an hour of intimate communion as he was partaking of the bread and wine of the Holy Supper. Suddenly this burst of devotion leaped to his heart, "We turn unfilled to thee again." And when we read his life we feel surely indeed he might have been well satisfied with the bliss that earth imparts. For remember who this man Ber-

nard was. He was far and away the greatest man of his time—an eloquent preacher, a scholar, a statesman, and best of all a saint. He was a man who made Europe tremble by the sheer power of righteousness. When two cardinals, Anacletus and Innocent, contested for the papal chair, Bernard was made arbiter of their claims. That itself was a commanding tribute. No name stood higher in the whole Christian world than the name of Bernard. Luther called him the best monk that ever lived. He was the most influential man of his age. And as he grew in years he grew in influence. Surely if ever a man had reason to be intoxicated with the bliss that earth can give that man was Bernard of Clairvaux. Yet listen to what he says, "Earth can never satisfy the infinite spirit of man."

"Jesus thou joy of loving hearts,
Thou fount of life, thou light of men,
From the best bliss that earth imparts
We turn unfilled to thee again."

IV. Just one point more awaits our reference. "They shall be filled." "Whosoever drinketh of this water shall never thirst." "They shall be filled." Filled with what? Why, filled of course with what they desire to have and to be filled with righteousness. They shall be righteous. They shall be like him. God has made man's spirit so great that no created thing can possibly feed it, much less fill it. There is a vacuum in the soul that nothing can fill but faith in God. The world's concoction is like rich confectionery to a starving man. Only spiritual things can satisfy the spiritual life. "My soul thirsteth for the living God," To be sure, as intimated already, this reached far beyond the present.

It can only be true in its literal completeness when we stand in Zion and before God. Because to be satisfied is to cease from hungering and that must never be. The moment hunger ceases, that very moment there follows decline. Growth in grace and in the divine likeness must go on forever.

Bishop Creighton once said that the greatest danger of the twentieth century would be the "absence of high aspirations." On yonder hill I see the horizon line, but when I climb the hill and put out my hand to touch it, the line retreats and is just as far off as ever. So when I know one truth I see another. No king of thought need ever sigh that there are no more worlds to

conquer. Our reward is in the search, not in the attainment. We grasp the object of our quest to find it is not after all our quest. Our *terminus ad quem*, when we reach, it becomes a *terminus a quo*. We are on a journey. What is behind is interesting but it is not half so interesting as what is before. The goal is nothing, the trip is everything. We are children of the infinite and only the infinite can be our eventual home. If you eat a meal you lose your appetite, but if you feed on the Lord Jesus Christ your appetite is intensified and you cry for more. "More about Jesus would I know."

I remember some years ago reading a little story that greatly impressed me. The

story, if I remember rightly, was called "The Windows of Heaven." Two spirits were in the eternal world. One felt extremely happy and at home; the other seemed lost and uncomfortable. She said, "I was a rich woman on earth. I had everything that heart could wish. But I feel cold and out of place here." Then looking up into the eyes of her companion she remarked, "I seem to recognize your face. Your features are familiar. Did we ever meet on earth?" "Why, yes," the former made reply, "I was your washerwoman."

"O Jesus, ever with us stay;

Make all our moments calm and bright;

Chase the dark night of sin away;

Shed o'er the world thy holy light."

THE CHILDREN'S SERVICE

THE END OF THE WEEK

JAMES M. FARRAR, D.D., LL.D., Brooklyn, N. Y.

I have learned.—Phil. 4:11.

THE end of the week is Saturday. That is the day to say, "Did it pay?" Sunday I was at church and was one of the Junior Congregation. Monday, Tuesday, Wednesday, Thursday, Friday I was at day school. Did it pay to be away so long from play?

We must all help to work out an answer to this question. One Saturday father gets an envelope. Did it pay? In the envelope we find the answer.

We Juniors have an envelope into which we look for our pay on Saturday. You do not have an envelope? You are certainly wrong, my dear Tom, for I know you have an envelope into which are put your earnings for the week. Some of these envelopes have very little in them and rattle when you shake them. Show us one! The envelope is your head, which holds your brain. Into your brain you put all you learn. At the end of the week is there a gain in your brain? Can you say, "I have learned." Have you learned anything worth keeping? Paul looked into his brain and said, "I have learned." What did Paul learn? He said, "I have learned in whatsoever state I am therewith to be content." At the end of the week can you look into your brain envelope and say, "I have learned to be content?" But this sounds like preaching. I must close the sermon and tell you a story.

In the country on a beautiful farm lived a man and his wife, with six cares. These cares were a son, a daughter, two horses, a cow, and a dog. For the horses they had bridles, harness and lines. With the lines the farmer could guide the horses and drive them wherever he wanted to go. They had learned to obey and were content. But for the boy and girl, the dog and the cow, there were no bridles, no harness, no lines. At times they needed bridles with blinds and long, strong lines. They had not all learned to be content.

The dog's name was Towser. The cow's name was Nora. One evening when the family came home from a long drive in the farm wagon Towser was covered with dust, and dropped panting on the grass. Genevieve and Jim said, "Poor Towser, how tired he is!" On the other side of the fence Nora was chewing her cud and looked as tho she wanted to say, "I have plenty of good milk for you to-day." Genevieve said, "Father, I wish Towser was as happy and contented as Nora. Haven't we made Towser walk too far today?"

"'Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zig-zagging from one side of the road to the other and tending to everything that didn't concern him. He couldn't pass a gate without runnin' through to see what was on the other side, nor see a hen

anywhere along the road without feelin' called on to chase her. Every dog that barked started him to barkin', and every-thing that moved took him out of his way to find out what it was and where it was goin.' No wonder he's tired! But you'll find plenty of human bein's that are traveling their lives through in just the same way. They ain't satisfied with the bit of road that's marked out for their feet, but they try to oversee all their neighbors' goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears them all out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the way wouldn't be nigh so long nor hard."

Mother smiled at father's homely way of saying such bright and good things. Then she told us that Nora was happy because she had been content to stay all day in her own pasture. Some cows, mother said, poke their heads over the fence and fret because they are not in the other field. The other field may not have as good grass and may not have a tree under which to stand when the sun is hot, but the cows are discontented because the fence is in their way. Our cow, mother said, has learned to be content. If you will look at the field you will see that Nora has a few straight paths. One leads to the meadow brook where she goes for a drink. Another path leads to the large tree on the knoll where she goes for a quiet, cool rest at noon. There she closes her eyes and chews her cud—the very picture of beauty, rest, and contentment. The other path leads

to the stile where she sees us waiting at milking time. She has learned to be content in her own pastures.

It was Saturday, and the children, after a long play, were dressing for dinner. Mother heard them say, "We have learned to be content." They had something in their envelope at the end of the week.

The Outer and the Inner World

Do not imagine that pleasure is to be sought for solely on the surface, for as long as our hearts are not caked in selfishness the pleasure—which is stored in them by nature—flows out. But even as our bodily activity is sustained by food, so the pleasure which is within must be fed from outside through the organs of the senses. Thus we get pleasure in seeing, hearing, smelling, tasting, moving and resting. What intense joy we can gain in sensing the wondrous phenomena of heaven and earth—the light of the sun and moon; the passing and re-passing of the four seasons; the changing shapes in cloud and mist; the mountain's profile; the dancing stream; the soft breeze; moisture of rain and dew; purity of snow; smile of flowers; growth of fragrant herbs; infinite life of birds, beasts, fishes, and insects. To make ourselves convergent with this wonderful nature is to expand our hearts, purify our feelings, arouse holy thoughts, and wash away all low and unclean desires. This is called inspiration, for the goodness which is within is aroused, and flows out at the touch of the outer world.—*The Way of Contentment*, by BEN HOSHINO.

THEMES AND TEXTS FROM NEHEMIAH

From the Rev. WILLIAM J. MASSON, Lockerbie, Scotland

The New Earth. "And I saw the holy city, new Jerusalem, coming down out of heaven from God."—Rev. 21:2.

The Spring of Zeal. "And it came to pass, when I heard these words, that I sat down and wept and mourned certain days."—Neh. 1:4.

First Find Out Facts. "And I went out by night—and viewed the walls of Jerusalem, which were broken down."—Neh. 2:13.

Foes Without. "But it came to pass that when Sanballat heard that we builded the wall, he was wroth."—Neh. 4:1.

Labor Troubles Within. "Would ye even sell your brethren?"—Neh. 5:8.

Signing the Covenant. "They entered into a curse, and into an oath, to walk in God's law."—Neh. 10:29.

The Consecration of the Home. "And that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons."—Neh. 10:30.

The Consecration of the Nation. "And if the peoples of the land bring ware or any victuals, on the sabbath day to sell, that we would not buy of them on the sabbath, or on a holy day."—Neh. 10:31.

The Consecration of the Purse. "Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of God."—Neh. 10:32.

The Return of the Jungle. "But in all this time I was not in Jerusalem."—Neh. 13:6.

OUTLINES

THE CHURCH

I. What the Bible Says About It

To preach . . . the dispensation of the mystery . . . made known thorough the church . . . according to the eternal purpose.—Eph. 3:3-11 (A. S. V.).

WHILE the word "church" occurs but few times in Scripture the idea is woven like a golden thread throughout. In the language of Jesus we find it but few times. But with Paul, who was permitted to see the idea elaborated from the Biblical standpoint, we may expect to find such summarized portrayal as is here given.

1. A Fellowship for "all men" (verse 9); Neither a building nor a system of theology, verse 6 gives three-fold ties—"fellow heir," looking backward; "fellow members," present relations; "fellow partakers" in a happy consummation. Adapted to all peoples.

II. With a Program—to reveal a mystery. As the "fellow" in the Royal Geographical Society feels called to unfold secrets, so the Christian. Here is the proof of the real Church: Not to exalt human personality, either man or woman, but the "unsearchable riches" of Christ. Thus the "bride" is a true helpmeet, showing appreciation for the sacrifice which won her.

III. Linked to the Eternal, which inspires "boldness" (verse 12) and guarantees the happy outcome; even in the face of tribulations (verse 13). Requires continued contact; regular communion; thus sustaining the "ties that bind" every "family in heaven or earth" (verse 14). A fellowship—not merely an organization—under a Father.

II. Whence the Church Came

This is he that was in the church in the wilderness.—Acts 7:38.

The expression "church in the wilderness," coined over a thousand years after Moses, suggests the remote antiquity of the origin, and implies its continuance to the present.

I. A Divine Conception—"from the foundation of the world." To be the receptacle of "living oracles." Yet there have been tragical digressions in seeking the spectacular or the sensational; also in turning aside for political power or earthly prestige.

Forms and ceremonies helped explain divine program.

II. Landmarks or Progress have been human lives. From Abel, Noah, Moses, Stephen, Justin, Augustine, Wiclif, Huss, Luther, to Moody.

III. Around Vital Elements—Imperfect life; atoned for by sacrifice; adjusted to divine plan through "living oracles." Church's future not so much in stone cathedrals as in "cathedral lives"—bound in intelligent organization to the one life.

III. How It Is Helping the World

So I will save you and ye shall be a blessing.—Zech. 8:13.

These words were spoken at a time when the rebuilding of the Temple was contemplated. Why the Temple and its antitype, the Church, have virtue is shown in the visions of the prophet.

I. A Medium of Light (the candle-stick, chap. 4). Light on dignity of life. 2. On the nature of God. 3. On the meaning of this world. 4. On the home.

II. Messenger of Authority (the four chariots, chap. 6). "Whatsoever thou shalt bind on earth" spoken to the Church, not to individuals. Liberty of conscience, human relations, ultimate salvation, are all here intelligently defined.

III. Constructive Agency (the four smiths, chap. 1:20) as seen especially on the mission fields, where medical teachings and evangelistic methods are regenerating society—"the lever that is lifting the world to higher planes." Some "by-products," like the Y. M. C. A. and charitable institutions, with property value in hundreds of millions, show the public sanction of the central institution.

IV. Why Everyone Should Share It

But God . . . made us alive together with Christ . . . to sit with him in heavenly places . . . that in the ages to come he might show the exceeding riches of his grace.—Eph. 2:4-7.

The public has been surfeited with many forms of negative reasoning as to why men

"do not go to church." May we not find here some positive expressions as to why they do go?

I. The Privilege to sit in "heavenly places"—to discern the thoughts of God. As men pay high prices for hearing great singers or seeing master-pieces in art, so they have made sacrifices for church privileges. "They climbed the steep ascent of heaven through peril, toil and pain," "affords opportunity to confess Christ before men."—(Matt. 10: 32).

II. Preparation for Fuller Life Responsibilities. No longer merely entertainment. Encouragement for dark days. Positive force for righteousness; "heaven" of society. Surely these helps are worth while. Should be utilized every week.

III. Prospect—Consummation in the "ages to come"; pattern finished of "his grace in kindness." When the tangles shall be unraveled and all connections made.

"New graces ever gaining from this our day of rest,
We reach the rest remaining to spirits of the blest."

V. Whither Doth It Lead

*In my Father's house are many mansions
I go to prepare a place for you.—
John 14: 2.*

These words were spoken to a definite group of individuals who were the nucleus of the Church. They were an explicit promise of a great home-coming for believers.

I.—At a Definite Place.—Scattered divisions of the "family" are to have a rallying point. Specific plans made, places "prepared." The preliminary steps were taken by the speaker before leaving the earth—his teaching, his sacrifice, his resurrection; not for every one, but for "them that believe."

II.—In a Congenial Atmosphere.—Christian service proves the taste and develops the preference for these surroundings. Father's house implies the Father's ideals as revealed by Jesus. If Christ's service is congenial now, how much more "yonder!"

III.—Guaranteed by Love.—"If it were not so I would have told you." The life with which Pilate "found no fault" will offer no misleading hopes. Details can be left for his "preparation." Eye hath not seen, &c. (1 Cor. 2:9).

"So we rest:
For what we can not he can see;
And in his love we e'er shall be
Forever blest."

ILLUSTRATIONS

How to Look at Men

"Last summer an American woman in France looked into a stretcher in which lay a wounded soldier. She turned to the corporal and said: 'Is this an officer or only a man?' The corporal with a grim smile answered: 'Well, lady, he ain't no officer, but he's been hit twice in the innards, both legs is busted, he's got bullets in both arms, and we dropt him three times without his lettin' out a squeak, so I guess ye can call him a man.'"

"If a woman in khaki near a battlefield could be so silly as that," said Dr. Charles L. Slaterry, "there must be many men and women at home who are just as thoughtless. We have two classes of people who must be taught the conditions which have grown out of the war. One class has an innate belief that men are not brethren—that mastership and slavery are divine distinctions to be perpetuated. Such persons probably

would not admit it, but they will show it by deeds when the test is sudden, as in the incident related.

"We must teach people with all the love God will give us to look at men and women as he looks at them, not for their trappings and advantages but for their inner victories, their innate nobility, their high achievement. It is not easy to do. But it is worth all the world to make America a democracy where Christ's standards shall be instantly recognized, and no others shall dim the honor due unto them.

"The other class which needs to be taught the true democracy are the discontented who would drive the world to anarchy if only they might see hated prosperity dragged in the dust, even in its own blood. Sometimes these haters of mankind take up Christ's words against the Pharisees, and fancy themselves in so far his disciples. The pity of their frenzy is that they do not re-

member what he did. They would hate and kill to equalize the world. Christ knelt and washed men's feet; he prayed for his murderers; he died on a cross. The great picture of democracy is Christ."—*The Evening Sun*, N. Y.

Animals and the Wonderful Things They Do

Think of the spider and its web. The web is as well thought out as the dome of St. Paul's. The spider builds as if it had studied stress and strain like an engineer. It makes one kind of road for itself and another for its victims; it meets the danger of storms by making new runners.

Go to the ant. How many among the millions who trample them to death know the wonderful things these creatures do? They will capture the green-flies that devour our roses, make them prisoners, build galleries in trees to keep them in, milk them, protect their eggs to ensure a continued supply, and when new flies are born the ants will carry them to the plants that green flies live on, and take them back to prison.

Long before man had built his first bridge the beaver had built his dam; long before man had thought it all out the beaver had arched his dam against the stream and made little sluices. One of the fundamental rules of engineering was working in the world ages before Archimedes. The beaver builds a lodge at his dam, and a storehouse for winter. For countless ages he has solved the problem that so long baffled Russia; frozen in by ice, he seeks and finds a free water gate through which he can receive supplies.

The bees, perhaps the first sanitarians in the world, have established a civilization as wonderful as ours. They toil and build and store; they obey the laws and punish those who break them; they live and move and have their being impelled by patriotism beyond the dreams of men.

A crocodile taken out of its egg will find its way instantly toward a stream; a frog put in a bag and taken from water will go straight back to water on being set free.

An eel, unable to develop in the sea, leaves the tidal river and goes overland to inland waters; and when the time comes it crosses the fields again and returns to the sea to lay its eggs.

A limpet has no eyes, but every limpet knows its spot on a rock. It comes down at low tide and goes about and feeds, and it finds its way back infallibly to its chosen dwelling-place.

The fundulus comes out of the sea into little pools, but it keeps watch on the pools lest they become too shallow, and leaps back unerringly on the side that will take it to the sea.

The nightingale, born on a Kent hilltop, flies to Africa; it goes to the right place at the right time, moved by some innermost understanding. It is not driven by hunger, for if it stayed till hunger came it would arrive too late. Caged a nightingale and it will beat its wings against the bars when the time comes to go.

A pigeon will bring a general his despatches; one has been known to come from Rome back to its loft at Derby. It took a month, flew a thousand miles, and crossed a range of mountains and twenty miles of sea.

A horse will take a lost man home on a dark night; a horse has taken its dead driver home through London. A cat, taken a hundred miles in a box, will find its way back to the old fireside. A St. Bernard will find a traveler buried in the snow, dig him out and rouse him and fetch help.—*From Who Giveth Us the Victory*, by ARTHUR MEE.

"I Was Born Crooked"

I remember one man who came and told me a tragic story of his life, saying he was just released from prison, and asking for money to go to Boston, where he had an old mother. I helped him and felt glad to think I could do so. Shortly afterward my husband learned that the man had, indeed, been a prison inmate, but that he lived near us and that he used the money I had given him to treat all his boon companions to drinks within an hour after he left me. The man came again a month later, and I allowed him to tell his new story of being detained by illness, and to ask me for more money. Then I told him what I had learned about him. The unkindness of his deception toward me turned the anger I felt at first into grief, and I began to cry. The man looked at me a moment in silence; then he rose up and came and stood before me. "This is the first time," he said, "that I ever saw a woman cry for me. I want to tell you I will never trouble you again; I

was born crooked and I guess I will always stay crooked; but I will never bother you again. Will you shake hands with me?"

I took his proffered hand and tried to make him promise to turn over a new page in life's diary. But he shook his head. "I'm crooked, I tell you. I can't help lying and stealing. But you'll never have any trouble from me again." And I never did.—*The Worlds and I*—ELLA WHEELER WILCOX.

Worship

A colonial chaplain tells of an incident from his experience in Amiens cathedral. "Presently," he says, "my eyes caught sight of two figures a dozen yards away to the right—a little before me, but not so much that I could not see their faces. They were sitting perfectly still, hand in hand, and one could read their story plainly enough. She was a young woman of the poorer class, but well dressed as a French-woman should be; and he was a soldier in the uniform of the French line, and what was more, his whole kit was there, significantly, too. I have no doubt whatever that they had slipped into the cathedral on their way to the station.

"As I watched, she said something, and knelt forward on the *prie-dieu* before her. He stood up as the French soldier does. Then she began to pray for him to hear, and I could catch a murmur. His eyes were fixed on the high altar and never wavered from first to last, but she hid hers in her hands, after a little. Also her voice rose with the passion of her prayer, and soon one knew that she was weeping. At last, she prayed loudly enough for me to catch the words, in French, of course, but I could understand that well-known prayer, and marvel at the simplicity of her so slight change in it:

'Soul of Christ, sanctify him;
Body of Christ, save him. . . .'

"So she went on until:

'Within Thy wounds, hide him.'

"She cried and could say no more for sobs.

"A while I saw dimly, and waited for I knew not what, when the man's voice broke calmly and steadily in, without even a hint of passion or of fear:

'In the hour of my death, call me,
And bid me come to Thee,
That with Thy saints, I may praise Thee
For ever and ever. Amen.'

"And then, like the victor that he was, there, in God's house, and all unashamed before his high Majesty, he lifted the woman to her feet and turned her face to his, and kissed her long upon the lips.

"Oh, my God, how fine a thing can human nature be! It was no disgrace for you to share it. It has that in it which can look out across the worst that earth can do, and gather up its dearest into its arms, and go forward—to You."

May God teach us his ambassadors how to worship that we may be not unworthy to unveil his face that others, too, may worship him in spirit and in truth.—Quoted by *The Churchman* from *Standing By*, by ROBERT KEABLE.

Labor "Rights"

Yesterday for some time I observed eight working men engaged in removing parts of a structure and loading the pieces on a freight-car. At no time were more than two of the men making any pretension of working at once, most of the time they were all visiting or watching passers-by, and in the whole period the eight men did not accomplish what one good honest man should have performed. I wondered whether they had sufficient exercise to keep them in good health. They apparently were concerned about their "rights;" if the employer had rights they were undiscoverable.—*The Holy Earth*—L. H. BAILEY.

The Process of Purification

In the great foundries where the famous Bessemer steel is made the process of purification is watched with the closest care. An instrument called the spectroscope is used, and by means of this the ever-changing colors of the fumes given off by the molten metal are noted. These show the precise stage at which the metal stands, and when at last the exact color is revealed by this delicate instrument those in charge know that the process is complete. The giant crucible is tilted, and the molten mass, free from its former impurities, is poured into great molds. It is thus that God looks upon the processes that affect the soul. He knows when the metal can be used. And it is of boundless comfort to those of us who are beset with doubts and misgivings to know

that God sees all that is happening in this strange, sad world.

John Oxenham says:

"The world is in the melting pot,
What was is passing away;
And what will remain when it cools again,
No man can safely say."

But what man can not say God can. And we have the assurance that in the end "the trial of our faith, being much more precious than of gold that perisheth, tho it be tried with fire," shall bring glory to God and good to man.—J. W. G. WARD, *The Christian World Pulpit*.

Personal Equipment

Some one has told of the instructions of a colonel just before his men went into the battle of St. Mihiel. Among other things, he ordered every man to have an extra pair of shoe laces. Then he very tersely said to them, "Now apply this to your spiritual condition." What a lesson! No one could depend upon another's supply of shoe laces. Every one must have his own equipment. Just as necessary is it, when a man is going into any battle of life or any other test, that he should depend upon his own supplies. There is no time for getting the necessary article after the fight has begun. One must have it with him. The old story of the ten virgins, five of whom were wise and five of whom were foolish, demands application here. To be a good soldier one must "get a good ready."—*The Presbyterian Advance*.

Truancy in Our Schools

For every child that is graduated from a grammar school, another child drops out, mainly in disgust or despair.

Dr. Luther H. Gulick tells us that about two hundred and fifty thousand children drop out annually as against two hundred and fifty thousand who are graduated. Less than one boy in five completes all the grammar grades. The majority who leave school fail to complete the sixth grade. A large minority desert school while still in the ungraded classes.

The most serious phase of this wholesale school desertion is truancy, which means

staying away from school during the compulsory school period. Truancy, in one sense, is but another form of loafing, and it is quite possible that truants are merely taking after grown-ups. The mother who locks her child in the house and goes off to the movies, only to find her son Johnny there ahead of her, suddenly realizes the truth that the apple does not fall far from the tree.—*Street-Land*, by PHILIP DAVIS.

The Influence of Property on Thinking

"How you make me sigh for great wealth!" said a woman with the intention of complimenting a speaker at the close of an address. "Then I have utterly failed in accomplishing my purpose," answered the speaker.

The Lord wants not sighs for the dollars we have not, but consecration of the dimes that we have.

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations:

"When I get to be a man and have lots of money, I am going to support a missionary. I think I'll build a hospital and a mission school, too."

"Are you sure you will still feel that way when you get the money?" queried his mother.

"Oh, I know I will," answered the boy confidently. "If I had the money now I'd give it, but you know I haven't any money."

Just then he spied a shining round dime on the sidewalk. Before his mother had a chance to say missionary, mission school or hospital, he shot into a nearby candy store, where the sum total of his newly acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing he was to consecrate the dollars he was going to have, while he spent for himself the dime that he had.

We are in great danger of exhausting our generous impulses on sighs for wealth to consecrate, and of encouraging, in our own lives and the lives of others, the deferring of actual giving until we acquire large sums.—*Missionary Review of the World*.

Notes on Recent Books

Rousseau and Romanticism. By IRVING BABBITT. Houghton, Mifflin Company, Boston, 1919. 8 x 5 $\frac{3}{4}$ in., xxiv-426 pp.

"A savor of Ruskin, a flavor of Matthew Arnold, a touch of William James, plus a modicum of Saint Beuve and Max Müller"—this serves, in a way, to characterize this study of the emotional and ethical phases of romanticism. The author finds it necessary to apologize for introducing the name of Rousseau into his title, all the more as the volume is not "a systematic study of Rousseau's life and doctrines." Rousseau comes in because he represents "more fully than any other one person a great international movement." This book is rather a part of an argument—linked with the author's three earlier volumes dealing with romanticism—against erecting "on naturalistic foundations a complete philosophy of life." And the author defines his own position as that of a "modern" in the sense that he aims to exemplify the "positive and critical spirit . . . that refuses to take things on authority." "One should welcome," he says, "the efforts of the man of science at his best to put the natural law on a positive and critical basis" and should "strive to emulate him in one's dealings with the human law, and so become a complete positivist." It is with the ethics of romanticism that the author as an "ethical positivist," especially quarrels, taking as his "supreme maxim" the dictum "By their fruits shall ye know them." He does not like the fruits of a "romantic philosophy," hence his books.

Inasmuch as romanticism arose on the background of three other movements—classicism, humanism, and the enlightenment—with the first of which it was in essential antagonism—Professor Babbitt goes to some pains to distinguish classicism and romanticism etymologically and in essential genus. He then discusses in successive chapters the genius, imagination, morality (ideal and real), love, irony and melancholy of romanticism, romanticism and nature, and the present outlook. All this leads him to a survey that covers practically twenty-three centuries, for he goes to the roots of

the movements which characterized the period between the rise of the renaissance and the present, and compares them with the originals in the classic and early Christian ages. Aristotle, Socrates and Plato, St. Augustine and the Christ, Goethe, Schiller, Novalis, and Nietzsche, Chateaubriand, Hugo, Rousseau, and Pascal, Shelley, Byron, and Samuel Johnson, Poe, William James and Lowell, and a host of others are laid under tribute. So that the professor of French literature at Harvard brings to this work the equipment of a vast reading, covering not only French, German, Greek, and Latin literature, but a first-hand knowledge of Buddhist writings in the original Pali, and a discerning acquaintance with translations of Confucius and Lao-tze. And he focuses this knowledge in a remarkable judgment that gives a clue to his closely reasoned argument. This will well bear quoting.

"The ethical experience of the Far East may be summed up for practical purposes in the teachings and influence of two men, Confucius and Buddha. To know the Buddhist and Confucian teachings in their true spirit is to know what is best and most representative in the ethical experience of about half the human race for over seventy generations.

"A study of Buddha and Confucius suggests, as does a study of the great teachers of the Occident, that under its bewildering surface variety human experience falls after all into a few main categories. I myself am fond of distinguishing three levels on which a man may experience life—the naturalistic, the humanistic, and the religious. Tested by its fruits Buddhism at its best confirms Christianity. Submitted to the same test, Confucianism falls in with the teaching of Aristotle and in general with that of all those who from the Greeks down have proclaimed decorum and the law of measure. This is so obviously true that Confucius has been called the Aristotle of the East. Not only has the Far East had in Buddhism a great religious movement and in Confucianism a great humanistic movement; it has also had in early Taoism a movement that in its attempts to work out naturalistic equivalents of humanistic or religious insight, offers almost startling analogies to the movement I am here studying.

"Thus both East and West have not only had great religious and humanistic disciplines which when tested by their fruits

confirm one another, bearing witness to the element of oneness, the constant element in human experience, but these disciplines have at times been conceived in a very positive spirit.

"After all, to be a good humanist is merely to be moderate and sensible and decent. It is much easier for a man to deceive himself and others regarding his supernatural lights than it is regarding the degree to which he is moderate and sensible and decent."

Indeed, the author manifests for the Eastern ideas and cults a much greater liking than for most of the producers of literature in the West. He seems to have a very sharp stick for such philosophers as John Dewey, who belongs with those "who are suffering from an advanced stage of naturalistic intoxication"; or Bergson, who is among those who have "sought to discredit the analytical intellect" and "has done little more than repeat Rousseau"; and Browning, who "can pass as a prophet only with a half-educated person . . . who has lost traditional standards and . . . failed to work out with the aid of the ethical imagination some fresh scale of values."

One rises from a perusal and reperusal of this closely printed volume with a confused sense of having read a tremendous lot about a great many writers, nearly all of whom, unless they were Greeks, Buddhists or Confucians, have somehow shot their arrows tremendously wild. And then one begins to wonder what he has gained. He has a sense of the jungle, but of no path through it. The sentences individually, and the paragraphs, read rather easily at the time, but they do not seem to conclude. They and the book as a whole seem to leave one in the air, like Mahomet's coffin.

The bibliography will prove most useful to the student. While not exhaustive, and as the author says "very unsystematic," for the student of romanticism it is suggestive as a guide through the vast body of literature expressing the movement.

The Next Step in Religion. By ROY WOOD SELLARS. The Macmillan Company, New York. 228 pp.

In religion there must be movement. Man steps from one period to another, casting from him, one after another, the ideas he has outgrown. The next step in his religious evolution, now that men have emerged from the stage of mythology and supernaturalism, is, according to the writer, the

emplacement of virtues and values. Religion is no longer an affair between a worshiper and a "God"; it is rather devotion to the spiritual values of human life—an enlightened, improved humanism, for short. "Religion is loyalty to the values of life." Into the field of such a supreme endeavor are drawn all the activities of modern man: the church, ethics, science, art. The main requisite for such a life is courage—a spiritual boldness to do and to believe, tho the heavens fall.

The conclusions of the volume are called "relatively conservative." The student who has been over the ground will realize how true this is; the novice will find the work bristling with difficulties. Pfeiderer, Loisy, James have accustomed us to the free, yet reverent, handling of problems which were once thrust aside as dangerous.

There are, naturally, many places where the careful reader will put his question marks. He may doubt, for instance, whether the science-loving masses have really outgrown the garment of mysticism and of superstition to such an extent as the writer avers. Academic circles form a very small part of a nation. Anyone who recalls what credulity and shallowness in thinking the last few years have revealed will be chary about the claim that "ethical reflection has been united with reason and science in a sane realism, that ethics has secured a firm foundation in the free aspirations of free men" (p. 185). And is there not a suspicion of too easy a sliding from the strictures on theology to an indictment of religion? We read, once more, of "the basic conflict between science and religion" and are assured that ignorance is the father (or the mother) of religion. Is it really settled that physiology and psychology are going to decide the matter of immortality? Are there not some fields where even the long arms of science will fail to reach?

To handle such questions profitably involves a redefining of religious terms, and here the scholar must lead the way. For we gladly defer to the observation that "the less an untrained individual knows about the past the more certain of the correctness of his assumed knowledge he is prone to be." Witness history as taught and believed by the rank and file!

Such a volume is stimulating—it shows how many of our cherished convictions and

"truths" are but guesses and idle words. And since we need such restatements it is well that they should be furnished by those who have such a large faith in the future. The truth is never finished; we are grateful to any one who spells out another sentence for us, nor will we resent the reflection that it will be no long time before another school of thinkers will, in turn, put down our conclusions as full of error, conflicting with the misunderstood facts of life.

The Oxford History of India. From the Earliest Times to the End of 1911. By VINCENT A. SMITH. Oxford University Press, N. Y., 1919. 7½ x 4¾ in., 816 pp.

"Shankaracharya, a competent critic has said, is the intellectual equal of Plato or Kant, with all of Kant's closeknit reason; and with much of Plato's artistic grace; one of the greatest intellects . . . that humanity has ever produced."

This sentence is not from the book now on our table, but from a late number of *The North American Review*. It is quoted as an object lesson to illustrate the need of just such a comparatively brief, yet comprehensive, history of a geographical unit which now possesses three hundred million inhabitants, a vast cultural and literary background, and the memory of such men as Sankaracharya, whose name is strange to all but one in a thousand readers. We recall that not yet in most American and English universities does the course on "the history of philosophy" include even a mention of the intricate and interesting philosophical "systems" that had their birth and received their development in the land which has been called correctly "the brain of Asia." And in the courses on "the history of civilization" there is an almost equal lack of notice of a culture that has a development of three or four millennia behind it.

Yet few countries have had so remarkable or so varied a history as India. This is indicated by a glance at the headings of the several "books" which compose this volume: I. Ancient India; II. Hindu India, 322 B.C. to the Maurya Dynasty (647 A.D.); III. Medieval Kingdoms . . . to the Muhammadan Conquest; IV. Muhammadan Powers of Northern India; V. Southern Powers; VI. Mogul Empire; VII-VIII. The East India Company; IX. India Under the Crown (1858-1911).

Two features of early Indian history in-

vite instant notice in conjunction with each other. These are the absence of the chronological instinct (or habit) in early times and the existence before the earliest certified date of a literature so enormous and developed as to be unique in those respects. The invasion of Alexander in 326 B.C. is "the earliest absolutely certain precise date," and this determination, be it noticed, is due to extra-Indian chronology. Dates approximately ascertained by reasoning back from 326 B.C. carry as far as 650 B.C. Beyond that all is in doubt—how greatly is illustrated by guesses at the date of the Vedas, which vary between 2500 B.C. and 1000 B.C. (the latter probably altogether too late). Even after 326 B.C. the various "eras" employed in documents and inscriptions often leave doubts far down into the medieval period. "More than thirty different eras have been used in Indian annals." Nevertheless progress is being made and problems are being cleared constantly through study of documents and inscriptions. Competent use is made in this book of the evidence thus brought to light.

It is not possible in the space here available to present either criticism or adequate praise of this volume. The divisions are clear and historically justified. The treatment is comprehensive, embracing dynastic, social, literary, philosophical, legal, and biographical factors of history. The complex of interactions during at least three thousand years is analyzed and described. And particularly interesting is the description of the development and results of British rule. The text is printed on thin paper, so that its more than 800 pages make a volume handy and light. The illustrations are numerous and fairly good, covering architecture and art, coinage, records, religion, geography, and portraiture.

It is time that a more general interest be taken in the great Asiatic peninsula, with its wealth of races, its profound idealism, its wealth of rich literature affording glimpses into minds of surpassing depth, its reactions in religion—its many features of surprising interest. And this volume is by far the handiest, most attractive, and most usable of the available means to knowledge of the land of Gotama, of Akbar, and of Shah Jehan, of the Taj Mahal and the Sanchi Stupas and the great Tanjore temples.

Studies in Mark's Gospel. By Professor A. T. ROBERTSON. The Macmillan Company, New York, 1919. 6½ x 4½ in., 145 pp.

Eleven articles, originally published in eight magazines, make up this volume by a well-known contributor to THE HOMILETIC REVIEW. They are the result of a restudy of the gospel of Mark, and illustrate how class-work in a live teacher's hands may furnish quickening and informing material for the eager reader. The lectures deal with: The Making of John Mark, The Date of Mark's Gospel, Mark's Gospel and the Synoptic Problem, Peter's Influence on Mark's Gospel, The Miraculous Element in Mark's Gospel, The Christ of Mark's Gospel, Jesus in Mark's Gospel the Exemplar for Preachers, The Parables of Jesus in Mark's Gospel, The Teaching of Jesus in Mark's Gospel, The Aramaic and Latin Terms in Mark's Gospel, The Disputed Close of Mark's Gospel.

The last of these appeared first in the REVIEW, June, 1918. Collectively, they bring the reader up to date on scholars' conclusions respecting the second gospel, and give a fresh picture of the Jesus of action and teaching.

How the Bible Grew: The Story as Told by the Book and Its Keepers. By FRANK GRANT LEWIS, Ph.D. The University of Chicago Press, Chicago. 223 pp.

Here we are told, in a delightfully simple language, the entrancing story of the growth of the Bible from the time of Moses and the traditions which antedate him, down to the revisions of our own time. The interest of the earlier part of the volume is that, by a skillful use of the inductive method, the Bible itself is made to yield up the secret of its gradual growth, and we learn how it was gradually written, gradually compiled, and gradually canonized. The sketch of the ancient and modern translations contains all the salient facts; and the most unlearned reader can rise from this simple but lucid discussion with an enhanced appreciation of his Bible and of the providence which de-

veloped and protected it through the long centuries.

The Business Man and His "Overflow." By WILLIAM E. SWEET. Association Press, New York, 1919. 6¾ x 4½ in., 81 pp.

"The will to serve is the hope of humanity." Successful lives are those who are constantly rendering useful service. In this little book the appeal is from a business man to business men to widen their interests and exercise their powers in the service of humanity.

Hearth and Altar. A Book for Family Worship. By OSCAR L. JOSEPH. Association Press, New York, 1919. 6½ x 4 in., 211 pp.

"The altar sanctifies and strengthens the hearth. It helps to cultivate the habits of reverence, dignity and honor." To this statement in the introduction most people will readily subscribe, but the difficulty often lies in so many cases of carrying on the devotional exercises so as to meet the particular hours of each member of the family. The author regards soon after the evening meal as the best time for family prayers.

The book is arranged in topical form and has a daily portion for thirteen weeks.

Student Witnesses for Christ. By S. RALPH HARLOW. Association Press, New York, 1919. 7¼ x 5 in., 83 pp.

"The sketches in this short volume are studies of young men and women of another land, of other races, who have been set free from self and sin through captivity to Jesus Christ. What he can do for one race, Christianity contends, he can do for all men."

The sketches are intended to appeal to the heroic quality in young people.

Heroes. By HUGH A. MORAN. Association Press, 1919. 6¾ x 4½ in., 147 pp.

This book contains twelve studies for school boys of the principles of Christianity as illustrated in the lives of great men and women.

HERBERT GEORGE WELLS

THE English novelist, was born at Bromley, Kent, September 21, 1866. He was educated at a private school in Bromley, Kent; Midhurst Grammar School; and at the Royal College of Science, where he received the degree of Bachelor of Science with first-class honors. He is not only a novelist but also a very prolific writer on political and religious subjects. Among his most popular works are the following: *New Worlds for Old*, 1908; *Tono Bungay*, 1909; *The History of Mr. Polly*, 1910; *The New Machiavelli*, 1911; *The Research Magnificent*, 1915; *Mr. Britling Sees It Through*, 1916; *God, the Invisible King*, 1917; *Joan and Peter*, 1918; and *The Undying Fire*, 1919.



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HERBERT GEORGE WELLS

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The Nursery of Spiritual Life

WE are coming more and more to realize that religion attaches to the simple, elemental aspects of our human life. We shall not look for it in a few rare, exalted and so-called "sacred" aspects of life, separated off from the rest of life and raised to a place apart. Religion to be real and vital must be rooted in life itself and it must express itself through the whole of life. It should begin, where all effective education must begin, in the home, which should be the nursery of spiritual life.

The Christian home is the highest product of civilization; in fact there is nothing that can be called civilization where the home is absent. The savage is on his way out of savagery and barbarity as soon as he can create a home and make family life at all sacred. The real horror of the "slums" in our great cities is that there are no homes there, but human beings crowded indiscriminately into one room. It is the real trouble with the "poor whites" whether in the South or in the North that they have failed to preserve the home as a sacred centre of life.

One of the first services of the foreign missionary is to help to establish homes among the people whom he hopes to Christianize. In short, the home is the true unit of society. It determines what the individual shall be; it shapes the social life; it makes the Church possible; it is the basis of the State and nation. A society of mere individual units is inconceivable. Men and women, each for self, and with no holy center for family life, could never compose either a Church or a State.

Christianity has created the home as we know it, and that is its highest service to the world, for the kingdom of heaven would be realized if the Christian home were universal. The mother's knee is still the holiest place in the world; and the home life determines more than all influences combined what the destiny of the boy or girl shall be. The formation of disposition and early habits of thought and manner as well as the fundamental emotions and sentiments do more to shape and fix the permanent character than do any other forces in the world.

We may well rejoice in the power of the Sabbath-school, the Christian ministry, the secular school, the college, the university; but altogether they do not measure up to the power of the homes which are silently, gradually determining the future lives of those who will compose the Sabbath-school, the Church, the school, and the college.

The woman who is successful in making a true home, where peace and love dwell, in which the children whom God gives her feel the sacredness and holy meaning of life, where her husband renews his

strength for the struggles and activities of his life, and in which all unite to promote the happiness and highest welfare of each other—that woman has won the best crown there is in this life, and she has served the world in a very high degree. The union of man and woman for the creation of a home breathing an atmosphere of love is Christ's best parable of the highest possible spiritual union where the soul is the bride and he is the Eternal Bridegroom, and they are one.

It seems strange that these vital matters are so little emphasized or regarded. Few things in fact are more ominous than the signs of the

disintegration of the home as a nursery of spiritual life. We can, perhaps, weather catastrophes which may break down many of our ancient customs and even obliterate some of the institutions which now seem essential to civilization; but the home is a fundamental necessity for true spiritual nurture and culture, and if it does not perform its function the world will drift on toward unspeakable moral disasters.

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

THE UNDYING FIRE¹

The REV. EDWARD M. CHAPMAN, New London, Conn

THIS is the happy title of a remarkable book. Mr. H. G. Wells has won so considerable a following on both sides of the sea that any volume of his is sure to attract attention. The present writer is of the opinion that some of his books have attracted more attention than they deserve, despite their sprightly style, their ingenuity, their spirit of comradeship with modern science, their humor, and their general urbanity. As an entertainer of the public Mr. Wells comes honestly into his heritage, for his father was a professional cricketer, and he has carried some of the irresponsible spirit of professional entertainment into his writing.

It was inevitable that the Great War should find its reflection in the pages of so contemporary an author; and it was natural for him to illustrate in particular the moral and spiritual reactions of a twentieth century mind to the tragic disruption of life's settled order with its accompaniment of sorrow, doubt, and death. So we have had *Mr. Britling Sees It Through*, *The Soul of a*

Bishop, and *God, the Invisible King*. It is as tho Mr. Wells, with his keen appetite for the life of to-day, and his curiosity as to the working of a plain man's mind, had just discovered that ethics and religion are really matters of perennial interest instead of being mere relics of an outgrown Victorian era as some would have persuaded us.

Mr. Britling had perhaps some claim to consideration as a novel. *The Undying Fire* has practically none. It is rather a modern paraphrase of the book of Job. One newspaper has, indeed, called it a parody. But a parody is expected to make light of its original. So far from doing this, *The Undying Fire* pays a significant tribute to the worth of the Bible to literature and to the vitality of the religious instinct.

Job Huss is headmaster of a prosperous and influential school. He is well-to-do, the father of a tenderly loved son, happy in his home and work. Then the hand of calamity reaches him. One of his principal school buildings burns and two boys perish in the flames; a laboratory ex-

¹ A Contemporary Novel, by H. G. WELLS. The Macmillan Co., New York, 1919.

plosion kills one of his assistants; his personal fortune vanishes owing to bad investments by his solicitor; word comes from abroad that his son has been shot down over the German lines; his wife loses heart, hope, and patience; while finally his own vigorous frame is smitten by a disease that appears to be so malignant as to call at once for a critical operation. To this man, in the interval between the surgeon's verdict and his operation, come three friends, two of them trustees of the school, and the third a master who would gladly supplant Huss in its headship. They are Sir Eliphaz Burrows, proprietor of the famous Temanite building blocks; Mr. Wm. Dad, manufacturer of the Dad & Showwhite car-de-luxe, and Mr. Joseph Farr. These names suggest parody, it must be admitted; and it is a tribute to the ingenuity and fundamental seriousness of Mr. Wells, no less than to the quality of his humor that he can so manipulate the framework of Scripture and yet leave upon the reader the sense of its enhanced dignity and worth.

In the original the three friends argued pretty badly that Job must have sinned and thus roused God's righteous wrath against him. But that haggard man knew better. His imperfection and short-coming he recognized; yet he stedfastly maintained his general integrity. No balance sheet with so much suffering credited against a debit of so much sin suited the facts of the case. In the modern instance pictured by Mr. Wells the argument is not quite so succinct. Sir Eliphaz maintains what might be called the early evangelical view of Providence. The present writer rather likes Sir Eliphaz indeed; but he represents the healthy, experienced man of the world speaking from the zenith of success and wealth to a fellow man in the nadir of calamity. He points out almost blandly

that the administration of the school which Job Huss had made famous could not have been quite so successful as they thought. Huss had driven to teach history in such fashion that his boys should feel themselves to have a place in the upward struggle of the generations; and science, not merely from the technical standpoint, but with regard to its human or even its humane implications. Perhaps they had followed an ideal too far, or presumed too much, until their presumption had roused heaven's just resentment. They propose now to turn to humbler courses and incidentally to put the control of affairs into the hands of Farr who belongs to the technical or strict constructionist school of science.

"If," he concludes, "you had done as well and wisely as you declare, you would not be in this position and this discussion would never have arisen."

This rouses Job Huss to eloquent defense.

"No," he replies, "I do not feel convicted of wrong-doing—I still believe the work I set myself to do was right, right in spirit and intention, right in plan and method. You invite me to confess my faith broken and in the dust; and my faith was never so sure. There is a God in my heart, . . . who has always guided me to right and who guides me now. My conscience remains unassailable. These afflictions that you speak of as trials and warnings, I can only see as inexplicable disasters. They perplex me, but they do not sour me. They strike me as pointless and irrelevant events."

Around the question thus raised, "whether, indeed, failure is condemnation and success the sunshine of God's approval" the debate of the book ranges itself. Lack of space forbids us to follow it in detail. It is carried on with spirit and humor and on the part of Job Huss with an eloquence of quite unusual quality. He sets forth his own doubts of any beneficent purpose or even trend in nature and answers himself better than his friends can answer him. Especially does the presence of his physician, Dr. E. Barrack (he is really Dr. Elihu

Barrack whose descent from Elihu, the son of Barachel, the Buzite of the kindred of Ram, is at once clear), rouse him to a final assertion of the faith that is in him. Dr. Barrack confesses himself an agnostic. He has, to be sure, a sort of inchoate faith in man and his struggle, but none in any divinity above or within. And he challenges Job to tell him what this human God in whom he professes to believe is to lead men against and what he will inspire them to live for.

Job answers in one of the most moving chapters of the book that it is against the confusions and rivalries which set men against one another as we have been set in this great war that this spirit of God calls us to fight; and that it is toward such a mastery of knowledge and circumstance as shall redeem the world spiritually as well as materially that we are to strive. The book ends as does its Scriptural prototype. There is an experience under ether which in some measure parallels the voice out of the whirlwind; and then the long-suffering man is restored to a prosperity

as real, even if not quite so lavish, as that of the patriarch of Uz.

It is quite possible to pull the story to shreds so far as its construction goes; as a novel, it will not pass muster. But as a human document of rare and telling power it ought to reach a multitude of readers. They will no more find in it a key to the mystery of evil than in its great Scriptural original. But like that original, it sets forth vividly and eloquently the tragedy of a strong and good man in the grip of hostile fate. He can not overthrow his antagonist; he can not explain him or quite perceive whether it be really an enemy, or some strange friend in complete disguise who has assailed him. Yet in spite of seeming defeat, he finally conquers; and the essential conquest is quite apart from his worldly rehabilitation. The Image of God in the man, the Undying Fire of the Spirit at last wins the day despite a broken body, the condescension of superior friends and the rage of malignant circumstance. It is a partial and incomplete but none the less a very heartening book.

SOME REMINISCENCES FROM AN OLD SUBSCRIBER

The Rev. C. W. STEPHENSON, Lansing, Mich.

IN casually looking over the earlier issues of *THE HOMILETIC REVIEW* from its first appearance, little more than forty years ago, one is much impressed as he reads the names of the famous, scholarly, devout, and earnest men who first helped to make the new venture a success and, too, a power for good in the world of higher things. More and more students, preachers and others felt that here was a magazine filling a much and long-felt need. The original founders were men of vision, courage, faith, and enterprise. The launching of the publication just at that time demanded no ordinary

capacity and purpose. It seems to the writer (and he has been a reader almost from the first) that the original purpose, the high ideals, the courage, and the enterprise have all been maintained to this day of grace in 1919. The first issues were modest, small, unpretentious, and not very attractive in appearance, in the brownish yellow dress. The magazine was like a cocoanut, best on the inside. We have taken great pleasure in looking over the earlier issues, first because of what they have to say, and, secondly, because of those who were speaking. How true to their

convictions the men were—and they had convictions! How earnest; with what trumpet tones they spoke! How each one was permitted to have his say on the important issues of the day, and especially upon the temperance question that was then just beginning to attract national attention, not favorable attention, but that of mistrust, or scorn, or the most bitter opposition from almost every quarter. Funk & Wagnalls knew where they stood, and soon every one else knew. It is not our purpose here and now to say anything of the bold and almost fierce advocacy of the temperance question by these men. It is enough to note that they never flinched, nor trimmed, nor feared. It is nothing to our purpose to speak of the vast publishing business of the present concern. This has grown from the smallest beginnings.

It is our purpose to notice briefly some of the names of the really great men who early gave the helping hand and lent their influence to launch the venture. These men were glad to contribute of their best to give the magazine "a place and a name." One is fairly dazzled by the long and brilliant list of those who were, but are not. They being dead, yet speak. Their printed messages live and will live as long as truth has its advocates and wrong has its foes. How easy it is to recall their names, and hear their messages once more. Here are a few of them, only a few out of a vast and valiant host.

Lyman Abbott, who followed Henry Ward Beecher in Plymouth church, is still with us, vigorous, forceful, gentle, fair, progressive. J. M. Buckley, the editor, who made people sit up and take notice, is now resting on his well-earned laurels; L. W. Bacon, A. J. F. Behrends, John A. Broadus, Henry Ward Beecher, Howard Crosby, Bishop A. Coxe, Theodore Cuyler, Joseph Cook, D. S. Gregory, Joseph

Parker, C. H. Spurgeon, J. M. Sherwood, Samuel T. Spear, Richard Storrs, John Hall, Wayland Hoyt, I. K. Funk, Frederick Farrar, and others "too numerous to mention," but all worthy of attention—all speaking with candor and force. Can it be that such men are gone from us forever? Shall we not meet them again, enjoy their friendship and companionship, in the presence of the King? We anticipate the glad meeting and personal association. Those of us who were a little younger in the work of extending the kingdom can never pay to them the debt of gratitude we owe, unless we do so in carrying forward the work they left undone, unless we take the torch and hand it to those who are ready soon to take our places as we in a measure have taken theirs. May we not hear again the voice of L. W. Bacon speaking of Christ:

"What nobler possibility had ever presented itself to One who felt he had brought a great light into the world?"

We hear Behrends:

"His hand is upon all the spaces! His thought has mastered as it makes all mysteries. This is the glory that blinds us, but does not transform us. So Paul passes from the glory of the preincarnate Christ to the glory of him who tabernacled in human flesh; who bowed his neck beneath our burdens; who suffered the contradictions of sinners against himself; who by the blood of the cross has reconciled all things unto God in whom we have redemption, even the forgiveness of our sins!"

Then when the times were some like our own to-day, we hear Bishop Coxe say:

"Since the war a new state of society has been created. The world itself has been new fashioned. New literature has been made, and a new generation has come into the forefront that is wiser than its fathers, intoxicated with its inheritance, while it forgets that the fathers created it all!"

Then, again, when the doctrine of evolution was asserting itself; when preachers feared and fought it, and worried over it, Henry Ward Beecher

espoused it, and defended it, and was thought a heretic because of his advanced views. He cries out:

"What army ever marched without raising a dust, without having some fall out of the ranks, without more or less ignorance or more or less sickness? And shall the whole population of the globe go from lower to higher and make no disturbance? No mischief? All I believe is, God rules in righteousness and will establish righteousness among his people!"

"If you look at Russia, it seems anomalous, but it is not. It is a vast inchoate empire made up of a multitude of people undertaking to live by the absolute will of the Emperor. If he could keep all the people at a certain level, and take cognizance of it; Russia might get along very well; but you can not repress the intelligence and enlightenment of the common people!"

We have smiled when we have read the list of books J. M. Buckley insisted should be in every minister's library forty years ago: De Tocqueville's *Democracy in America*, Spencer's *Speeches*, Milton, Hawthorn, Bacon, Finney, Neander, Mosheim, &c. How many ministers of to-day have ever had a glimpse of all these? How much we enjoyed *Light on Important Texts*, by Howard Crosby, careful, scholarly, and always illuminating. How helpful and suggestive to sit at the feet of Theodore Cuyler and hear him discourse on "Christ the Healer" or "The Value of Life." Who could reply to the powerful and logical argument of Joseph Cook, as he argued for "Prohibition as a Political Issue"? All too soon this great and

growing light grew dim and finally went out, and left the world a little darker because of his going, and yet a little lighter because of his coming and abiding with us a little while.

Then to give attention to Charles H. Spurgeon, in one of his last sermons printed in the REVIEW:

"O you that know not God, I feel heartily sorry for you. To you all seasons must be blank, for God is not in them. O that you knew Jesus! The world is a bleak house, a chill and empty corridor without God, and men are orphans, and life is hopeless, and death is a starless night, if Jesus is not known and loved. He who trusts his soul with Jesus has found the great secret, the clue of the maze. Henceforth he shall see in all that smiles or rages around him in our changeful weather pledges of the love of the Father, tokens of the grace of the Son, and witnesses of the Holy Ghost. To the one God be glory forever!"

We stop not to quote from the matchless and polished eloquence of Richard R. Storrs, or from Joseph Parker, or Wayland Hoyt, or J. M. Sherwood, Samuel T. Spear, I. K. Funk, and others of the immortal host. It hardly seems possible that they are not with us still. Are they? We think so, and are glad to think their work goes on and on and will continue to do so. How we treasure their gifts and graces and the work they did for humanity.

"The great and the good never die,
In millions of hearts they'll be living,
When wrong shall have vanished away!"

EVANGELISM, ITS BASIS, IDEALS, AND METHODS

The Rev. ALVA MARTIN KERR, Pleasant Hill, Ohio

EVANGELISM has for many years been one of the most frequently used words in religious literature. Yet, apart from its missionary significance, it is generally misunderstood and the work for which it stands in the mind of the average Christian is not held in high esteem. Go to almost any church and you will find that to the largest part of its membership the term evan-

gelism in our home land conveys simply the idea of a revival meeting held once a year, and quite often by an "evangelist" who says a lot of mean things and uses a lot of bad language and bad ideas. Presently the church settles down to normal again, and the same thing has to be gone all over year after year, often on the same set of converts. Because it does sig-

nify only that sort of thing to them, many of our best churches and our most intelligent people have little ardor for evangelism.

In this day of readjustments there is nothing more vital to the Church than that it reform the whole idea and purpose of evangelistic effort as it is usually practised. For the present concept and method not only are failing to recruit Christian forces as rapidly as must be done; but, even more serious, they are involving the Church in many of its most difficult labors by the type of convert which too often they produce.

It is imperative that the Church give to evangelism a larger content and a fuller meaning. The whole intent of the evangelistic effort most commonly in vogue is to "win souls for Christ," and by that is meant absolutely nothing but the personal salvation of those souls. Current evangelism gives no missionary vision, no social service conception, no benevolent spirit, not even any great conception of the Church and of the duties of church membership. Even the Church has held so subordinate a place in the evangelistic message that the new convert has not been made to feel his obligation to it and to its financial support, nor that when he joins in his own town he joins it everywhere, nor that from that moment every missionary it has and every enterprise have a moral and ethical claim upon him. Conversion under such evangelism is a sort of isolated and separated and lonely experience. The inter-church and inter-social salvation through Christ is left as an after-thought—and all too often it never comes. There is no other one thing more crucial to the Church and to Christian effort than this, which we have been passing over lightly. Such incomplete evangelism has turned out converts by the thousands who are non-evangelistic, non-mis-

sionary, non-benevolent, non-social, non-everything that is Christian except personal purity. Our evangelism sets a man to "seeking salvation," makes him and his safety and his heaven the object of his anxiety and endeavor. It is a selfish and deadening and unchristian process. Christ taught, "Seek ye first the kingdom of God and his righteousness"—turn your thought away from selfish seeking to God and his kingdom, and in the finding of God and his kingdom you will find salvation. Entrance into the kingdom is individual and personal, and no man can be saved in any other way than by the personal acceptance of Jesus Christ. We have been too easily satisfied with "joining the church" instead of insisting upon a profound religious experience culminating in a burning passion in the heart for Jesus Christ. This must come first. But the duties of the kingdom, its environment, its continuing life, are social—and that type of evangelism which centers a convert's thoughts and anxieties only upon himself is ushering into the kingdom a child blind and incapacitated, and all too often still-born. And that is why a pastor must wear his life out trying to make out of his new converts a missionary, evangelistic, benevolent church and to keep these converts from backsliding.

We must change our message and our methods so that we may make men understand and know before they accept him that Jesus Christ is more than a Savior—that he is the User of life, that he is evangelistic and missionary and benevolent and great-spirited; and that conversion must include all of these things and mean them all. We must make men understand that salvation means infinitely more than to be saved from personal wickedness and hell, that it means to be identified with Christ in sacrifice and suffering to save the world. The

convert must know beforehand that the very moment he becomes a Christian he no longer can be merely an individual, but that he instantly becomes a part of the kingdom of life with vast world responsibilities and duties. Some one has said that it is the work of the Church to instruct and train the convert in these things after he enters its membership, that conversion is the matter of a moment and service a thing of a lifetime—just as a couple can be married in an instant but must learn to adjust themselves to each other in the years that follow. It is an apt illustration and well to our purpose. For every observer knows what a grievous disaster that husband and wife make of it who do not have some very well-defined and holy conceptions of married life long before their wedding day. The same is exactly true of the Church. And in its anxiety to win souls evangelism has given no adequate conception of life with Christ in missionary and benevolent service, but has contented itself with urging a rather rosette picture of only the wedding ceremony.

To this end, evangelism must enlarge the idea of sin in the minds of the people. We have been making sin to be just a little thing—a personal matter between me and my God, a thing easy to be rid of; so all I need to do is to ask God to forgive me, and he will then blot it all out, and I shall be whole and blameless and can forget all about it. We have even made great stock of death bed repentances. Sin must come to mean something infinitely deeper and more terrible than that, and salvation must come to mean something infinitely larger and finer than that. Sin is no little, superficial thing. Sin is not something just between me and my God that can be wiped out forever in a moment. It is an appalling thing that eats down into the soul and then out into the

life and touches everything and everybody that that life touches. There is no power on earth or in heaven that can undo what it has done. That is the reason God hates it. That is why Christ died to save us from sinning. And that is why no man can shake his soul loose from it easily, but must enter into the agony of the cross and suffer his Gethsemane over the sting and shame of sin. This experience must be so real that it will become his continuing spirit toward all sin that is in the world.

The more we learn of biology and psychology and sociology the more we learn how social a thing sin is—that every sin goes on and on and stings and damns others in spite of penitence and forgiveness. Evangelism must use this new knowledge in life until its appeal will cease to be simply for personal salvation, and until in every mind and heart conversion and salvation from sin shall come to have such a definite social content and significance that no man can accept salvation in Jesus Christ without feeling himself so interwoven into all of the web of human existence that he will stand amazed and ashamed at every selfish ambition and contentment which seeks dominance over his own life. "Personal salvation," in its present acceptance and appeal, will then come to be recognized as a misnomer.

The second imperative, if evangelism is to succeed in our day, is that it undertake a greater task. The evangelistic spirit and undertaking in the average church is an inconstant, faint-hearted, and fleeting thing. It comes only once or twice a year and functions in a "revival meeting"; it never expects to win very many people, and is surprised if it does; there are certain "undesirable classes" which it hardly dares to undertake to reach; and it does not hope to hold at active church work half the number it does

win. The world can never be evangelized by such a force of unbelievers.

We have not had faith enough. We have not dared really and truly to believe that Jesus Christ can save this world. I do not mean now to save one here and there and to build up a little church here and there—but I mean to save the world and all the world—America, and Europe, and Asia, and Turkey! Try it out on any church and see how few honestly believe that Christ can save Turkey! I mean all of the world—individually and socially and industrially and politically, doing away with injustice and greed and making this the kind of a world that Christ wants it to be. We have not dared to have so much faith in him and his gospel!

Evangelism must undertake far more than to save a few souls here and there, whether those souls be in America or in the Orient. One has only to read the missionary appeals calling us to "evangelize the world in this generation" and then dig down into what they really propose to do to learn how pitifully inadequate and faithlessly meager is the undertaking that even many of the great leaders of the Church have set. They frankly compute how many missionaries must be sent to every hundred thousand souls before we can fairly pronounce those fields "evangelized"; and some in their zeal to get the world ready for the second coming of Christ have by their estimates scattered those missionaries so sparsely as to appall even us who are familiar with such a profoundly unchristian and restricted view of the task of the Church of Jesus Christ.

Evangelism must undertake more than the giving of such an unreliable and indifferent conception of what it means to be a Christian and the persuading of a few persons here and there to accept an unrelated and individual salvation—it must deliber-

ately set itself to world-Christianization, with all that that will signify. The one has made our appeal individualistic and selfish in the extreme; the other will come at men in a different way and challenge their courage and generosity and chivalry. The evangelistic sermon which most of us have been using was modeled in a day when the world was full of drunkenness and lust and corruption. It bore down upon men's personal and physical wickedness. But it does not fit audiences which are clean and moral and honest. The great strategic point in the evangelistic fight in our own country is the moral men and women. If we could win them, we could easily swing the world for Christ. But there is no other place where current evangelism has so bungled as in dealing with the moral person. It has denounced him and berated him—and made his heart harder than it was before. There is an appeal which will reach him, and it is just a Biblical and just as Christ-like as any other. Christ was never truer to himself than when he went to men who were clean and moral, and said, "Follow me, and I will make you fishers of men." Christ was never more evangelistic and a Savior than when he said to a young man who had kept the commandments and was clean and pure—just such as we have by the thousands to-day—"Go sell that thou hast, and give to the poor, and come follow me." That is our example and our instruction. We are dealing with men and women in most part like them. Call them to something larger and finer than anything they have ever known, challenge their great heartedness, lay before them a compelling vision of usefulness in Christian service. Thrill their hearts with a picture of the conflict that is on, the struggle of brave men and women to bring about a kinder and finer humanity, the praying and yearning heart

of the Church in its magnificent sacrifices for mankind. And then challenge them to come and have their part in it through Jesus Christ.

The next great strategic point in the evangelistic campaign is the young people. Current evangelism has misunderstood the heart of youth. It has not dared to undertake enough and to mean enough to win that heart. Christian Endeavor and Sunday-school and missionary forces have given the young a larger and finer interpretation of Christianity than evangelism is doing.

We have been appealing to the selfishness of youth—to come and get saved. But if there is anything on earth that youth does not care for it is to be safe and prim and conventional. Youth loves risk and daring and foolhardiness. Catch it there and win it there for Jesus Christ. Youth loves the heroic, it loves to spend and be spent. Show it that there is nothing in the world that includes all of these so much as does the most positive and aggressive Christian service. Too often we have given our young people the idea that Christianity is simply a rule of conduct. We have filled our evangelistic sermons with denunciation of the card and the dance and like matters until these seemed to be the big things. That which has been happening in Europe, the May-day demonstrations in our own land, the many present signs of portentous unrest, ought to startle us into a sense of proper proportions. Too long we have been making Christianity to be only a set of little moralities—which particular set depending largely upon the denomination and environment in which the speaker was reared! There is nothing in that to strike fire in the heart of a youth.

One of the most vital functions of Christianity is that it gives us a task of magnificent proportions, which

challenges and exalts us by its very greatness. One of the tragedies of Christian history has been that so often the Church has permitted this talk to be minimized and prostituted until it has meant little more than the performance of a ritual or the keeping of moral resolutions. It is nothing less than blasphemy to raise the cross of Christ over such an emasculated propaganda. There is nothing in it to challenge the red blood in folks. This war has proven that the spirit of heroism and sacrifice is not dead even in such soft and easy times as our own. Our youth are willing to give and to suffer and to die—but it must be something worth suffering and dying for. Evangelism must be quick to dare them to give to the world a truer and finer incarnation of the heroic Christ, burning themselves out in self-forgetful ministry.

The third great need is for our evangelism to have a more hopeful and cheerful spirit—a spirit that will be more inviting and enticing than much of the time it has been. The basic thought of evangelism is the winning of folks. In order to do this, we have got to take folks just as they are and present our proposition in a way that will be attractive and compelling to them. It is not a matter of what will convince you or of what will convince me—but what will reach and convince those whom we must win. Most of us are satisfied when we present the gospel just in the way that appeals to our own heart—but that may not appeal to other men and women at all. There is no use in blaming them. The fault is in our presentation of the subject. Yet it is too frequently true that the evangelist lays the blame upon the unconverted for refusing to accept the gospel invitation. Sometimes the preacher grows almost cynical and bitter. The Church constantly assumes an attitude of superiority and blame-

lessness, and puts the burden of the failure wholly upon the unsaved. It would be wise for evangelism to learn well a lesson from business on this very point. The commercial salesman and the commercial advertiser never criticize the general public for not buying their wares. They look elsewhere for the fault. First they consider the bargain they offer—is it one that ought to sell? If it is, then why has it not sold? They know it to be a matter of their own faulty salesmanship or advertising. They have not presented their proposition with the proper viewpoint and appeal. That is the lesson for the Church. Its proposition is a matchless one, with winning claims. The fault has been wholly with its presentation. A clear perception of this fact would help greatly in keeping the spirit of the Church sweet and wholesome, and would save much evangelism from carrying a sting and a tinge of blue.

Every student of mass psychology knows that the multitudes are always hopeful and optimistic and can be won only by a hopeful and optimistic propaganda. In all the history of the world no pessimist ever has won and held a large following. Jeremiah may have served a good purpose—but the nation never stopped to listen to his lamentations. They were an endless reiteration of warning and doom. You can not find in all history any prophet or any preacher or statesman who won and held the multitudes by such a message of hopelessness. Every great leader has been an optimist, a prophet of better things, one athrill with the cry of battle and of victory. David won over the host of Israel from the gloomy Saul by his confidence that they could overcome the enemy. John, the forerunner, baptized the multitudes from his cry of "Repent ye, for the kingdom of heaven is at hand"—and it was this conviction and this promise of an im-

mediate Messiah which won the people. Paul was an evangelist of power because of his indomitable faith that Macedonia and Corinth and even Rome should be shaken by his gospel. No "snatch a brand from the burning" type in Paul's preaching. He thrilled the people then and he thrills us now by daring to believe that he, almost single-handed and alone and with a new and untried gospel, could win the world for Christ. The greatness, the faith, the daring, of such an undertaking, even that alone, would electrify humanity.

But here we are with a gospel tested by nineteen hundred years of conquest and victory, with every fourth or fifth man among us at least nominally Christian, with the great governments of the earth Christian—and yet too often the tone of our evangelism is that the world is going to the bad, that it is doomed to destruction, that we can not save it or redeem its politics or its industry or its society, and that the Church is growing hopelessly worldly and people increasingly wicked; and so we should make a despairing effort to save what few men and women we can from the general ruin! Every qualified salesman knows that that sort of pessimistic proposition will never win many. Every politician knows that such an acknowledgment of defeat would gain few voters. It is promise and victory that win men and women, and especially the young and the virile and the broad-minded and great hearted—they seek the growing and hopeful organizations and enterprises. No sane person wants to enlist and die for a dying cause. It is the enthusiasm and confidence of glorious achievement that captivate the crowds and win their loyalties. It is the triumphant gospel, the victorious Christ, Wonderful, Counsellor, Mighty God, Prince of Peace, victorious and mighty, that is irresistible to mankind.

THE MODERN VALUE OF THE LOGOS DOCTRINE

The Rev. W. H. RANEY, B.D., Westboro, Canada.

Is there an affinity between the divine life in the universe and the spirit of humanity which is to-day struggling for freer, fuller expression in the world? A negative answer would involve us again in that same hopeless dualism which has thwarted the best endeavors of the past, and held the future of the race in doubt and obscurity. But if mankind can be led now to make the grand affirmative response of faith, not only will unflinching light be thrown on the mystery of existence, but the progress and well-being of society will be assured. While the Church is again seeking such an outward expression of unity as will persuade men to acknowledge her Lord, what is needed most of all is a truer appreciation of his universal leadership on the part of believers. A frank and full recognition by the Church of the truth that the spirit of the age is essentially divine would be met by an equally grateful acknowledgment that the Jesus of history is the highest manifestation of that divine spirit which has ever constituted the true genius of the race. But the world, with intuitive sense of what is reverent and fitting, is waiting for the Church to take the first step.

Can the Church find in her charter any warrant for making this advance? Not, indeed, if the Scriptures be searched for proof-texts to bolster up the old assumptions of authority; but, if they are studied in the freedom-loving spirit of truth, new discoveries will be found to meet the needs of the new day. Biblical statements must never again be disassociated from the aim and purpose of the writer. It is the motive here, as everywhere else, that interprets the teaching. The eagle-eyed evangelist, who warned the

early Christians against the irreconcilable antagonism prevalent in the then existing world-order, would to-day be the first to reinterpret his message in the light of changed conditions.

Among the varied revelations which we find in the New Testament there is none so suggestive, and yet so little understood, as that given in the prolog to the Fourth Gospel. What is usually referred to as the Logos doctrine is supposed to be too abstract and theoretical to have any relation to practical life. But if it can be shown that the theme does actually interpret many things that are dark and mysterious in the panorama of life now unfolding before our eyes, and that it brings us into vital relation with a power which makes for righteousness in the life of man, then it may appear that all truth which centres in the person of Christ has a modern value more efficacious and timely than any offered to us by politics, science, or philosophy.

I. The origin and development of the Logos idea afford a striking illustration of the process by which divine truth is evolved in the human search for reality.

All honest attempts to reconstruct the New Testament world must take account of evidences which reveal the presence of divers cults vigorously propagated by contending schools. The epistles to the Corinthians and to the Colossians, the pastoral epistles, and the messages to the seven churches all contain references to certain religious practises of which we receive further intimation in Clement, the Books of Wisdom, extracts from Philo and the Sibylline oracles, &c. Most certainly Christianity was not introduced into a vacuum, for the ground

which it sought to occupy had been preempted by mystery-cults and beliefs both fanciful and formidable. Those who find themselves in a somewhat similar situation in our larger world can still feel the inspiration and challenge of apostles and apostolic men who, in the incipient stages of Christianity, grappled heroically with vexed problems and errors hoary with age. Beyond question the noblest current of non-Christian thought in that ancient world was the Logos speculation, which has usually been traced to two main sources—the Greek and the Hebrew. But the idea of an immanent rational principle pervading all existence is found in many ancient systems—Indian, Egyptian, Persian, Grecian—and, it is more than probable that in the philosophico-religious syncretism which began with our era all of these ideas converged in the leading conception of Philo which aimed at a reconciliation of Greek and Hebrew thought. For, whenever in the history of thought divisive tendencies have made imperative a comprehensive unity, the smaller streams invariably become tributaries to the main current. In this case there can be no doubt as to the nature of that current.

In the sixth century B.C., Heraclitus, abandoning the purely physical conception of the origin of the universe, enunciated his theory of the Logos, which he represented as a principle of reason at work in the cosmic process. In the adaptation of means to end which he perceived everywhere in nature he discovered the working of a power analogous to the reasoning power in man. But his speculation was too vague to leave a clear line of thought for his successors. Plato and Aristotle, in the elaboration of their theory of *Ideai* existing in a world of higher reality which have their counterparts in the material objects of the present world,

created thereby the need of a mediating principle between the world of true being, as conceived by Plato, and the actual world of existence. Thus, indirectly, these philosophers made necessary a further development of the doctrine. The Stoics, turning away from the dualism of Plato, fell back on the simpler hypothesis of Heraclitus, viz., that the universe is pervaded in all its parts with a principle of reason. This Logos, which resides also in man, is the governing principle of the world. • Thus the doctrine of the Logos first became clear and intelligible through the Stoics, who laid down a further distinction which was afterward seen to be important. In man the inner faculty of reason utters itself in speech, which is designated by the same word *Logos*. So is it with this universal Logos. On the one hand it is *Logos endiathetos*, reason in its inner potentiality; and on the other hand it is *Logos prophorikos*, reason projected and made concrete in the endless variety of the visible world. Philo of Alexandria combined the main Stoic conception with Plato's idea of the good, and gave to it an independent existence and a creative and governing function. But, in his attempt to form a reconciliation with the Hebrew religion he sought to graft this conception on the Old Testament Scriptures. He sought to support his theory by reference to the opening verses of Genesis and to certain psalms, where the word of the Lord is spoken of as the instrument of creation. He identified the Logos with the Angel-Jehovah and with wisdom personified in the book of Proverbs. The whole proceeding is unnatural and arbitrary, and does violence to the literary sense. Yet his conception of the Logos is eminently spiritual and ennobling. (1) It is the agency by which God reveals himself both in nature and in man. "Every man," he says, "in virtue of his in-

telligence bears a kinship to the divine Logos and becomes an express image or fragment of the higher nature." (2) Through the Logos man is enabled to lay hold of the higher spiritual life. It is necessary to remember, however, that Philo's "spiritual man" is identical with the philosopher who can rise above the partial individual point of view and make himself one with the sovereign mind that pervades all being. (3) Consequently, the Logos is the agent of deliverance.

"They who have real knowledge of one Creator and Father of all things are rightly address as the sons of the one God. And even if we are not yet fit to be called the sons of God, still we may deserve to be called the children of his eternal image, of his most sacred Logos."

II. We may now enquire, What is the relation between Philo's doctrine of the Logos and the prolog to the Fourth Gospel?

The prevailing theory which assumes that the whole gospel is based on a doctrine of the Logos which is similar to that of Philo fails to give prominence to differences which are vital. Moreover, it is surely a perversion of the historic sense and of the literary instinct to conceive of the Fourth Gospel as having been written in support of a metaphysical theory, or even, as Harnack claims, for the purpose of conciliating the interest of a philosophical public. At the same time more attention should have been paid to his view that the prolog is to be regarded rather as a fitting preface to the gospel than as the thesis on which it rests. It is true that the other categories, employed by the writer to designate Christ's relation to the Father and to the life of men, harmonize with the prolog; but the harmony is religious rather than philosophical.

In our study of this question it must be carefully noted that altho the terms of the prolog are Philonic they do not contain a single element of truth, as related to Christ, which

had not already been set forth in different terms by St. Paul and by the author of the epistle to the Hebrews. The prolog, then, was not written in any speculative interest, but as a significant statement, in timely and appropriate terms, of a belief which had already become explicit among Christians, based on Christ's own testimony and on later reflections on the meaning and implication of his words. Its originality, so far as Christians were concerned, consisted solely in the unique and remarkable setting which it gave to accepted truth.

On the other hand this gospel does not claim to be a narrative of the earthly life, nor will it bear all the minor tests which are usually applied to historical documents. The Fourth Gospel can never be made amenable to picayune tests and chemical analysis for the simple reason that it is a great work of art in which the inspired artist, making use of personal memoirs, has drawn for us with utmost naturalness and penetration a series of wonderful scenes in which the greatest events in the life of lives are made to pass in review before us. Here we have a great imagination at work illuminating with profound insight the words and person of Jesus. If this is a true estimate then it will be seen that the writer was impelled not by a speculative interest but by prophetic intuition and a practical, benevolent impulse.

The prolog assumes that the idea of the Logos was already a familiar one. No explanation or defense of its use is given. The doctrine of Philo had become naturalized in Hebrew and Greek thought, and the leading ideas connected with it had infiltrated the minds of the masses in both the Jewish and Gentile races. Christian converts often discuss the idea in relation to their faith in Christ. Doubtless the author had often in his

preaching placed himself *en rapport* with his hearers by using the key-word, Logos, to arrest their attention while he preached to them Jesus. It was a well-known apostolic method which had been inspired by the Master himself who, in all his teaching, both by parables and otherwise, related his truth to the life and objects of human interest around him. Paul on Mar's hill referred to the altar erected to the Unknown God by way of a text or introduction to gain a hearing, and thereby claimed the attention of the more thoughtful of the hearers who had abandoned belief in the gods of mythology and had become in a real sense agnostics. Preachers of imaginative temperament and nimble thought have always been quick to avail themselves of this method. Gideon Ouseley, in the south of Ireland, often gained a respectful hearing by paying a tribute to the Virgin Mary, or by some kindly reference to the parish priest. The theme that is uppermost in the minds of the people is usually the "open sesame" to their hearts.

Perhaps the main reason why critics have not perceived this use of the prolog is due to the transcendent meaning of the term in its philosophical relations, and to the evident desire of the writer to show that Christianity is the full expression and bodying forth of elements of truth contained in the teaching of Philo. John, perceiving the appropriateness of the term, and the possibility of imparting to it a richness of content hitherto unknown, made no scruple of employing it for the purpose of revealing Jesus as, in a unique sense, the Son of God.

Dr. Drummond of Manchester, has well said of the prolog:

"Its philosophical terms are like soft echoes from some lower world, and the whole treatment of them leaves the impression of one who did not belong to the schools, but knew from the society around him the language and difficulties of the

thoughtful men of his time, and sought to answer their questions not by sinking into the mere dialectics of a sophist, but by taking up current terms and transmitting them with the fire of faith which was more akin to spiritual imagination than to speculative philosophy. . . . Only by loving obedience, issuing in spiritual-mindedness can Christ be known. So John came to know him, and with the growth of the years and the experience of life to see the deeper eternal meaning of his Master."

"Much that at first, in deed and word
Lay simply and sufficiently exposed,
Had grown (or else my soul was grown to
match,
Fed through such years, familiar with
such light,
Guarded and guided still to see and speak)
Of new significance and fresh result;
What first was guessed as points I now
know stars."

III. And now emerge three vital differences between the doctrine of Philo and the presentation made by John; and these differences suggest those values of the Logos teaching which have a special value for our own time.

1. The Logos of the Fourth Gospel is a divine Person. This proposition Philo would have strongly denied. He thinks only of the creative reason as an impersonal principle of action, which explains how abstract Deity came into relation with the world. Philo's Logos is not personal, but personified reason and force. But John proclaims a distinct Person who has his being within the life of God and yet not absorbed by God, but standing *pros Theon*—as a distinct personality. Now while this view was not advanced in any speculative interest, it yet possesses the greatest philosophical value and fills in, for the human mind, that awful abyss which has proved to be such an embarrassment to Arians ancient and modern. Although the Logos teaching of John can not justly be made to support the bald structure of the Athanasian Creed, yet it does suggest a whole world of thought about the Deity in which our poor minds can perceive a wealth of moral attributes and activities within a cor-

munity of being. And, for every objective expression of this self-conscious Intelligence, in every plane of rational existence, there must be an adequate manifestation of truth (John 1:1-5).

2. This brings us to consider the second point of divergence which has a rich practical value for us. Not only is the divine Logos a Person but he became a human Person. He had a human body. "The Word became flesh and tabernacled among us." That must ever be with us, as it was with the writer, more than a mere incident. As Dr. Moffatt says: "The author does not find Jesus in the Logos, he finds the Logos in Jesus, and the starting-point of his work is his deep religious experience of Jesus as the revelation of the Father." And, we may add, this conception not only satisfies the reason but it satisfies the human heart as well; for in revealing the highest significance of the historic Jesus, he is writing of one whom he loved and adored. "The Word became flesh," is a tenet which should to-day become in our hands the symbol of an advanced progressive faith, proclaiming a real affinity between the divine and the human, and affirming, on that basis, the truth of the divine Fatherhood and the eternal possibility of human sonship and brotherhood in his likeness.

It is just at this point where the true view of sin enters and we perceive sin to be a moral chaos and darkness which belongs to an inferior state, for which we become criminally responsible if we persist in carrying it over into the realm of higher spiritual enlightenment. It is a deformity which mars our sonship because it dehumanizes. Salvation is thus conceived in terms of soul-health and complete human development. At the same time the truth, "the Word became flesh," is our watchword against all religious phantasies

and "oppositions of the science which is falsely so-called"—because they are neither Christian nor scientific.

When, a generation ago, Henry Drummond wrote of spiritual law in the world of nature, it was thought strange that he should have given his treatise the title *Natural Law in the Spiritual World*. But perhaps he knew best. He knew, what all great seers have felt, that, while we need a manifestation of the Divine in the human, what the heart really longs for is a manifestation of the human in the Divine; and this longing is itself a need, even tho of secondary importance. The mind is bewildered and overpowered by the immensities and infinities of divine wisdom, power and holiness. We need to know the humanity of God that we may feel at home in his presence. As the whole order of nature is, in a general way, a manifestation of Deity, we feel that, in a particular sense, there must be an adequate human manifestation of him also. The ancient Greeks, most human of all mortals, ever sought such a human manifestation of the Divine, and their groping after him was in its way as true a prophecy as any contained in Messianic literature. This is the hope and longing voiced by Browning in words which he puts into the lips of the sweet singer of Israel who sought to cure King Saul of his malady:

" 'Tis the weakness in strength, that I cry
for! My flesh, that I seek
In the Godhead! I seek and I find it. O
Saul, it shall be
A Face like my face that receives thee; a
Man like to me,
Thou shalt love and be loved by, for ever;
a Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand! "

A truer criticism, and one which may be directed against all labored attempts to reconcile the statements of science with those of religion, is found in the truth that we have not to do with two different orders in the

universe but one spiritual order throughout all space and all time—and, we may add, the Logos is the informative, unifying, universal Spirit “who is in all, over all, and through all.”

3. It should be noted here, however, as the third point of divergence from Philo, that in the prolog the creative activity and cosmic significance of the Logos fall into the background. “All things were made by him, and without him was not anything made that was made,” is a statement which at one and the same time recognizes the theory and dismisses it; for the writer hastens to lay emphasis on the relation of the Logos to the life of men. He does not give as much attention as Paul to the creative and cosmic work of Christ. He seems purposely to take issue with the whole hypothesis on which Philo built, which regards God as an absolutely transcendent Being existing in abstract contemplation who requires an intermediate agent to negotiate his relation to the world. To his mind the world is and always has been the direct object of God’s love and providence. Failure to grasp the idea of the immanence of God has always resulted in vague representations of him as a Deity sitting apart in resplendent transcendental aloofness who can be approached only through a series of mediators or by the benign offices of a priestly hierarchy. Evangelical men who seek to bring mankind into direct conscious relation with God have never yet realized how precious is the treasure stored up for us in the Johannine doctrine of the Logos..

IV. Even more significant for us is the social message in this teaching. The Logos had appeared among men at a time of political and social unrest and dissatisfaction. The former things were about to pass away, and in the transition much of both good

and ill in human customs would be destroyed. The hearts of men were filled with wrath at the remembrance of wrongs which had smothered the human genius almost to the point of extinction. Yet in the very midst of the baffling darkness the true light appeared. Amid all the swell and surge and conflict of parties and races it was his unrecognized presence that kept humanity from disintegrating. Violence and hypocrisy stalked abroad hand in hand, and men’s hearts failed them for fear, but through it all the Great Companion was “found by them who sought him not.”

What we need to-day is a like boldness of faith to portray Christ with the inspired touch of prophecy, to present him in the best thought-forms of our age, to proclaim him anew as the eternal Word who is seeking to express God’s will through all the swelling tide of human striving which, like the primal cosmic urge, is impelling mankind onward to a new and better order of life. To do this is to make explicit the deep underlying religious significance of the economic, social, and political movements which, tho often seemingly confused and incoherent, are all marked by a singular unity of endeavor and purpose, viz., the enlargement of human life into a greater freedom through the quickening of its spirit, the improvement of its environment, and the enrichment of the forces by which it is conditioned.

By the lurid light of a brutal war men have seen the hatefulness of that selfish arrogant spirit which seeks the aggrandizement of the few at the expense of the many. The suicidal effect of greed in society has been laid bare in the fierceness of a conflict which has almost exhausted the world. For this reason the whole corporate life of humanity is to-day about to reassert its essential unity, and is rising in revolt against any

and every system which gives to vested rights and special privileges a recognition altogether out of proportion to that which it accords to character and service. It is now seen that our civilization has fostered giant economic and industrial growths under whose dark shadows multitudes of haggard women and pale-faced children eke out a bare cheerless existence. By the monotonous grind of their wearisome machinery masses of people have been stultified, deformed, and dehumanized. Well shall it be for us if we perceive that it is the universal Logos who is inspiring and informing the continents of men with a new and righteous sense of the true value and possibilities of life. Once again he is telling us, tho now with

sterner accents, that a human life—any and every human life—is of more value than all the wealth of the world.

Through the tumult and agony the Logos will find for himself, and for the race with which he has identified himself, a truer and fuller expression of the divine will. Clouds and darkness may obscure the inner meaning of it all; but, arguing from the analogy shewn in former epochs, the issue will eventually justify all the pain and travail. The time is coming—for some it has already come—when all who labor with brain and hand and heart will find themselves in partnership with him who once said: "My Father worketh even until now, and I work."

THE COMING OF THE LORD: WILL IT BE PREMILLENNIAL?¹

Professor ANDREW C. ZENOS, D.D., LL.D., McCormick Theological Seminary, Chicago, Ill.

DR. SNOWDEN sets before himself in this compact and adequate volume the task of disproving the premillennialist position on the second coming of Christ. This problem has been in modern times shifted from its proper ground as a question concerning the nature of the conditions that are to follow and made almost purely a controversy of the relative time of the second coming, a mere dispute as to whether Jesus and the New Testament writers teach that the event will take place before or after the millennium. When Dionysius of Alexandria and the Chiliasts of the fourth century held their famous disputation in Alexandria, their thesis was not whether Christ should come before or after the period of thousand years predicted in the Apocalypse but whether the thousand years would be a period of spiritual or material good.

The Alexandrians very properly ruled out of court the representations of the Apocalypse as irrelevant to the debate. Dionysius himself went to the extent of questioning the authenticity of the book. We seem to have traveled a long way since those days in the way of literalism in Biblical interpretation, out of the materials of the Apocalypse taken together with kindred obscure and symbolical Biblical utterances the premillennialists have built up a whole scheme of predicted history which they claim must eventuate according to the order indicated in their interpretation. It is along this point that the modern millennial controversy is raging, and it is as a champion of the saner, less materialistic view that Dr. Snowden appears in the volume before us. As an advocate Dr. Snowden is both skilful and winsome—skilful in the use of the

¹ By JAMES H. SNOWDEN, D.D., Professor of Systematic Theology in Western Theological Seminary,sburgh, Pa. The Macmillan Company, New York, 1919. xxi-288 pp.

material at his disposal, and winsome because he avoids all bitterness from the controversy. Granting that the debate must be limited to the question of *pre*—or *post*,—it is not easy to see how his position could be much bettered. But the question that the Christian thinker of to-day ought to raise is, should the second coming of Christ be thought of in terms of its time relation to the millennium? It may easily be admitted that the time relation suggests or inevitably calls up the associated questions of the manner of his coming and of the nature of the conditions to follow. But this concession does not necessarily give the preeminence to the question of time which is so arbitrarily thrust forward in the discussion as now conducted. Moreover the meretricious importance given to the time relation is directly contrary to the spiritual sense of Jesus and the apostles who distinctly protested against it before-

hand. Not until the problem is driven back to its primitive form as a question affecting the real relation of the believer to Christ when the historic ages come to an end will there be measureable progress toward its solution. The weakness of the postmillennialist position is that its advocates are obliged to resort to the same kind of use of the Scriptures as the advocates of the rival view. The appeal to the letter of Scripture alone can not lead to the final decision here. Since the letter of Scripture admits of such varying interpretations, more use must be made of the spiritual aims and motives of Jesus and of his disciples in the effort to reach their true meaning. The wherefore of their utterances must serve as a guide to the correct understanding of them. Otherwise the discussion is bound to flounder and drift at the mercy of a literalism that knows no difference between symbol and reality.

HEBREW TRADITION AND EGYPTIAN AND BABYLONIAN MYTHS¹

A GREAT deal of water has run under the bridge since George Smith published (1873) his *Chaldean Account of the Deluge* and (1876) his *Chaldean Account of Genesis* . . . *Creation* . . . *Fall* . . . *Deluge, &c.* The great interest attaching to the stories then dug out of the clay tablets depended on the fact that they bore at least a resemblance to those in the early chapters of Genesis. They raised the question of Babylonia as a possible source of the Genesis documents. It may be remembered that the much later discovery—that about 1400 B.C. the diplomatic language of Palestine was Semitic cuneiform—emphasized this question anew. And Professor Naville has plausibly argued that the earlier

parts of the Old Testament were written in cuneiform and translated into Hebrew. It was early recognized that the Semitic documents Smith produced were copies the originals of which belonged to much earlier times than about 700 B. C.—the date of Smith's copies. At intervals ever since evidence of this existence of early documents has been coming to light. Especially interesting is the fact that many of the tablets which bear on creation, the flood, &c., are not in a Semitic language but in the Sumerian—now generally recognized as employed in Babylonia in pre-Semitic times. Some of these tablets are to be dated in the third millennium B.C. or earlier. It is recognized also that there are several vari-

¹ *Legends of Babylon and Egypt in Relation to Hebrew Tradition.* By LEONARD W. KING. The British Academy, London.

ant traditions of the same events (creation, flood, &c.), which fact recalls the critical view that in Genesis at least two documents are interlaced.

In this connection new interest is awakened in the Babylonian historian Berossus and the Egyptian Manetho, particularly because the later discoveries show that these two writers followed or embodied in their work traditions and records that go back for millenniums. Berossus' ten antediluvian kings are especially compared with the ten patriarchs of Gen. 5.² Dr. Clay indeed attempts to prove that seven of the ten Berossian king-names are not Babylonian but Western Semitic (Amoritic).

From Egypt not so much of novelty has been discovered, bearing on the early chapters of Genesis. However, newly recovered fragments of the Palermo Stone, or copies of it, have been recovered, extending knowledge by naming new predynastic rulers of Egypt. These confirm Manetho's history and show that his tradition of predynastic kings and of the reign of gods had a basis in inscriptions going back at least as far as the fifth dynasty. This bears on the patriarch analogy of the Old Testament. Restudy of the traditions concerning prehistoric Babylonia and Egypt as compared with Biblical traditions in Gen. 1-11 was therefore natural. The Babylonian items, however, furnish the richest returns.

Newly published documents, in the shape of Sumerian dynasty lists, from Babylonia open up vistas of new ancient kings and kingdoms. In some of these appear the names of gods and heroes assigned even to "post-diluvian" times. One feature here is that these documents dating back in the third millennium B.C. give nearly the same totals for the mythical reigns as Berossus writing 1,900 years later, and they indicate Egyptian conscious-

ness of a long existence of their race in Babylonia. A second feature is the gradual reduction in the length of the reigns, which in the early part of this dynastic list ranges from 100 years to 1,200, in the later part from twenty-five years to eighty. Compare the length of life of the earlier patriarchs with that of the later. Among the earlier kings are characters who figure in the epics, like Etana the shepherd and Ut-Napishtim the flood hero. So that in these Sumerian names there appears to be a blending of history and myth. It was to be expected that comparison would continue to be made with the Hebrew records in Gen. 5 and later chapters.

The story of the destruction of man by deluge is found in Sumerian in new form in a tablet unfortunately somewhat broken, assigned provisionally to about 2,100 B. C. The story there is combined with that of creation. This is not the case with the Semitic version, where creation and flood have their own individual epics. A point of great interest, however, is that in the Sumerian text the epic is embodied in an incantation. This indicates that the epic goes far back of the date of the tablets—only when a matter is well-known or celebrated does it become suitable for such a purpose. The Noah of the Sumerian flood is the Ut-Napishtim of the Semitic epic, whose name, Ziusudu, is the Sumerian equivalent of the other. This hero receives a warning of a flood "to destroy the seed of mankind" which the great gods have decided to send. A break in the tablet occurs here, and the inscription when next legible tells of the flood of seven days, the stranding of the "great boat" (a cubical structure of 120 cubits—175 feet—each way), the appearance of the sun, the exit of Ziusudu, and his sacrifice to the sun-god, to Anu, and to Enlil. They are placated and grant him immortality and a home in *Dil-*

² cf. Gen. 4:17-18; 5:3-31; 11:10-26.

mun (?). Tho the Sumerian text is far shorter than the Semitic, the general lines of both are so similar that the later is clearly derived from the earlier, in spite of certain differences which are evidently the result of priestly development. The interesting fact is that the Biblical narrative, "long recognized" as dependent "on the Babylonian legend," is now traced to a primitive Sumerian source. It is of interest to note, in connection with Dr. Clay's book (see August number, p. 99), that the scene of the deluge is Southern Babylonia.

Dr. King deals also with the creation and dragon myths. In Egypt the creation is on an exceedingly material basis—in one account Knum at his work of creation is seated at a potter's wheel. Later developed and syncretistic accounts differ, but bear no relationship to the Hebrew account. In the Babylonian Semitic version creation is dualistic, the result of a conflict, with the creating god emerging victorious over the dragon. The composition is late and assumes Marduk as supreme god. (This involves a date during the dynasty of Hammurapi.) The Semitic myth in its present form is demonstrated to be built on a Sumerian basis, with the object of glorifying Marduk, god of the city of Babylon. Into it "incongruous elements" have been built—*e.g.*, the sinfulness of the gods. Its composite character, too, is evident, since a local myth like that of the Eridu dragon is incorporated and changed. In the Sumerian creation four deities, one a goddess, take part, one of whom was Enlil, whom in the Semitic myth Marduk supplanted. Another was Anu, who created heaven. A third was

Enki, creator of the deep, vegetation, the sea, the mountains, and mankind. The goddess was Nin Kharsagga.

The union of these four deities in the work of creation, Dr. King (probably correctly) believes, indicates that the myth in this form is still syncretistic and marks a development from a still earlier one in which Enki was sole creator. A new fragment of another version of the dragon myth has been recovered from Ashur. It now appears evident that the origin of this is Sumerian. So that the general result is to trace to a primitive age the foundations of Hebrew tradition through the Babylonian Semitic myth to Sumerian beginnings.

Assuming as proved the contact of Hebrew and Babylonian tradition-writers, Dr. King asks when the Hebrew was affected by the Babylonian element. Those who still argue for the Mosaic authorship of the Pentateuch carry the source back to Abraham (c. 2,100 B.C., since Abraham and Amraphel — Hammurapi — were contemporaries according to Gen. 14. A second answer points to the arrival of the Hebrews in a Palestine which was under Babylonian culture as is shown by the Amarna tablets. A third answer, given by the critics, prefers the period of the exile.

Dr. King's book, as a review of all the Babylonian and Egyptian material bearing on creation, the flood, and the long lives or reigns of patriarchs or kings is alive with interest on every page. He speaks with authority in untechnical language on a subject that should command the attention especially of those interested in the Genesis narratives.

—G. W. G.

LEARNING FROM THE STORY WRITERS

The Rev. WILLIAM H. LEACH, Alden, N. Y.

THE short story is the most distinctive form of American literature. Of all types of pen stories it least fears the fetish of conventionalism and is thus true to the American idea. Bret Harte called it "the germ of American literature to come." That it has met a cordial response in the mind of the public is not open to dispute. Nearly every journal gives space to it. Its readers are numbered by millions.

The minister as student of life can not afford to be ignorant of the short story, nor of its writer. It is a powerful force, and has influence in every home of the land. Not alone to aid in the raising of its standard, but as a means of discerning character and of revealing our life as it really is the minister must be interested. The reading of the best short stories will enrich his imagination and give him a wealth of illustration in germ form. These will come out when needed to enrich his discourses.

But the minister may even be interested in the technical construction of the short story. The story writer may have some "tricks of the trade" for creating and holding interest which the preacher may legitimately use. The sermon must, of course, keep its historic form and be true to its type, but it is possible to introduce some fictional methods to make it more compelling.

There is an ample bibliography for such study. Among the best books for the preacher would be *The Philosophy of the Short Story*, by Brander Matthews; *The Short Story*, by Evelyn May Albright, and, if one cared to go a little further than merely studying the philosophy, the remarkably complete text-book by J. Berg Esenwein, entitled *Writing the Short Story*.

The story-writer endeavors, first of all, to give his creation a proper title. It must not be ambiguous nor should it reveal all of the story. It is better that it be suggestive of something interesting and good to follow. Dr. John Henry Jowett has insisted that no sermon should be preached until the author can give it a proper title in three or four words.

A glance at any paper giving the sermon titles for the following Sunday will reveal this weakness on the part of the average minister. I find in a current issue that three ministers are to preach on the same subject, "Church Unity." The first announces for his title *The Uniting of the Protestant Churches of America*. The second has chosen *The Church and the Coming Democracy*. The third presents a sermon on *The Use of Denominationalism and Church Unity*. Now compare these three attempts with the title of the epoch-making book by Dr. Newman Smyth, *Passing Protestantism and Coming Catholicism*. The latter is a real title suggestive but at the same time definitive.

After disposing of the title the story-writer bases his story upon one main incident. All other incidents are contributory to it. The editor of the *Youth's Companion* writes to contributors, "A short story for the *Youth's Companion* should deal with one important incident only." Other editors make the same exactions. The effect is lost if the story covers too much space.

The preacher will recall from his homiletic training that this is also the quality of a good sermon. It is the exhorter and not the preacher who is entitled to a text to wander from. One big lesson from each sermon is enough. All the text matter and the illustra-

tions must keep the one idea in mind. It is poor psychology to try and supply a university training in one sermon.

The preacher may well learn from the fiction writer the art of compression. Unnecessary incidents, sentences, clauses, and even words must be eliminated. Robert Barr in the *Bookman* parallels the art of the writer with the mathematician:

"My model is Euclid, whose justly celebrated book of short stories, entitled *The Elements of Geometry*, will live when most of us who are scribbling to-day are forgotten. Euclid lays down his plot, sets instantly at work on its development, letting no incident creep in which does not bear relation to the climax, using no unnecessary word, always keeping his one end in view, and the moment he reaches the culmination he stops."

Arlo Bates gives in his *Talks on Writing English* an excellent illustration of the ability to compress thought so as to make it even more effective:

"Water having been brought, Pilate, according to Miss Corelli, thus proceeded:

"'Slowly lowering his hands, he dipped them in the shining bowl, rinsing them over and over again in the clear, cold element, which sparkled in its polished receptacle like an opal against the fire.'"

"The Bible finds it possible to say all of this that is necessary in the words:

"'Pilate took water, and washed his hands.'"

The short story to pass the editor's examination must have a vital plot. Only stories of vital themes are interesting. If a trite theme is used it must be used in a new way. What a sermon here for preachers!

The action of Isaiah in the crisis of 732 B. C. is not vital as a theme for a modern sermon. It belongs in the study class and it is all right at the head of the page in the Bible. But take the same book and write a sermon on "Isaiah's Cure for Bolshevism" and you have a vital theme in which people will be interested. Again try to prove in a sermon that Jesus' death was vicarious, according to prophecy. It might be well under certain conditions or for a Good Fri-

day lecture. But change it to a sermon to show that the vicarious suffering of the soldier is in accordance with God's plan and you have another sermon which is vital. If the minister would put himself in the layman's place and realize that his hearers think in religious terms only on one day in the week, he would realize the necessity of using vital themes to command the attention.

The editor is an asset to the writer which the preacher does not have. He sits as judge over the composition and refuses its publication unless it has a vital message and is well told. The lack of such a judge makes the minister careless at times. He relies upon his personality to keep his hold upon the congregation when his sermon has been a failure.

The story-writer some times tries to teach a lesson, but he always conceals the lesson under the story. The reader gets it, but it comes in a painless form. Why couldn't the minister learn this art? People get tired of constant thunderings. Couldn't the rebuke, if necessary, be hidden beneath a sermon of sunshine? For the writer's attitude we give from *The Fra Henry Van Dyke's A Writer's Prayer*.

"Lord let me never tag a moral to a tale, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and with people, for they are both alive. Show me that, as in a river so in writing, clearness is the best quality, and a little that is pure is worth more than much that is mixed. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than life. Steady me to do the full stint of work as well as I can; and when that is done, stop me; pay what wages thou wilt, and help me to say from a quiet heart a grateful Amen."

The skilful story writer knows when to stop. The ending of the story is the most important part as far as effect is concerned. "When

you are through stop; but do your best to close with words of distinction," writes Dr. Esenwein. Many writers such as Poe blend conclusion and denouement into one. But others as successful take a paragraph or two to close their story. But there is no long drawn-out conclusion to the modern story.

The tendency is the same in sermons. The "finally, brethren," as the minister begins to sum up his evidence, is not seen much in sermons in these days. It may have had value from a didactic point of view. But the new form is better for moral effect. Many sermons have been lost by the several "finally's."

Above all these other suggestions the minister may profit from the short story-writers by an increase in imagination. The story teller is helpless

without it. Edward J. O'Brien in his collection of the best short stories for 1918 insists that the war has numbed the imagination of the writers. They have been dazed by the fearful impact.

This is likewise true with the sermons of the preachers. The preaching of social and moral sermons such as are becoming more and more customary in the present day has numbed the preacher's sense of imagination. And it is regrettable. His ability to inspire depends upon this sense. Where logic can not carry its teaching imagination can. Short story reading or perhaps short story writing can help to bring back this quality.

But whether as writer, reader, or simply as a student the minister should be familiar with the American short story as a form of literature.

WANTED: A PERSONAL DEVIL

The Rev. P. G. PERRIN, Johnsbury, Vt.

I LIKE to think of Luther's throwing the ink pot at the devil. I like to think of the devil anyway—not a mythological being, nor a meaningless abstraction, but a real, red-blooded personal devil. Many people believe in a devil, for many reasons. Probably the most frequent use to which he is put is to be made responsible for the less righteous acts of man. This shirking is manifestly unfair, and it is somewhat more than poetic justice that many writers have been led to defend the devil, and to exclaim, "O, God, have mercy upon thy servant, the devil." "Bad as he is," says De-foe,

"Bad as he is, the devil may be abus'd,
Be falsely charged, and causelessly accus'd,
When men, unwilling to be blamed alone,
Shift off those crimes on him which are their own."

Then some people, led astray by the descriptions of poets and the pictured likeness of artists and advertising agents, seem to admire the devil for his beauty—the sort of gentleman Shelley describes.

"His coat was red and his breeches were blue,
And there was a hole where his tail came through."

But I want a devil like Luther's; one I can hit with the ink pot. It makes no difference if biographers explain away his devil, saying it was merely a popular superstition exaggerated by a slightly unbalanced mind. So far as the great reformer was concerned, *der alt' böse Feind* was a reality, and he ordered his life accordingly. "I feel him very plainly. He sleeps closer to me than does my Katie, that is, he gives me more unrest than she does joy." Luther's devil held no sinecure—he had to stand ready to dodge the ink pot at any moment. See the spirit of this man, consciously and continually engaged in battle with the devil, who yet could say when summoned before that famous Diet, "Tell your master that if there were as many devils in Worms as tiles on its roofs, still would I joyfully plunge in among them." And the same spirit he shows in a stanza of his great hymn:

"And tho this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us."

Two hundred and fifty years ago and more the devil was currently regarded and spoken of as a person. The divines preached a per-

sonal devil, and the people to a large extent believed in one. This devil was a business-like person, with peculiar knowledge of the weaknesses of his acquaintances, ever intent upon the undoing of man. "A nimrod, a mighty hunter," Cotton Mather calls him, a very pattern of industry.

"Call upon him when you will," says Hugh Latimer, "he is ever at home; the diligent prelate in all this realm; he is ever at his plow; no lording nor loitering can hinder him; he is ever applying his business; you shall never find him idle, I warrant you."

The old serpent played no small part in the founding and building up of New England. General Jonathan Moulton sold his soul to the devil, even as Dr. Faustus. John Winslow, commenting on some men who refused to help build a fortification—Puritan pacifists—says:

"Besides those works which tend to the preservation of mankind, the enemy of mankind will hinder what in him lieth; sometimes blinding the judgment and causing reasonable men to reason against their own safety."

Our forefathers did battle continually against the angel of the bottomless pit, with telling results. The struggle was a strenuous one, and we can sympathize with Cotton Mather, a general of "Christ's troops":

"No, let us go where we will, we shall find a devil nigh unto us. Only when we come to heaven we shall be out of his reach forever; O thou foul devil, we are going where thou canst not come."

Well, you say, this is all interesting enough, and historically true, and all that, but times have changed. In this, the twentieth century, we have advanced beyond such barbarous superstitions. Yes, I know that man, with uncommon foresight, has done away with hell and the devil. All I have to say of this is to repeat Defoe's lines:

"If it should fall out, as who can tell
But there may be a God, a heaven and hell,
Mankind had best consider well, for fear
'T should be too late when their mistakes
appear."

But I am not preaching hell fire. I am concerned with the devil out of hell, shorn of his temporal power; with this life, not with what may follow.

Why should I want this personal devil? I'll tell you. Defoe, like Goethe, Milton, Luther and sundry German professors, an authority on the devil and his doings, says:

"The truth is, God and the devil, however opposite in their nature and remote from one another in their place of abiding, seem to stand pretty much upon a level in our faith, for as to our believing the reality of their existence, he that denies one, generally denies both; and he that believes one necessarily believes both."

I doubt not but that some candidate for a doctor's degree could parallel the decline of orthodox religion with the decline in belief in the personal devil.

Let's consider this question a moment like good pragmatists. What will he profit us, this personal devil? He will give us a concrete image to fight, a definite target. We may struggle with our "selves," as do characters in a psychological novel, but that is usually unsatisfactory out of fiction as well as within. Instead, suppose you are opposed to a gentleman you have brought yourself to hate, whom you feel to be the embodiment of all that is bad in you. Suppose you see him just in front of you, grinning, confident. Suppose you catch just a whiff of brimstone as he stands there

"And backward and forward swishes his tail,

As a gentleman swishes a cane."

Wouldn't you straighten up your back and go for him? And suppose that to your mind's eye this creature represents the forces of evil, the results of which you know as witnessed facts and conditions in the world around you. Wouldn't you clench your fists at this jeering creature and all that he stands for? Wouldn't you measure swords with that underworld trinity, the world, the flesh, and the devil? And when you saw him curl his tail between his legs and flee without the poetic formality of folding his tents, wouldn't you feel that you had accomplished something? And then prepare for the next engagement? It was Luther's frequent bouts with the devil that kept him in such splendid spiritual trim.

A barbarous medieval conception? Not a bit of it! Only bringing down to date the militant spirit of Puritanism.

Anyway, I stand by my ink pot.

Editorial Comment



RUSKIN once said that the first thing you had to do with a life which you desired to educate was to make it clean and obedient. Obedience lies at the threshold of the divine education. Abraham's capacity for his great career as a man of God is shown at the outset: "So
Obedience as a Christian Virtue Abraham departed, as the Lord had spoken to him." He did what he was told. God's revelation does not suggest, it directs and orders; and it always makes changes in life. He who obeys it discovers, as he obeys, how reasonable and wise the orders are.

For obedience of this kind is the outcome of faith in a will and wisdom higher than our own. And often it is obedience to sealed orders, as in the case of Abraham; one step has to be taken, altho we do not see what is to be the next step. Yet to pass the test of obedience is to be initiated into a new conviction of God's ability to order life rightly.

The passage in Matt. 7:16-29 underlines the truth that the only safe course is to act upon what we hear God saying to us. The temptation is to satisfy ourselves with discussing religion. But no life is secure which divorces action from hearing. Jesus sees his audience breaking up after the long, searching sermon, and he warns them that the supreme test is obedience to his words; it is not by calling him "Lord" enthusiastically, not by admiring his criticisms of other people, but by making his commands the basis of a practical service, that he is satisfied. His words are the expression of God's will for men, and they can only be received by the cooperation of the human will.

At the end of his life, he reiterates this warning to the disciples (John 14:21-24). Judas mildly protests against the idea that the divine revelation is not to be promiscuous. Jesus explains that the conditions of receiving his revelations are not promiscuous; they amount to a personal love for him that issues in obedience. And, he implies, is that to be expected from all and sundry? This is a further lesson upon obedience. It is more than an elementary stage of education; it is the constant and growing condition for the understanding of God, for the realization of God's presence in life. Obedience is the proof of love, and the presupposition of fellowship. And no one can take it for granted. Even Jesus could not, in his own hearers. "If a man love me," he said. He has no doubt as to the response of God to obedient affection; but, unlike Judas, he can not assume lightly that this implicit obedience will be forthcoming in human nature as a whole.



The scheme for church unity proposed by the Episcopalian Commission on Faith and Order has been a subject of frequent conferences during recent years. Some eminent non-Episcopalians strongly favoring it, but
Ideal Church Unity finding themselves a minority, begin to doubt if the time is ripe for it. It will never be ripe for the type of unity proposed, in which "faith" is belief in certain creeds, and "order" is uniformity in "the historic episcopate."

For more light on this cloudy situation, let us ask what the unity which all Christian churches need to realize really is—unity in what and for what?

It is simply unity in what the Church universal exists for and prays for, as taught by her Head and Lord: "Thy will be done on earth as it is in heaven." Unity in this high endeavor is the unity of a common will, rather than a common creed; moral, rather than dogmatic and ecclesiastical; unity in cooperative toil for the kingdom of God and his righteousness.

Under its great popes, the medieval Church realized a colossal unity in faith and order, a diluted form of which we have been considering. It gave birth to Protestantism with its disastrous divisions. Pointing to this historic lesson, a distinguished writer in *The Churchman* pronounces the scheme of the Commission on Faith and Order an anachronism.

The Commission urges the churches toward organic unity as yet to be achieved. But lo! every local church engaged in daily activity for the coming kingdom exemplifies organic unity. More of it appears when such churches get together in denominational groups; and more still appears when these groups unite in national federations, as now in Britain and America. Already these groups are looking forward to a similar federation of the world. What is more desirable and more really organic than such an evolution of moral unity from its original cells in individual members of every active church?

The line of evolution is always from the least to the greatest, from molecules to masses, whether in the material or the moral realm, and always from within to without. The disintegration ensuing in the reverse line of devolution from great to small, from without to within, is written large in the history of the Roman Empire. Old creeds break down under new knowledge. Authority withers as freedom grows. Dogmas are temporal; faith in God and his Christ is eternal.

Church unity is possible only as contemplated and outlined by Christ. He bequeathed to his disciples a prayer which pledges them to unity in holy endeavor for the kingdom of God. At his farewell meeting with them he instituted a sacramental covenant of faithful fellowship therein with him. He then said:

"Believe in God; believe also in me; love one another; keep my commandments; abide in me," and closed by praying, "That they may all be one, even as thou, Father, art in me, and I in thee; that they also may be in us . . . I in them, and thou in me, that they may be perfected into one."

Contrast with this ideal unity in spirit and will with the Father and his son Jesus any man-made unity in theological belief and ecclesiastical form. Which of these is grounded in the very nature of things?



AFTER its summer ebb the tide of church activity is rising as usual, yet not as usual. A new spirit is stirring, new to the modern Church, the spirit of holy rivalry in "love and good works" (Heb. 9:24). Paul **Holy Rivalry** appealed to this spirit effectively in his endeavor to raise a good collection for "the poor saints" at Jerusalem. He told the churches in Macedonia what Achaia had done, and reported to Corinth, "your zeal hath stirred up very many of them" (2 Cor. 9:2, R.V.).

During the war a wholesome rivalry on an unprecedented scale sprang up between the units of our army, both small and large. Since their return from the field its echoes have resounded through the land. It was good for the army's morale, stimulating every man to do his best for the credit of his company, his regiment, his division.

Every local church is a unit of the army commanded by the Captain of our

salvation. "Onward, Christian Soldiers" is one of its hymns. The uphill climb, the obstacles to surmount, the unresting struggle forward test the morale, try the spirit of every church, and of each individual soldier of the heavenly Leader. The spirit of each calls for inspiration by the spirit of his fellow. Even a puny fellow may inspire pluck. What a well-spring of inspiration for centuries has been the gospel story of the poor widow's contribution of her two mites, her all.

We are in the midst of the greatest forward movement in the history of the Church, the simultaneous uprising of Protestant churches in a grand army whose divisions consist of the cooperating denominations. It is a missionary army for home and foreign service in subduing the world to the authority of God and his Christ. Each of its divisions has, in Emerson's phrase, hitched its wagon to a star proportionate in magnitude to its spirit and resources at their best. Methodists are now in the lead. The story of their success in organizing and inspiring their membership to score a great advance has reached every nook and corner of our country. As Paul wrote to his Thessalonians (1:1-8), "in every place your faith toward God is gone forth." The holy rivalry thus inspired spoke out in the appeal of a smaller division to its members: "Can we do likewise or are we made of poorer stuff?" Such rivalry in service to the common cause is no less desirable in our missionary army than in our national army, and should pervade every unit of it.

Behold the work for this year which appeals to every preacher and teacher in the cooperating churches. Should it not draw inspiration from the greatness of the achievement aimed at in our army's campaign for home and foreign missions? What hinders it but the inertia due to belittled ideas of the meaning of these great words?—the making of Christian citizens at home, and of Christian nations of our non-Christian. We have succeeded more poorly at home than abroad. The stress and strain impeding our social reconstruction are largely due to unchristianized citizenship in the native-born and the foreign-born, the propertied and the unpropertied. Few are the congregations, urban or rural, in which no home missionary work in preaching Christian citizenship is needed.

The Federal Council of the Churches has repeatedly outlined what this requires, and urged its undertaking. Get its program of "complete justice for all men in all stations of life," itemized in sixteen particulars. Preaching this is preaching an essential part of the gospel as Christ's apostles preached it. To be at the fore in this, as well as in adding to the membership of churches and Sunday schools and attendance at prayer meetings should be an aim of holy rivalry between the divisions of Christ's army and the units of these. What denomination will lead off? What church, small or large, will strive to be the banner church in the year before us?

TO OUR READERS

The editors are now preparing the list of prayer-meeting topics for next year. If there are any special topics that our readers would like to have included in this list we will be glad to have them sent to us for consideration.

The Preacher



The Singer of an Imperfect Song— A Reverie

WILT thou, O Poet of the matchless songs, whose words are pulsings of the world's life, whose lines are antiphonies of day and night, whose stanzas are seasons, and whose cantos are ages, give audience to the singer of an imperfect song?

I aspired to make my song perfect because it was for thee; but self deflected my aim. I thought of a little local fame and friendly approval when I should have thought only of thee.

When joy welled in my heart, when pain and anguish wrung me and life's pathos struck quivering notes in my soul, when beauty unfolding in forms thrilled me with admiring delight, and when the mystery of the world subdued me with wondering awe, I sought the fittest words and forms for the expression of the emotion, saying: "This must be perfect because it is for thee."

Then, when I failed, and imperfection crept into my strain, I cancelled the song that I might begin anew.

Thus I had no song for thee! for it was ever the same. The songs thou hadst breathed in my soul, and that only my voice could utter, were suppressed, and one little segment of thy world failed of response to thee.

I was haunted by these dead songs, immolated on the altar of an ideal perfection—slain, like the Judean Innocents, in the jealousy of a regal pride.

How tenderly beautiful they appeared as they flitted through my memory, their dim shadowy forms embodying the best moments of my life, the best impulses of my soul!

I tried to revive them and give them perfect form; but they were dead. They had never got beyond my own selfhood into the world of living interactions, never lent their wings of warm suggestion to other souls, never poured their lisping broken music into thine ear who wast listening for them.

Then I became a singer of imperfect songs; a plaintive singer, because I can not sing in the great note of the lords of song; yet happy in my singing for that even in my imperfect songs my soul goes forth to thee, and all the joy and pain of life grow richer in the utterance.

And, who knoweth?—some accent of my song may voice a tone that otherwise would be wanting in thy great world symphony!

The Gardener

FIFTY POINTS FOR PREACHERS

The Rev. ALFRED KUMMER, Oakland, Cal.

1. "STUDY to show thyself approved of God, a workman that needeth not to be ashamed rightly dividing the word of truth." (Paul).

2. Aim at the highest, at the unattainable.

3. "Knowledge rejuvenates the soul, and lightens the burdens of old age. Therefore, gather wisdom that thou mayest gather the sweets for thine age." (Dmitri Merejkowski).

4. "Give attendance to (good) reading." (Paul).

5. Listen with patience to the criticisms which your wife and men pass upon your preaching; they may be right, tho you would never suspect it.

6. Be a man of one work, and one big thought—the everlasting gospel is big enough even for you.

7. A little knowledge puffs up; in great knowledge there is humility.

8. Do not preach too long, but loud enough for everyone in the room (not out of doors) to hear you.

9. Play golf or lawn-tennis once a week; do your best.

10. Cultivate the society and friendship of other ministers, especially those of other denominations.

11. In the pulpit do your best; it may be your last opportunity.

12. Wear spotless clothes and always a spotless character.

13. If you find it necessary to visit the slums, take one or more of your best laymen with you.

14. "Never be unemployed; never be triflingly employed;" but golf, or a long walk, or lying in the sunshine may be more necessary for you on occasion than indoor praying.

15. Unconscious repetitions are a sign of senility, tho you may be under forty years of age.

16. In this life we are justified by faith, but on judgment day (if at all) we are justified by works.

17. Do not be afraid to preach the doctrine of holiness, or "perfect love," for it is in the Bible and live it.

18. When you have "failed" in the pulpit, remember that on Monday some one may greet you and say: "Your sermon yesterday was a great blessing to me."

19. When you had "a good time," when you "swung clear," and had "rapturous attention,"—remember to give God all the glory. O, possibly your wife should have a little, too.

20. Fra Bartolomeo always went to his easel from his knees; so must you go into your pulpit.

21. While you are preaching, look into the eyes of your people, not above them. The eye can be made a factor in securing and holding the attention of the congregation.

22. The minister must be a man of prayer, and also a man who "fasts" or "keeps his body under."

23. Exchange pulpits with ministers of your own and of other denominations. Choirs may also do so with advantage.

24. When you quit a charge, quit it; do not return for funeral or wedding unless the pastor is fully recognized and have such part in the ceremonies as may be agreed upon by all parties concerned.

25. Avoid "professionalism" and "vocationism," these are among the temptations of all preachers.

26. Encourage gospel team work among your laymen; organize them for such work, and send them out to do it. Not one minister in a hundred realizes what hidden talents there are in his church.

27. Invite fraternal orders to your preaching services; give them your best in sermon, music, decorations, and in all courtesies.

28. Uniform expectation and

prayer that some one will be converted to-day, now, in this service, will bring results, and will give tone and trend to the entire service.

29. Hold special revival services at least once in every year; a good time for such special effort is Passion Week and the week before.

30. Union evangelistic campaigns, under the leadership of a successful evangelist, with his force of helpers, may be worth while.

31. Preach distinctively on the "benevolences," especially on missions. Your sermons on "missions," should be the "sugar-sticks" in your repertoire.

32. Preach the Word.

33. Be natural—not too much so.

34. Possibly you might improve in some of the graces of oratory, in your mannerisms, or in effective thinking. Consult your wife, or a layman in whom you believe.

35. Cultivate extemporaneous preaching. Do not be a slave to notes.

36. Preserve or regain health, by careful attention to diet, exercise, regular hours, self-massage, normal preaching, and pastoral visiting.

37. Be not satisfied with the veneer of sanctity; let your highest ambition be to be truly good.

38. Bring to your congregation the ozone of divine truth for their hearts; also be sure that the janitor or ushers give an ample supply of God's fresh air for their lungs.

39. Care for the children. Baptize the babies, preach sermons specially prepared for the children.

40. Make much of the Lord's Sup-

per. It may be made more eloquent and helpful to the spiritual life than any sermon you can preach.

41. "The ordinary minister can succeed only by careful cooperation with his officers.

42. Do not allow the music to drag. But "beware!"

43. Get acquainted with the newspapermen of your place; they can greatly help or hinder your work.

44. Know your Bible.

45. Place a high estimate on the intelligence and the souls of the men and the women and the children, too, who come to hear you.

46. "He who goes down into the battle of life, giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

47. Preach your own sermons; do your own thinking; strike all evil hard wherever it lifts its head; drag it from its hiding-places, without fear or favor; you are God's man.

48. Save something every year of salary and perquisites; put what you save into the bank, and, later, invest it for the "rainy day." "If any man provide not for those of his own house, he hath denied the faith, and is worse than a heathen."

49. Read the best books, and the church papers, and then commend them to your people.

50. Stand up for your fellow-ministers; never allow a derogatory or slanderous remark about another preacher to be made in your presence without challenge or rebuke.

A VOLUME OF RECENT SERMONS¹

Professor ARTHUR S. HOYT, D.D., Auburn Theological Seminary, Auburn, N. Y.

THESE are good sermons. The preacher knows what he wishes to say, and says it so that the truth stands forth clear and unmistakable. There is no doubt in this man's mind and no wavering and uncertainty as to his course. The sermons are

¹ *The Wall and the Gates*, by J. Ritchie Smith, Professor of Homiletics, Princeton Seminary. Westminster Press, Philadelphia.

good examples of the clear and natural order. There is no originality of method or special artistic distinction in form. But accepting the interpretation given, the sermon is seen to come from the texts or subject as unmistakably as those of Dr. Alexander Maclaren. The teaching quality is first, and from a broad view of the American pulpit, no quality is more needed.

The clear thinking and the loyalty to truth as he sees it, that are the ethical source of the simplicity of form, are equally seen in the style. It is so clear that it almost seems to be impersonal. There is no shadow of self upon the picture. There is no carelessness or haste or exaggeration in these sentences. He does not compel truth to walk upon stilts, like so many American preachers. There are no strange words, no strange and strained expressions. The thought is expressed in the most direct way. There is fulness and fluency but no redundancy, no verbiage. There is that exactness of word and fluidity of form that lets the truth speak for itself.

Some of the sermons are very plain, with little appeal to imagination. This, I think, is characteristic, for it is seen even in the sermons that interpret the imagery of the Bible, such as "The Wall and the Gates." They are clear but cold, the work of a student of books more than a student of life. The appeal is always direct and based on truth, but it is never tremulous with feeling and it does not make the heart thrill with response.

The sermons are orthodox and churchly. In fact, they would answer Canon Liddon's definition of a sermon as the discussion of Christian truth in the sphere of the Church. And like Liddon, Dr. Smith would satisfy and strengthen those who held the same views, but he would hardly win men who were questioning and disturbed. And to-day there is a question at the heart of the world.

The sermons are Scriptural in the sense that the Bible always suggests the thoughts and largely furnishes the material and is the source of authority. But some-

times the proof and illustration lack light and power, because the Bible is used like a Cruden's *Concordance* or a Westminster confession. Still the spirit passes beyond the narrow and technical and is often comprehensive and practical. What could be better than this!

"I can prove anything I please from the Bible if you will let me choose my texts, and will promise not to answer, 'It is written again.' Distrust the dogma that pins itself to a single verse. Suspect the doctrine for which you must hunt with a microscope. The great truths of Scripture are written boldly across the sacred page. You do not need to search for them. You have only to open your eyes to see them. Learn to take large views of truth. Commit yourself to the great covenants of thought and purpose that flow through the Scripture from Genesis to Revelations. Do not fancy that you know your Bible when you can quote a hundred or a thousand verses. You must learn the relation of part to part . . . must blend the separate rays of law and psalm and prophecy and gospel and epistle to get the pure white light of truth" (p. 243).

The sermons are didactic more than pictorial and persuasive. There is far more interpretation of the Bible than of our modern life. The poetry quoted is largely from his youth. There is none of the modern verse so prophetic of spiritual change and advance. There is ethics, but personal with hardly a suggestion of the social. The kingdom of God, the most vitalizing reality of religion, is used as a synonym for the future triumph of the Church or the heavenly perfection.

The sermons seem sometimes detached from life. It would be better to have them less perfect, if suffering, struggling, rugged life spoke through them.

The volume is published in 1919 and presumably some of the sermons were preached during the last four years, yet there is not an echo of the world struggle, not a hint of the limitless loss, the incalculable ferment of the peoples. The omission is significant and reveals the limitation of power.

[We give one of the sermons in another department of this number.]

The Pastor



THE BENEFIT TO THE MINISTER IN THE INTER-CHURCH SURVEY¹

WARREN H. WILSON, D.D., New York City

EVERY minister in the village and open country should demand the privilege of assisting the survey man when he comes to get the facts about local churches. For the village minister the survey will require a definition of the outline of his parish. It will challenge him to evangelize all who can drive to hear him. He will find that the basis of the village community is the teamhaul radius, and he will see that the grocery store and the bank are aggressive pace-makers who have blazed the way for him out into the country.

For the minister in the open country the survey will, for the first time since the book of Deuteronomy was written, connect the gospel definitely with the business of farming. The community survey must begin with mapping and diagramming the "economic conditions."

All of this is just to say that the systematic order of the questions made necessary by so great an enterprise will arrange the pastor's knowledge of his people and of his community in a logical sequence. First things will come first and stay there, as they are held in the mind of a practical man everywhere. "First, that which is natural, then that which is spiritual," was the firm conviction of a great preacher, and it is the order of investigation in a social survey.

The first topics inquired about are "location," "economic conditions," "population," "the social mind," "social organizations." When a pas-

tor has supplied all these in their order he begins to have light on his local spiritual problem. The reason why certain people have been converted is apparent, and why others have not. He sees why a certain man he had relied on is worthless. He understands the paradox of a good Christian woman who will not join the church. For his people are living under the control of the social forces which the survey measures, weighs, describes, and maps for the minister.

Too often the people protect their man of God and leave him for a time out of the grip of social forces. They live in the community, but he does not. Often they insist on his living somewhere else, or choose him because he does not live in their town. If he does live with them, they inoculate him from social experience for a while. They make him a "preacher," not a pastor. The insulation has a way of wearing off and he receives many a shock without knowing why. He begins to think "his work is done in that place," Then he moves. The real trouble is that he has never known the community as its people know it. The true pastor, on the other hand, is "touched with the feeling of our infirmity."

Certain distinctions which we usually ignore are revealed in the survey. The distinction between owner and tenant among farmers is one which the democratic mind, by a fine courtesy, refuses to notice, but if it is

¹ For connections of this "survey" see note on "Inter-Church World Movement" in our July issue, p. 37. See article on page 296 of this number.

ignored in the plan of work of the church, it causes the steady decline and final abandonment of the house of worship. Another distinction is that between village and open country. These two are like electricity and lightning. Men knew electricity for centuries in the form of lightning, but never until recently did they make electricity work. These familiar distinctions are studied in the survey with a view to using them to light up our church problem and to drive the wheels of Christian service.

Another distinction is that between social classes—between communities with cliques and those with leadership and a community spirit. These distinctions have always been known to ministers, but mere preachers forget them, and some men deliberately deny them.

The church suffers from all such voluntary ignorance. The church records all these social forces by co-operation between the minister and the surveyor and the county worker. Likewise the play life of the community. I venture to believe that many ministers will be surprized to find how sober, steady, and regular of habit their people are, how few societies for pleasure they have, how little the program of the lodge and fraternal order varies from the staidness of the sewing society. They wonder why people find the community dull, and why leading families move away. The devil of gambling and drink has been driven out of many country places, and the people's minds are dangerously empty, swept and garnished.

However this may be—there are some convivial neighborhoods left in the country—the “social organization” inquiry will show what the people have that expresses their conscience while at leisure and how they take their pleasure. This part of the survey is the best means of insight into the moral problem of the country.

The survey of the church is very complete. To make it is a liberal education. Answering the questions is as good as the best theological seminary course while it lasts, and better than some. Here the minister is quite at home. The values are all his. He is like a banker when the examiner arrives to go over his accounts and securities. The analysis of the congregation, and the logical order from “location,” “equipment,” “finance,” proceeds to “church program” and minister by the beautiful working of the trained surveyor's mind. The minister will bid the survey man good-by with a sense of elation over a common job worth while.

I venture to predict that from the County Committee on Survey we will secure recruits for the country pastorate. Practically every man I have employed in survey work in ten years has demanded to go into a country church—except one, who went as a foreign missionary. Most of them at the beginning had no love for the country, and some were “soured on preaching and did not think they could make pastoral calls.” Yet the fascination of seeing the country church through the glass of orderly investigation drew them to it as a field of accomplishment. The social survey revealed country life as a field of strategy, tact, and effective service.

One beauty of this survey to the country pastor is that the surveyor asks for no money. This is too good for some men to believe. I anticipate that the county worker will be treated as a survey man of our office who investigated the churches in several counties in Illinois several years ago. He said that they received him with reserve, answered his questions with suspicion, but growing interest, all the time looking for his expected demand for a collection. And when he finally departed they “carried him to the depot on a silver

plate," and bade him good-by, overjoyed at a visitor from a mission-board who asked no money and came only to help.

This is the great use of the Inter-church Survey to a pastor. It will bring the big money of the churches to the aid of the needy fields and to the solution of community problems. It is the great American inventory of religious needs. It is to be followed by the assembling of all American resources, that the rich churches and communities may help the poor neighborhoods where many people are, and few resources.

No longer is the "great evangelistic opportunity" to be neglected. The growing church is not to be denied its needed pastor. The revival is to

be followed up, where there is a real need, with a settled pastor living among the people.

At least that is what the survey offers to the minister of the community. It is a national effort to put all the resources of the American people, in consecrated men and money, at his disposal. It is the nationalizing of the responsibility for the local community. He must decide whether he takes advantage of this offer or not. The kingdom of God has come near him in the visit of the County Survey Committee. The United Christian forces of America are behind the interchurch world movement. The survey is the first approach to the pastor of the small community in the Americanization of his work.

THE SAILOR'S CREED

The Rev. H. GERTRUDE COE, Waterbury, Conn.

WE have always thought of the sailor as a rollicking sort of fellow, with a dash and a "get-away-with-the-fun" kind of character, and we have been wont to class him as a jolly good sort, with a sweetheart in every port. If any one mentioned sailors and religion, it was rarely done to link the two, unless to class them, as of all men, the most to be despaired of in regard to its impression upon them. True, there were Sailors' Missions, and worthy men did their best to make a safe and sacred meeting-place for those who had been down to the sea in ships; but the tourist and the landlubber and the general wayfarer believed that the last thought that a sailor ever had was that of creed or religion. While traveling across the Atlantic Ocean, in the days before the hazards of the submarine were to be considered, when the heart of America was light and untouched by the shadow of great grief, and when her feet ran to strange countries with the eagerness of trust-

ful, joyous youth, I met on one of the Cunard liners a chief engineer of whom his subordinates said: "We have never heard a coarse, profane, or uncouth word from the mouth of that man, our superior officer, and he is a Christian gentleman." My father's friendship with him created a condition which made it possible for the words of those young men to be confirmed by personal knowledge of the life of that engineer. It was a revelation to me, and I, then and there, determined to study the attitude of the sailor toward religion. Through the courtesy of the officers, I found it easy to let a word drop here and there to steward, engineers, quartermaster, petty officers, purser, doctor, and sailor, and found an undercurrent of faith mixed with a bit of fatalism; but, in the main, each and every man believed in God and immortality, yet each asserted his belief that whatever risk one ran, no harm or accident could befall either man or ship until the "time comes." Then there can

be nothing that will avail, if Fate so decrees the end. On my return trip, I continued my study of the subject, and quietly grasped every opportunity which would reveal to me the true character of the sailor. Having obtained permission to study the mighty engines which forced the Leviathan of the deep through the sea, I was invited to look within the room of the chief engineer with these words, "Just take a look at our creed, Miss, seeing that you are a minister; I know that will interest you, for doubtless you little thought we had a creed!" How suddenly that for which we seek is brought before us! On the twin of this boat, I had met with Christianity, but had learned nothing concerning a creed to which sailors subscribed. But I now saw before me a framed formula which read as follows:

L. L. L.

"I believe in the Lead, the Log, and the Lookout. I believe in the Lead, because it warns me against dangers invisible; I believe in the Log, because it warns me against false distances; I believe in the Lookout, because it warns me against dangers visible. As I hope to keep the lives of my fellow men in safety, I promise to abide by the warnings of these three, the Lead, the Log, and the Lookout, for if I neglect to so do, I or my fellow men will surely some day perish."

Some may aver that there is little religion in such a statement, yet the faithful adherence to these laws is a literal and liberal interpretation of the Golden Rule. For, warned of danger and stepping into line of duty when any accident is precipitated upon them by any cause whatsoever, you will find them obeying orders, and seeing that the women and children are saved first.

After reading this creed, crude as it may seem to one who has not sounded the depths of a sailor's thought, I determined to examine the lead, the log, and the lookout. The quartermaster kindly exhibited to me the cone which was made of lead, and

primed with some form of tallow, and attached to a line which was marked off into fathoms; this line, dropped into the sea, gave an exact report as to the depth and character of the bottom, whether shallow or deep, sandy, muddy, or rock; and its frequent dropping prevented any misunderstanding as to the safety or danger near. The log was attached to a line at the stern of the ship, and each revolution recorded upon a clock dial the distance accomplished, thus keeping correct tally of the number of knots and the correct total of distance accomplished by day and night. The lookout was away, almost out of sight, close to the top of the highest mast, and there in the "Crow's Nest," as the sailors call it, a watcher kept eyes straight ahead, with the intent to see any menacing danger, such as icebergs, derelicts, or other possible enemies. The watcher, or lookout, signals to the bridge any danger visible, and from the bridge the captain presses the button and signals his order to change course, back, or stop, to avert any danger that so threatens. Immediately, I could see the relationship between that creed and the divine words of the creed exprest by Christ, when he said: "I am the Way, the Truth, and the Life, and no man cometh to the Father but by me." The lead is the way, the log the truth, the lookout the life; and so those men who shun wrong depths at sea, who assure themselves of true distances, and who obey the lookout and his warning, are representing the life which they aim to preserve for those under their care even at the risk of losing their own. And I found, in conversation, that many of these men whom we were wont to scorn and condemn did so understand their creed of "The Three Ls," and those wonderful words of the Christ, "I am the Way, the Truth, and the Life."

An Industrial Creed¹

1. I believe that labor and capital are partners, not enemies; that their interests are common, not opposed; and that neither can attain the fullest measure of prosperity at the expense of the other, but only in association with the other.

2. I believe that the community is an essential party to industry, and that it should have adequate representation with the other parties.

3. I believe that the purpose of industry is quite as much to advance social well-being as material prosperity; that, in the pursuit of that purpose, the interests of the community should be carefully considered; the well-being of employees fully guarded; management adequately recognized and capital justly compensated, and that failure in any of these particulars means loss to all four parties.

4. I believe that every man is entitled to an opportunity to earn a living, to fair wages, to reasonable hours of work and proper working conditions, to a decent home, to the opportunity to play, to learn, to worship, and to love, as well as to toil, and that the responsibility rests as heavily upon industry as upon government or society to see that these conditions and opportunities prevail.

5. I believe that diligence, initiative, and efficiency, wherever found, should be encouraged and adequately rewarded, and that indolence, indifference and restriction of production should be discountenanced.

6. I believe that the provision of adequate means of uncovering grievances and promptly adjusting them, is of fundamental importance to the successful conduct of industry.

7. I believe that the most potent measure in bringing about industrial harmony and prosperity is adequate representation of the parties in interest; that existing forms of representation should be carefully studied and availed of insofar as they may be found to have merit and are adaptable to conditions peculiar to the various industries.

8. I believe that the most effective structure of representation is that which is built from the bottom up; which includes all employees, which starts with the election of representatives and the formation of joint

committees in each industrial plant, proceeds to the formation of joint district councils and annual joint conferences in a single industrial corporation, and admits of extension to all corporations in the same industry, as well as to all industries in a community, in a nation, and in the various nations.

9. I believe that the application of right principles never fails to effect right relations; that "the letter killeth but the spirit giveth life"; that forms are wholly secondary, while attitude and spirit are all important; and that only as the parties in industry are animated by the spirit of fair play, justice to all and brotherhood, will any plan which they may mutually work out succeed.

10. I believe that that man renders the greatest social service who so cooperates in the organization of industry as to afford to the largest number of men the greatest opportunity for self-development and the enjoyment of those benefits which their united efforts add to the wealth of civilization.

The Roosevelt Memorial

The editors of *THE REVIEW* have received from the Roosevelt Memorial Association (1 Madison Avenue, New York City) a request for cooperation in presenting the appeal of the association in behalf of the campaign named above. This cooperation we gladly render.

The campaign for this fund is to cover the United States during the week of October 20-27. Its purpose is the raising of a fund of ten million dollars by popular subscription to erect in Washington a national memorial monument and to create at Oyster Bay a park which it is hoped will ultimately include his estate of Sagamore Hill, to be preserved, like Mount Vernon and the Lincoln home at Springfield, as national memorials. These two forms are selected as most significant of Mr. Roosevelt's life and personality. Washington is the capital where he spent many of his years in work for the nation; Oyster Bay was the scene of his ideally happy home life. Here he indulged in the outdoor life which was his joy, and projected in fact an outdoor park for his friends and neighbors, tho he did not live to see the accomplishment of this.

The editors commend to our readers this eminently worthy object.

¹ From *Representation in Industry*, by JOHN D. ROCKEFELLER, JR.

RURAL SURVEY UNCOVERS STRANGE CONDITIONS¹

A region in Eastern New York State where there are nine church edifices, but where no minister has served the people regularly in years, has been discovered and carefully examined in the course of the nationwide rural survey of the Interchurch World Movement of North America.

This pretty valley seems once to have been the center of flourishing religious life, but now most of the church buildings are in decay, and now and then a preacher comes in and holds services.

The Interchurch survey man, who tramped eighty miles through the valley, found, on asking the people, "what denomination they preferred" that many did not know what was meant. One man replied: "Me! I'm an American." Others answered with no comprehension of what they were saying, simply recalling the denomination of some clergyman they had known.

"Most of the men gave evidence of abuse of liquor," says this man's report, "and the majority of women showed the same signs, plus evidence of hard treatment at times at the hands of the men."

Few children had attended Sunday school. Most of them did not know the Lord's Prayer and never had heard of the Ten Commandments. Mothers were many of them slatterns, with no suggestion of ideals, and, the report adds, "several of the households are not the result of marriage, I am told."

The nine church buildings were:

1. Wesleyan Chapel, in good repair, but where no services have been conducted in three years.

2. Baptist Church, in good repair. A Sunday school with fifteen members is maintained, but there has been no communion service for two or three years.

3. Presbyterian Church, in bad condition. No elders remain; there is one trustee, and very few remaining members. No Sunday school, but recently a preacher from a near-by town held a communion service there.

4. Methodist Episcopal Church, erected in 1863, in fair condition, but with sheds decaying. Only one or two members in the vicinity and no organization.

5. Christian Church, in excellent repair. Ten living members, most of them removed. No communion service in five or six years.

6. Methodist Church, dilapidated, in no shape to use; walls peeling and mold spreading; no remaining organization or membership.

7. Presbyterian Church, in good repair. Organization dead, with only three or four members living, and only one trustee in the vicinity.

8. Christian Church, in good repair. A few members and one or two officers remaining. Preaching service held at rare intervals and a Sunday school maintained.

9. Methodist Church, in good repair. No service in a year. No Sabbath school.

The suggestions of the survey man for ministering to this neglected territory of about 700 souls were as follows:

"Let us regard all this region as a legitimate home mission field. If possible, and so far as possible, federate the denominations represented. Put a man on the field whose whole business shall be to serve those people and none other. Let him organize Bible study by groups; in each school district visit the people regularly in their homes (at least twice a year); look after the sick, the sorrowing, those in trouble; create social centers as opportunity offers; encourage the mothers to better standards in home and family; quietly fight the drink habits of the people; establish several preaching points in existing churches, giving at least one service a month at each station and not preaching oftener than twice on any Sabbath, as a rule.

"Let us work this field as formerly the frontier fields were worked. It is now a frontier field, or rather a rear end of civilization field, for the entire region is decadent.

"For this work we should pay not less than \$1,200 salary and we should provide a horse, wagon and saddle. Have it understood by the man on the field that he is to take offerings, but not as perquisites. All Sabbath offerings, or offerings for the furthering of the work of preaching and teaching, are to be turned in to the committee as an offset to the salary. Let him introduce, so far as he is able to do so, the

¹ See article by Dr. Wilson, on p. 291.

every member canvass plan, trying thus to raise at least 65 per cent. of the salary. Let us try out the plan for a term of at least three years. Every family is to be sought out and followed up. In this work

let us sink all seemingly selfish ends, seeking first the kingdom and the righteousness of God, and let us follow up the work and the workers with our earnest prayers for larger things."

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Oct. 5-11—Man the Host of the Infinite

(Rev. 3: 20.)

God takes the initiative. He seeks before his is sought. He can not be satisfied so long as his child is estranged from him. While other religions represent man as seeking God, to Christianity belongs the distinctive glory of representing God as seeking man. God wants a place in every man's life; he wants his love; he wants his friendship; he wants him. The incarnation shows what he was prepared to do to find him.

The capacity of man to receive God is man's highest endowment. That man can be the host of the Infinite, that he can enter into his mind that he can find a place in his heart of hearts and be at home with him is of all wonders the greatest.

The thought of man as the host of the Infinite has for its obverse the thought of God as the guest of the finite. As the guest of man God will not enter the house of his heart uninvited. He waits for a welcome. He sues for admission. In calling attention to his presence he uses hands and voice. The door being bolted from the inside the hand that closed it must remove the fastening and throw it open. upon the fateful "if" of human choice everything turns. "If any man will hear my voice and open the door I will come unto him." Most tender of all gospel appeals is that which asks for the divine guest recognition and welcome.

"Knocking! knocking! who is there?
Waiting, waiting, oh, so fair!
'Tis a Pilgrim, strange and kingly,

Never such was seen before;
Ah, my soul, for such a wonder
Wilt thou not undo the door?"

An interchange of hospitalities follows. The guest becomes the host, the host becomes the guest. "I wonder what Christ can find in this poor heart of mine to give him satisfaction," exclaimed a humble saint. "Not much," was the wise reply, "but he will find something; he will get some satisfaction from your faith and love, feeble as they are. But remember when he comes he will bring the best of the feast with him. What he gets will be nothing compared with what he gives."

The primary reference of the test which we are considering is, however, not to the divine approach to the individual soul, but to the divine approach to a particular church. In days of gathering gloom, when judgment was about to fall upon an apostate nation, the risen, ever-living Christ is represented as standing before the self-satisfied church of Laodicea, from which he had been excluded, pleading to be taken in. The picture is a pathetic one. It is that of Christ shut out of his own church. While boasting of its riches this church is declared to be poverty-stricken. By coming into it Christ seeks to enrich its life, that it might have wherewithal to minister to a needy world. But, fearing that the response might not be general, and that the church as a whole might not repent and receive him, he says, "if any man" will receive me I will come into him, and enrich his life; giving him in these days of coming disaster the comfort-

ing sense of my companionship, and strengthening him with the spiritual good which I will supply for anything that may come."

Empty and desolate is the Christless church or soul, but rich beyond the utmost imaginings is the church or soul where the infinite Christ is guest and host.

Oct. 12-18—The Far-sightedness of Love

(Luke 15: 20.)

The father was the first to see and to recognize his long lost boy as he was returning home. He had been looking for him constantly, straining his eyes, and saying, "Oh, that I might catch a glimpse of him to-day." The reward of patient waiting came as one day he exclaimed, "Yonder he is! I know his gait; I can not be mistaken." The other members of the family if asked to look were perhaps not so certain. But of doubt the father had none; for his was the far-sightedness of love.

When the first homeward movement of a soul takes place the love-lit eyes of the heavenly Father are the first to see it. He notes the slightest inclination of the heart toward himself, the feeblest flutter of responding love, the faintest sign of moral renewal, with an interest akin to that with which we watch for the first signs of spring in the appearance of the snow drop on the edge of the retreating snow bank, or the song of the first robin heralding the near approach of nature's full orchestra, he waits for the budding of our nascent powers, and the vocalizing of the hidden harmonies astir within the soul. And he waits patiently, for he knows whereunto the smallest beginning may grow.

It is the nature of love to discover the best. We can not see the good in any one until we love him. Love may some times be blind to faults, it is

never blind to excellencies. The mother sees in her wayward boy remnants of goodness and signs of hopefulness which no one else can see; and her vision being like to that of God, is surer and truer than that of those who see only evil.

When the soul is in the eyes things written in invisible ink become legible. The intensity with which we look brings the shore line into view. We see best when we strain our eyes to see. Said a celebrated artist to his pupils, "Study this picture, and if you see in it no beauty and grace, study it again and again until you see them, for be assured they are there." And if at first we see in a man no trace of good, let us look again and again, for assuredly it is there.

The sight of the eyes affects the heart and leads to action. When the father saw his son he ran to meet him. "The feet of love are quick-paced." The returning prodigal may hold back; the father hastens, he can not get to his boy too soon.

Love meets the returning wanderer more than half way. "If a man draws near to God an inch, God will draw near to him an ell," says the Eastern proverb. God sees through the sinner to the son; he has compassion upon him; kisses the dirty ragged tramp again and again, and puts on him "the best robe"—which, according to the suggestion of Matthew Henry, was "the old robe which he wore before he ran his ramble." Nothing was too good for him.

After such a welcome the son did not keep playing the prodigal. He roamed from home no more, but became a loving faithful son. No longer was he "a great way off." Through reconciliation friendship with the father was restored upon a closer footing than before; and the new life, begun by confession on the one hand and forgiveness on the other, had its end in unbroken homestaying.

*Oct. 19-25—The Joy of the
Hard Way*

(Matt. 5: 10-12.)

There is no joy in the hardness of the hard way, but only in its compensations. Its hardness is real; but it may be softened by the lightness of spirit of those who walk in it, so that altho hard it does not feel so. The flinty rocks beneath the happy pilgrims' feet may feel soft as a velvety lawn.

"A merry heart goes all the day,
Your sad tires in a mile-a."

The joy of the hard way springs from within, as all true blessedness does. It is not derived from what a man finds in outward things, but from what he finds in himself. Hence it is a joy of which he can never be robbed.

A particularly difficult part of the hard way which is here referred to is when a man is "persecuted for righteousness sake." One can stand being buffeted for his faults, but to be buffeted for one's virtues is ill to bear. If the time and the man chance to meet, the reformer is crowned; if the reformer is before his time, his reward is a cross.

Regarding those who tread the path of unrighteous persecution it is said, "Theirs is the kingdom of heaven." To them the heavenly kingdom belongs. It is theirs by spiritual apprehension and possession. Its glories are those of the actual and not merely of the possible. Its fulness may be a hope, its beginnings are an experience.

The thought is repeated: "Happy are ye when men shall revile you and persecute you, for great is your reward in heaven." When they fling mud at you or stab you in the back, "leap and skip for joy," for you are walking in the consecrated way which the witnesses for truth have trod; and while heaven may not be given as a

reward, great will be your reward when you get there. Yours will be the satisfaction of suffering bravely borne, and of difficult tasks nobly done.

It is the cause that makes the martyr. If any one suffers as a victim of fate, what reward has he? Suffering in itself never sanctifies, altho many are sanctified by it. If it has no moral end it has no moral value, and brings no reward. Only when the hard way is the way of righteousness does it become the way to heavenly glory.

When the Christian "endures grief, suffering wrongfully," he does not whine and whimper. He meets life's trials with holy gaiety, triumphing over them in the power of faith; just as a French regiment at Verdun, inspired by a lofty patriotism, went into battle garlanded with flowers. In the same spirit the early Christians sang their songs of triumph in the flames of martyrdom.

The chief source of joy to those who are walking in the hard way is in the consciousness of their fellowship with Christ in his sufferings.

"It is the way the Master went,
Shall not the servant tread it still?"

And with this comes the added thought that the Master who walked in the hard way anointed with the oil of gladness above his fellows now walks unseen with those who follow in his steps.

Some things are hard to understand, and the joy of the hard way is one of them. To those who look at life superficially its joy is not very obvious. To be understood the key that unlocks its secret has to be discovered. There is a picture entitled "Cloudland" by one of the old Masters. Seen at a distance it is a bank of clouds. Upon closer scrutiny it is seen to be a mass of angel faces. So with the hard way.

Oct. 26—Nov. 1—Publicity in Religion

(Ezra 7: 11-13, 23, 27, 28.)

We have here before us a copy of a decree issued in the long ago by Artaxerxes, giving to Ezra permission to conduct a colony of Jews from Babylon back to Jerusalem. Something touched the heart of that heathen monarch that moved him to this gracious act. Like Cyrus whom Jehovah girded, tho he did not know it, he was the unconscious agent of executing his sovereign will.

And the beautiful thing about it was that for the favor of Artaxerxes Ezra blest Jehovah. Artaxerxes simply brought what God had sent—which shows that God often employs strange messengers to deliver his gifts.

There is an ancient Jewish proverb which reads: "The king's heart is in the hand of Jehovah as the water courses; he turneth it whithersoever he will" (Prov. 21:1). That is, the heart of a king when put into his hand, and plastic to his touch, is like a river whose waters are turned into earth's desert places. It was so with Artaxerxes on this occasion. In recent days we have known kings whose hearts were not put into God's hands, and whose influence was baneful rather than blissful.

The decree of Artaxerxes was not a secret treaty, but was published abroad, so that being known and read of all men, it might be a passport for returning exiles in the lands where the name of that king was known and feared. It was the open sesame to many a favor.

The homeward trekking of the exiles had a religious significance. Their hearts were set upon the rebuilding of the temple, and to that they directed their attention first.

Never did they altogether forget that they were a witnessing nation. Religion was with them a national affair. Our modern extreme individualism in religion would have been foreign to their thought. The decree of this friendly monarch gave them a chance to declare themselves, and so fulfil their religious mission.

Publicity in religion is in many respects a good thing. If individual Christians are to let their light shine, so are Christian nations. They are to express their religion in their corporate life, in their commerce, in their politics, in their laws, and in all of their social interests and activities. The cause of righteousness loses much when the religious principles for which a nation stands fail to receive publicity.

The application of this to the question of publicity in the work of the modern Church is clear. There is a sense in which the Church ought to seek publicity. It ought to seek it from spiritual motives and for spiritual ends. On this point Dr. John Wright Buckham has this wise word to say.

"A Christian church that is true to itself can not but be outreaching. It is bound to put its candle not under a bushel but on a candlestick. That means, in common parlance, that it is its duty to advertise. And yet, we need another and less commercial term than that for the Church's invitation. Announcements and invitations are not advertisements, and the Church will make a blunder if she confounds them. The Church under the urgency of a great love to men, making her message as winsome and her home as attractive as possible, is one thing; and the Church, under the pressure of a graceless competition, striving by any and every means to attract men in to fill her empty pews, and replenish her empty coffers, is another."

All of which goes to show that there are two kinds of religious publicity, one of which should be sought, and the other shunned.

The Book

STUDIES IN THE LIVES OF PETER AND JOHN¹

Professor JAMES MOFFATT, D.D., D.Litt., United Free Church College,
Glasgow, Scotland

Oct. 5—John and Peter Become Disciples of Jesus

(John 1:29-42)

JOHN and Peter were already members of John the Baptist's circle which proves their moral earnestness. They had responded to the revival movement which had swept over the country as the Baptist preached repentance. This is true, at any rate of John, who is probably one of the "two disciples" (verse 35); and, altho the other is Andrew (verse 40), the fact that his brother Peter at once responds to the appeal suggests that Peter also was in sympathy with the movement.

Note. 1. The difference between the two men in their approach to Jesus. John's interest is awakened by the testimony of his teacher and leader; Peter is drawn in by the testimony of his brother. John and Andrew move instinctively to the side of Jesus (verse 37), and their adhesion is clinched by the long personal interview that follows. They went to have their talk with Jesus about four in the afternoon (verse 39), and it seems to have lasted during the night. This was the birthday of the Christian Church. Then Andrew goes, next day, to interest his brother in the matter. One of the surest proofs of genuine discipleship is the impulse to spread the truth we have received, and this spirit is exhibited by Andrew. Peter owed his attachment to Jesus to this unselfish action of Andrew.

2. The disciple who was brought

in by his brother became more important than the brother himself. Andrew did not know how much he was doing for the world when he persuaded Peter to come to Jesus.

3. John's name is left unchanged, but Peter receives a new name-indicating the rise of a new nature under the influence of his new master and vocation. Instead of "Simon, the son of John," he is to be called "Cephas" (an equivalent for "rock," which is represented in Greek by "Peter"). Firmness is the note of this new title. But it is more than firmness of personal conviction; it is the firmness on which others can rely, the stability of character which will bear the strain of a new movement, the responsibilities of others resting on him as leader. It is as if Jesus, after looking at him intently, said, "I intend to build on your faith and courage." Peter was to be and do for the new community more than John or than his own brother.

4. The new relationship to Jesus rearranged life for John and Peter. Hitherto John and Andrew had been, apparently, close comrades. But, when discipleship to Jesus began, a fresh affinity was created, and Peter draws nearer to John; Andrew retires. The affinities of character are largely created by common interests and work. John and Peter drew together, in spite of their differences of temperament. They had something in common, which neither had, to the same extent, with Andrew. Affinities are mysteries, but they are real and potent. And Christianity does not

¹ These studies follow the lessons-topics and passages of the International Sunday-school Series.

obliterate them; discipleship does not reduce all to one level and ignore individuality of character. Each disciple is dear to Jesus, but some are more vital to the cause than others, and some are more congenial by nature than their fellows; the fresh vocation leads some to find more in others than before, and naturally tends to associate them more closely. There are circles within the great circle, thanks to the infinite variety of human character to which the common Master appeals.

Oct. 12—Fishers of Men

(Mark 1:14-20)

The arrest of John the Baptist marked a new era in the vocation of Jesus; he now takes a step forward, and inaugurates the active work of the kingdom by enrolling individuals to help him. The men he chooses were not unknown to him. These four men had been already brought into touch with him, as we have seen, through the revival movement of John the Baptist. As he now associates them with himself, it is to open up to them a calling which developed out of their previous discipleship. Two pairs of brothers are called, and both pairs were hard at work in their ordinary labors as fishermen. Hard work is essential to the Christian vocation, and Jesus needs men who are not idlers, but acquainted with toil, patience, and thoroughness in business. We can imagine Jesus saying to them, "I will make you fishers—of men," with a quiet smile, surprising them and inviting them at the same moment. It is one proof of what he saw in men. To the outward eye these fishermen did not present any possibilities of higher work. They did not realize themselves that they were capable of more than they were doing at the moment. But the insight of Jesus saw deeper.

They instantly responded, dropping

everything to follow him. There was neither false pride nor false humility about them. The overpowering impression made upon them by Jesus overbore any hesitations. They committed themselves frankly to his guidance, altho they had no idea of what they were to do, or of how they were to be fitted for the new task. If the incident shows the faith of Jesus in them, it also reveals their unquestioning faith in him, when there was as yet no outward sign that he was to succeed.

Simon and Andrew were apparently in charge of their own business. The former, as we know, was a married man. The other two were with their father Zebedee, but they could leave him, since he still had hired helpers to carry on the business; there was no possibility of seeming undutiful or careless of home duties in their case.

Here, then, we have the nucleus of the new circle of disciples, who are to assist Jesus and to carry forward his work. The note of the new calling is readiness to "follow" him, to "go after him," without asking any questions. This means a break with old associations and habits. But the supreme thing is now the personality of Jesus; it is as we allow that to rearrange life for us that we become capable of our best. The first step in the life of service is a full committal of ourselves to God, without demanding to see where he is going to lead us, or what he intends to make of us. Obedience never begins with the sight of a definite program; it rises with the absolute surrender of our personalities to his purpose. That purpose becomes definite as we give ourselves up to follow it, but we can not insist, beforehand, upon knowing details.

"I will make you to become fishers of men." That is, I will teach you how to get hold of men; how to reach and win them for God. It is not

pressing the metaphor unduly to suggest that this work requires (1) intelligence and method (for fishing at random is no use), and (2) knowledge of the local conditions—what suits one does not prove effective with another, —besides the more obvious qualities of (3) patience, and (4) endurance (for fishing on the lake was not a summer idyl by any means).

Oct. 19—Jesus in Peter's Home

(Mark 1:29-39)

It is called the house of "Simon and Andrew," probably because Peter was the older brother. "Simon's mother-in-law was in bed with fever" (verse 30), i.e., she was kept in bed by an attack with malarial fever common beside the lake. "So they told him at once about her." Why? To excuse her nonappearance, or to interest him in her case? We do not know. (It is a more misplaced curiosity which leads people to ask, with Jerome, where Peter's wife was. Jerome thinks she was dead; but 1 Cor. 9:5 contradicts this idea). At any rate Jesus at once takes her by the hand, and she recovers, rising to do her household duties. It is a simple domestic scene, which illustrates the familiar confidence of the disciples in their Master; they assume rightly that their concerns will be a concern to him, and that he does not mean simply to use them for large ends, regardless of their private feelings.

This took place in the afternoon. In the evening the throng of sufferers occupied the time and strength of Jesus (verses 32-34). It was the reputation of Jesus which led people to bring him these cases of sickness, and he did not grudge healing them. But the prestige was unwelcome to him. This popularity threatened to interfere with the special work for which he had set out, viz., preaching about

the reign of God (verse 38). Hence the turn described in verses 35-39. During the night, just before dawn, Jesus steals away to be alone outside in the country. His object is prayer (verse 35). For even religious work was not enough; Jesus required communion with God in order to refresh his soul, after a long, hard spell of healing. It was a drain upon his mind and body to heal as he did; sympathy exhausted him, as sympathy always does when it is real. Peter and the rest, however, did not understand this. To them it was inexplicable that their Master should avoid the splendid popularity which was now flowing round him. They "followed after him" (verse 36); we might almost render, "they routed him out" eagerly tracking him down, when they discovered his absence in the morning. Their object was to induce him to remain at Capernaum and continue this successful ministry of healing the local invalids. But Jesus declared that his real work was preaching, and that his range must be wider, embracing the country-towns of the district.

The three lessons of the passage are these: (1) No trouble is too homely to bring before the notice of God. What makes prayer real is the amount of definite details which we put into our private petitions. (2) The main end of the Church is to declare the truth of God's will and purpose, and social relief, however timely, must never be allowed upon any pretext to overshadow it. This problem often rises in connection with medical missions abroad and schemes of social welfare at home. The principle laid down by Jesus is regulative. (3) The place of prayer in religious service. Time must always be found for this. "To work is to pray," undoubtedly, but this does not mean that we can afford to be busy in church work at the expense of private devotion. Even Jesus could not.

Oct. 26—A Lesson in Trust¹

(Matt. 14:22-33)

The golden text² seems a word especially for our age, when "the faith that lives in honest doubt" has been so popularized. But its meaning is deeper. It is not a word for a life on which, as on a chessboard, there are alternate squares of black and white, unbelief and belief; it is for a life which is endeavoring to overcome doubt, for those who are struggling to master unbelief in their lives. What these words contemplate is not a poise between faith and its opposite, but an effort to tread unbelief down. To two classes of people it comes home. (1) To those who say, "I believe," and no more. But real faith implies a struggle, and if there is no struggle it is doubtful if the faith is worth very much. Any one who believes is ready to add, "Lord, help my unbelief." He is conscious of prejudices and tendencies that make faith difficult, and the more faith he has the more he realizes what he has to overcome in order to keep and enlarge it. (2) Then, some only say, "Help my unbelief!" But that can only be said when there is some faith; it is impossible to feel sensible of unbelief unless we have already a certain sense of faith. The prayer is not the languid cry of a soul that feels itself helpless, but of a life that is earnestly reaching out to faith.

The story illustrates the remedy for unbelief. (1) The disciples were obeying a command of Jesus, who had told them to cross to the other side of the lake. As they crossed, the storm fell on them, and they were terrified. But on the line of obedience to the will of God, we need never dread being deserted. (2) Then the voice of Jesus reassures the soul. The

disciples in the darkness thought he was a ghost. The supernatural often terrifies us. But out of that world the voice of Jesus comes. It is not peopled by vague terrors or powers hostile to men; he is there. (3) The lesson specially given to Peter confirms the first truth and encouragement. So long as Peter did what he was told, he had no fears. It was when he took his eyes off Jesus, and looked at the storm and the water, that he became afraid (verse 30). Here as before (verse 27) Jesus at once comes to the rescue. It is one of Peter's reminiscences, told for the purpose of reassuring other Christians in a time of darkness and danger.

Trust in God is one of the simplicities of life. But like all simple things, like honesty and truthfulness, for example, it often imposes a severe strain upon our faculties. The simple things, the elemental duties, are among the most difficult things in experience. From the first, Christians have had to "fight the good fight of the faith." Which does not mean that they have to be defenders of the faith, but that they have to fight for their own faith against a sea of troubles, against circumstances and feelings which threaten to overwhelm them. It takes courage often to believe in God; to believe that he is good and just. But this struggle is never left to itself. We are not alone in the effort. For faith is drawn out by God, and he who summons us to hold it is present with every loyal soul striving to maintain confidence in himself against appearances to the contrary. Faith is the answer of the human soul to revelation, and the revelation of God in our lives and in our world has sufficient resources to equip us against any amount of fears. He speaks, through the wildest storms. He can make his presence felt and known in the darkest hour.

¹ An amplification of this theme is given on page 305.

² Mark 9:24.

FAITH: ITS ESSENCE AND ACTIVITIES—WHAT IT IS AND WHAT IT DOES¹

THE first thing to notice about faith is that it is a practical motive; it determines a man's conduct. From Abel to Jesus the writer of Hebrews shows faith prompting men and women to decide, to reject, to take risks, to endure, to live up to the claims of God in public or private life. Faith is always in action. You can not study it in still-life; it is a spring of noble conduct, to be verified in the breathing, moving world of men and things. The primary thing we have to do with faith is to live by it.

The second feature is that it is inspired by realities which are as yet unseen to any eye except that of the heart and conscience. "Faith is the assurance of things hoped for, the conviction of what is unseen." This description of faith applies to all the subsequent illustrations of its power in life; a strong element of hope enters into it, and this hope is proved to be no mere fancy or illusion just as men and women act upon it. Faith is always the human response to a divine revelation, a divine reality that calls for implicit obedience. Every venture of faith is thus rewarded; no sacrifice made by faith is in vain in the world-order in which God elicits this instinct.

Among the rich details of the passage note these points. (1) "By faith Moses was hid for three months by his parents" (verse 23)—the first allusion to humble, undistinguished

people in the list. But even these parents had their opportunity of showing what faith meant, by defying the royal decree. The son (verse 27) inherited his fearlessness from his father and mother. (2) There are some things that only faith can do. "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned" (verse 29). (3) The epigrammatic aside of verse 38—"of whom the world was not worthy"—is a proud vindication of these heroic figures. We know people of whom the world is worthy, the people who drift with the stream of popular feeling. But some times men and women emerge with a noble faith which disturbs and challenges current standards. This outburst of faith leads to persecution, and it some times seems as if the age did not deserve to have such noble souls in its midst. (4) "Let us run . . . looking" (12:1-2). The motive-power in life is the direction of the heart and mind; it is only inward convictions that keep us up and hold us to our cause. And, above all, it is the vision of Jesus Christ, the object and inspiration of faith, which sustains the life of the Christian. Christ has made real for us the unseen world of hope to which faith reaches. "Looking unto Jesus" is the motto of true faith, for it is in connection with him that faith in God rises to its full strength.

¹ Heb. 11: 1-40; 12: 1-2.

Social Christianity



SOCIAL MOVEMENTS IN OUR TIME

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Oct. 5—*Socialism*

SCRIPTURE LESSON: Acts 2:44, 4:32. The church in Jerusalem is supposed to have practised communistic socialism for a time. The experiment proved a failure, since St. Paul had to solicit donations from other churches.

INTRODUCTION: The four movements to be studied in these lessons are comparatively new. A century is but a short time in the history of mankind, reckoning only from the beginnings of the Egyptian and the Babylonian peoples. It is true that each movement had some forerunner, since everything which we have to-day may be traced back, at least in germ, to former ages. There is, however, a great difference between a movement which is articulate, and one that is merely an indefinable general feeling.* Certain social and political conditions were necessary to give definite expression to socialism—the oldest of these four movements—and slightly different conditions to call forth the other three. This should constantly be kept in mind; otherwise there will be difficulty in understanding why the older socialism was supplanted by syndicalism in France and by Bolshevism in Russia, and why each in turn called for a new definition of democracy, giving us the term "Representative Democracy."

MEANING OF SOCIALISM: Brief and exact definitions of any large social movement are always difficult, and it may be best to state the meaning of socialism in four parts (see Spargo and Arner, *Elements of Socialism*, Macmillan Company, p. 5).

Socialism is a criticism of existing society. It attributes most of the vice, crime, poverty, misery, and other ills of to-day to the private or class ownership of the social forces of production and exchange, whereby the actual producers of wealth are exploited by a class of non-producers.

Socialism is a theory of evolution which regards the speed and direction of social

movements as determined chiefly by the economic factors of production, distribution, and exchange. This is the so-called economic interpretation of history, which is accepted by many economists who are not socialists, and by some sociologists.

Socialism is a forecast of the next step in social evolution, characterized by the public ownership and control of the principal agencies of production and exchange, as a result of which there will be a greater equalization of opportunity.

Socialism is a movement principally on the part of manual laborers who regard themselves as the sole producers of wealth to bring about collective ownership and control of all the important means of production and exchange in order to abolish class antagonisms, vice, and misery, and to build up a better social system.

This is the most comprehensive although necessarily general meaning which can be given to socialism. All socialists subscribe to it: the differences between the various schools are the result of working out the details and applying the principles. From this point of view we have the revolutionary socialists or the Spartacides in Germany, and the revisionists or opportunists both in Germany and elsewhere. The Spartacides believe in the possibility of a sudden transition from the present to the new order, while the revisionists consider such a step harmful and advocate a gradual change from the old system to the new. The present or Ebert government of Germany belongs to this party. Mention may be made here in passing that several socialists who were revolutionists in theory became revisionists when they were appointed or elected to high offices; for instance, the late Mr. Jean Jaurès in France, who held a cabinet position when he was killed a few years ago by an extremist.

Another difference consists in the attitude toward nationalism and internationalism.

The revolutionary socialists are, as a rule, internationalists in theory and, as far as possible, in practice, while the revisionists are usually nationalists, as the late war has amply proved. It was a surprise to many nonsocialists to find that the French, German, Italian, Austrian, and other socialists at once declared their loyalty to their respective governments at the outbreak of the war, while in our own country the only internationalists were to be found among the foreign-born socialists, those of Anglo-American stock declaring firmly in favor of the government, especially after we entered the war. Whether a virtue was made of necessity in all these cases, or actual conviction acted as a motive, no one can tell. The German revisionists quickly changed their minds when the Kaiser was no longer able to promise a victorious issue of the war.

CONDITIONS WHICH PRODUCED SOCIALISM: The final destruction of the feudal system with its tenure of land in the hands of the aristocracy and its many retainers after the French Revolution was almost identical in time with the industrial revolution which began in England. A great dislocation of workers took place. The serfs who had been bound to the soil were naturally anxious to leave the country for the city with its greater attractions and opportunities. The factories, which had sprung up as a result of production by machinery, needed and welcomed these laborers. They could not find profitable work all at once, or, at any rate, many of them could not, and the result was an over-supply of labor. This condition produced a low standard of living, since these men were willing to take almost any wages to satisfy their immediate wants. A proletariat, or an ignorant and propertyless class, was thus created on the one hand, and a capitalist class on the other. The latter was recruited chiefly from the middle class, which had succeeded to the power of the aristocrats or land owners. Owing to the rapid extension of the means of production and transportation by machinery during the nineteenth century, the capitalist class grew in wealth and importance, altho not in numbers.

A very different condition became also a source of socialism, namely, general education. In proportion as education spread among the masses, their wants increased

and their minds could be reached by agitation, and propaganda. This was supplied by university-trained men, chiefly of the Hebrew race. Marx and Gassalle, the founders of German socialism, were both Hebrews and highly trained; but neither was a worker in the ordinary sense. It is characteristic that most of the prominent socialist writers have been comparatively well educated men, altho not all from among the Hebrews, since a large number, perhaps a majority, of the socialists of to-day, are recruited from Christians. But, whether Jew or Gentile, the socialist leaders are of the same type of mind, and university education helped the movement along. The situation was, briefly, as follows:

The greater facilities for higher education brought many men to the universities and colleges who could not find positions "suitable to their attainments" after graduation. They looked down, as a rule, upon both commercial pursuits and manual labor. Their wants had increased disproportionately to their ability to satisfy them. Discontent was the necessary result, and a class was created which is known as "the learned proletariat." These men had received an education which did not fit them for anything in particular or for professions already overcrowded. Naturally enough many of them joined the party of discontent, from which alone they could hope for an improvement of their economic condition.

There was thus the large mass of the laborers, poorly paid and able to read fairly, but not to reason clearly; there was the learned proletariat which could reason cogently but from poorly established premises. Both were utterly dissatisfied, and became more so as they looked upon the increasing wealth of the capitalists. Karl Marx furnished a convenient, if untrue, explanation of social progress, and the lesser men spread his doctrines broadcast among the masses. The autocratic government of Germany and the unsympathetic, and frequently hostile, attitude of the employers added fuel to the flames. The persecution to which the socialists were subjected made martyrs of them, and gained new converts for socialism.

It was in vain that Bismarck inaugurated a policy of "state socialism" and adopted many measures advocated by socialists. At every step thus taken, *e.g.*, the sick, old age

and accident insurance laws, the socialists exclaimed that the capitalistic government was afraid, but had not experienced a change of heart toward the workingman. The World War was started, so it is alleged, to keep off the increasing danger of socialism by diverting the attention of all Germans from the defects of the home policy. This endeavor seemed to succeed since the majority of the socialist party voted its hearty support to the government. But, when the frequently promised victory with large indemnities failed to materialize and when the abject surrender of Germany with indemnities to be paid became imminent, every socialistic argument received double force, and the socialists seized the reins of government.

Oct. 12—Syndicalism

SCRIPTURE LESSON: Isa. 30:9; 65:2.

MEANING OF SYNDICALISM: The social movement to be considered in this lesson bears many names, since nearly every country where it has appeared has honored it with its own appellation by making it descriptive of the local trend it has taken. It is called syndicalism in England, revolutionary syndicalism in France, localism or anarcho-socialism in Germany, and industrialism (Industrial Workers of the World) in the United States. LaMonte, a writer on syndicalism, attempted to call it New Socialism, and Andre Tridon calls it New Unionism. The differences in the names indicate, however, only adaptations of the movement to local conditions, and not a change of nature. It stands in every country for essentially the same thing—vigorous opposition to the present capitalistic system by a “policy of direct action.”

ITS RELATION TO SOCIALISM: Syndicalism branched out from socialism about the end of the nineteenth century. It has been a distinct movement only since 1900, altho its beginnings go back about twenty years earlier. The reason for its appearance and severance from socialism are, briefly, as follows:

As was indicated in the first lesson, there arose in the socialist camp a party called revisionists or opportunists, who disbelieve in revolutionary action but believe in a gradual adaptation of the present order to the new. This implies a gradual change of the whole political as well as industrial

machinery. The originators of syndicalism believe that this was a departure from the principles of Marx who, they claim, was a revolutionist. At any rate the syndicalists deny that political action has been of much benefit to the worker; the ballot, for instance, has not improved the economic conditions of the wage earners materially. The only right policy is, consequently, to take over the means of production by force in order that the producer, i.e., the laborer, may get the whole benefit of what he produces.

This attitude is a distinct defection from the program of socialism which at least claims that it intends to benefit every member of society (including the capitalist, by freeing him from the frequently severe struggle of competition), and society as a whole from the wasteful production of capitalism. Socialists are, moreover, constantly calling attention to the high moral aims of their program, and claim that liberation from competitive economic struggle will result in higher spirituality, better art, and nobler literature. They point to the large number of ministers, painters, poets, and writers who have embraced their theories, not to mention a considerable number of “academic socialists” in various professional chairs in colleges and universities.

The Syndicalists make no such claim. With brutal frankness they tell us that the workers are to seize the means of production for the benefit of the workers only. Between the laborers and the capitalists there must be a “fight to the finish,” since they have nothing in common; the toilers alone are producers and, consequently, alone entitled to any remuneration. It is an appeal to the physical man, pure and simple, without any hypoecrisy.

They have no sympathy for the “intellectuals” of any type—scholars, poets, artists, or others—all of whom they consider to be in the pay of capitalists, or at any rate useless drones in the social beehive. Talent will be encouraged, of course, but every man must belong to a union which will see to it that he does not waste his talent in painting third-rate Venuses, but apply it to depicting noble workingmen and, presumably, factories and machinery. Even syndicalist writers like Georges Sorel in Paris are not particularly admired by the rank and file; neither are the radical artists

who appeal to the laborers by using them as topics and then exploit them.

ORGANIZATION: The form of the syndicalist organization is not new, but the spirit that was put into it is distinctly so. The idea is based on the old gild system which has come to be known in our own times as trade unionism. The worker's ability to bargain for higher wages depends on the value of his labor. If he is able to withhold it, and no one else is willing to take his place, the higher wage must be paid if the labor is necessary to the other party. The only thing to do, consequently, is to enter into a combination with men of your own trade, and assure yourself that no one will take your place. Through combination you can threaten that you will withhold not only your own labor but that of the other men in your trade, and you can hang up a whole establishment. The employer may, however, get men of your trade from another town. This is comparatively easy, since the telegraph will flash his demand in a few minutes to that town, and the train may bring workers of your trade in a few hours. There is, therefore, nothing to do for you but to extend your trade union longitudinally through all the towns and cities and form a national trade union. This prevents the employer from getting help, and he has to grant your request if your fellow-members support you and the value of your labor plus the increase demanded still leaves a margin of profit to him.

There was, however, another way of extending combination. It could be extended to other trades. There is a very close interdependence between trades in the same industry. In the building trades, for instance, there are at least half a dozen crafts employed. It did not seem fair that your union should strike and dislocate all the other crafts, keep them from work, while they were indirectly helping you to get higher wages. They might as well strike with your union, make the demand more imperative, and all get the benefit of an advance in wages. The industrial union was thus born. By the extension of this principle in a lateral and longitudinal direction so as to include all trades or even unskilled labor in one locality, and similarly all trades in every town and city, the labor union was born, *e. g.*, the Knights of Labor in our own country. The Syndicalists found,

consequently, the principle of organization ready made for them.

What they did was to give the movement a new spirit. The industrial and labor unions have fought capital bitterly for concessions in wages, shorter hours, and other things which they deemed contributory to their betterment. This was done, however, on the principle that capital was getting too large a share of the profits, and could well afford to give labor more. They never dreamed of destroying the capitalist class, since they recognize its necessity in modern industry. Not so the syndicalist. He will have none of it; it is a class of parasites which must be utterly destroyed, root and branch. He wants to put the control and ownership of all means of production into the hands of the workers so as to recast the whole social structure, and advocates all possible means of violence to achieve his end. He scorns the Marxian idea that capital will, of its own inherent tendency, lead to collective ownership, and that all we have to do is to wait till this process reaches its natural consummation in the socialistic commonwealth. He ridicules the attitude of socialist leaders that all they have to do is to explain the inevitableness of this process. He accepts Georges Sorel's *Reflections on Violence* as the true exposition of modern social philosophy, just as the socialist does Marx's *Capital*. The process must be hastened by all possible means, the more rapid and destructive the better; the strike and sabotage are the mildest of these.

As long as the Syndicalist can keep the argument on these general lines, he is able to appeal to the masses, who are rarely able to think clearly or beyond the immediate. When you ask for a bill of particulars—just how he is going to manage things after the capitalists have been removed—he becomes mute or looks at you as if you had asked the most foolish of questions. How can he tell you what is going to happen to-morrow, when the morrow has not yet come? Keep the masses aroused by great and undefined expectations, by the "myth" of Sorel of what is going to be; but never deign to discuss details.

The whole movement is thus deliberately kept in darkness, or at least shrouded in mystery as to its ultimate aims, and appeals, consequently, only to the instincts of the

lower class of laborers. It is based on the crudest of crowd psychology.

Oct. 19—*Bolshevism*

SCRIPTURE LESSON: Job 34:37.

INTRODUCTION: If the Syndicalists are uncertain about the way in which they are to realize their program, the Bolsheviks are absolutely certain about what they want to do, down to the smallest detail, and go about it with a ruthlessness and single-mindedness which have amazed Europe and America. With a cunning and comprehension born of study and experience they turned the most autocratic-monarchical government of Europe into the most autocratic-democratic government—the psychology of the Russian people making the transition (which consisted more in form than in reality), very easy.

Bolshevism is a combination of syndicalism and of the older socialism, it believes both in economic and in political action. It adds to these ideas certain features of communism and of the violence of anarchism since it far surpasses syndicalism in the application of "propaganda by deed," which in Georges Sorel and other syndicalist writers is somewhat academic if not platonic. In short, the Bolshevik wants to reduce everybody to the same level—higher, as he claims, lower, as his enemies allege. This is one reason why Bolshevism has been vigorously opposed by the trade unions of other countries. The Bolshevik would have no highly paid craftsmen who, like the glass blowers in America, were able to charge \$500 as admission fee to their union and were contemplating raising it to \$1,000 in the case of foreign workers; this was possible owing to perfect craft organization, but at the expense of other workers. The Bolshevik wants to make one working class, not a series of them. And he believes that this is possible, because machinery will be invented which can supplant the most skillful craftsman. Just as the Owens machine, invented in 1903, has practically wiped out the glass blowers' trade in a decade, because one machine can do the work of fifty skilled men in making vessels from a half-ounce bottle up to a twelve-gallon jar, so other inventions will supplant other craftsmen. All work will, consequently, be reducible to level of unskilled labor, as Marx expressed in his *Capital*. Why, then, have a

labor aristocracy! One "big union" will be sufficient, the specific program of the Bolsheviks may, perhaps, best be given from their own decrees and constitution, published by *The Nation*, New York. This will avoid the charge of partizanship or hostility.

THE BOLSHEVIST PROGRAM: The Constitution of the Russian Socialist Federal Soviet Republic was adopted July 10, 1918, at the fifth session of the All-Russian Congress of Soviets. Its chief provisions are as follows:

1. Russia is declared a Republic of the Soviets of Workers,' Soldiers,' and Peasants' Deputies. It is to be a free union of free nations.

2. It provides for the entire abolition of divisions of the people into classes, whether of birth, wealth, or social rank, and makes every Russian a plain citizen, as did the constitution of the French Revolution.

3. All land with its treasures above or below the surface; all factories, mills, railways, and other means of transportation and communication; all means of exchange, both home and foreign, are to be owned and controlled by the Soviets.

4. Work is obligatory on every able-bodied man and woman above the age of sixteen to the age of sixty for men and fifty for women.

5. All secret treaties are to be abolished between nations, and backward nations are no longer to be exploited by the civilized. To avoid the possible resurrection of the old governmental spirit, no man who has held office or who has been an exploiter under the old government shall hold office under the new.

6. A temporary dictatorship will be necessary until a constitution similar to the Russian is adopted by all peoples, and the workers are to be the only persons who shall have the privilege of bearing arms in defense of the Republic and its constitution. For this purpose the fullest possible education is to be extended free of charge to the workers, soldiers, and peasants; and a free (that is, gratis) press is to be established at the expense of the State.

DETAILS OF THE PROGRAM: (1) The chief governmental power is to be in the hands of the All-Russian Congress of Soviets; it is to be composed of one delegate for every 25,000 voters in cities or in urban

districts, and one delegate for every 125,000 inhabitants in rural districts.

2. This Congress elects an All-Russian Central Executive Committee of not more than 200 members, which is in constant session, convokes the Congress, and is the supreme legislative, executive and controlling organ of the Russian Soviet Republic.

3. The Executive Committee performs its work through the Council of People's Commissars, of whom there are seventeen, and who form a cabinet to the president; every commissar has a committee to aid him in his work. The cabinet of commissars has charge of practically all the executive work of Russia.

4. Political subdivisions of Russia are, like States in the American Union, governed similarly to the All-Russian Republic, that is, by regional, provincial, and county Soviets, for which a delegate is elected to every 25,000, or 10,000 or 1,000 inhabitants, respectively; executive committees are elected by each divisional congress; 25 members for a region or province, twenty for a county, ten for a purely local rural district. Cities are governed by local Soviets, one deputy to be elected for each 1,000 inhabitants, the total number of deputies to be not more than 1,000 nor less than fifty. Other cities, of the second or third class, have corresponding provisions. The regional, provincial, municipal, county, and rural Soviets are first of all agencies of the central government, and, secondarily, organs of their constituencies.

5. The suffrage is granted to all persons, or rather workers, irrespective of sex, religion, nationality, who are eighteen years or over on the day of election; except those who employ hired labor for profit; have an income without doing work; private merchants, brokers and other business men; monks and religious ministers; most persons formerly employed by the tsarist government; and those who have been legally declared unfit owing to crime or insanity.

6. A committee on budgets shall be established for All-Russia and for each political subdivision. Its functions shall consist in prescribing and raising taxes; expropriate former owners without compensation for their land or plants; appropriate funds to the different departments; supervise their expenditure, and similar work of a comprehensive finance committee.

SPECIAL PROVISIONS: (1) All land and manufacturing plants shall be taken over without any compensation; (2) collective homesteads are to be established in place of individual homes in country districts; (3) land shall be apportioned strictly according to the needs of a family and its ability to utilize it, or to commune for educational and other public purposes (the former crown lands shall be retained as far as possible by the various Soviets); (4) emulation is to be encouraged as much as possible between the different provinces, counties and other subdivisions for excellence in production—a provision which applies also to factories; (5) State and Church shall be completely separated; (6) all justice shall be administered by "people's courts," that is, persons elected as judges and jurors; (7) marriage is permitted to males over eighteen and to females over sixteen years of age—except in Transcaucasia, where the age is sixteen and thirteen, respectively—unless they are too closely related, by making a declaration in writing with the registrar of marriages; and they may be divorced by one or both parties making a declaration to that effect at the same office—the judge summoning the two parties before his court in a merely perfunctory manner to pronounce them divorced; (8) various other provisions for an eight-hour law, national insurance of workers for practically everything, abolition of inheritance, distribution of food, government publications, price committees, and others.

COMMENT AND CRITICISM: It is impossible to undertake any comment on the way this program has worked out, owing to the contradictory reports which have come to us. On the basis of its program Bolshevism stands condemned.

The explicit exemption of all intelligent and thrifty persons from the list of those who may vote or be voted for is significant. It puts the power of the State theoretically into the hands of the most ignorant and thriftless, practically into the hands of a few glib talkers who can promise the gullible multitude everything without being bound to have anything materialize. If food fails, the enemy is blamed; if anything else goes wrong, there is sufficient explanation for it in the imperialism of the other nations. The Soviet government has been accused of communism in wives; the

charge has been officially denied. On the basis of its own official statement this government admits a laxity concerning marriage and divorce which is appalling. The printing presses are busy making money; but the collapse must come soon, because economic values can be created only on the basis of intelligent and systematic effort. Neither the aristocrats nor the masses have been capable of that in Russia. The aristocracy was parasitic; the masses could toil but not work, owing to their ignorance. Lenine had to go to the All-Russian Soviet in 1918 to explain that in order to run his factories he had to resort, temporarily, to the expedient of paying some bourgeois managers very high salaries. By that action he admitted his own failure.

Oct. 26—Representative Democracy

SCRIPTURE LESSON: Gal. 5:13; Eph. 4:1-7.

MEANING OF REPRESENTATIVE DEMOCRACY: Each of the three movements we have considered is an attempt to establish a democracy. Whether we look at the Socialist, Syndicalist, or Bolshevik, each claims to speak in the name of the people and to derive his right to speak from them. Why must the claim be disallowed? It is certainly not true! But why not? Did not the German Socialist Party control forty per cent. of all the votes cast for the Reichstag in 1912, and had it not a larger representation in that legislature than any other single party? Does not Bolshevism keep self in power because it claims that it speaks for the vast majority of the Russian masses? Is not Syndicalism based on the same claim?

The tendency in these movements may be democratic, but not necessarily toward democracy. Both in Russia and in Prussia there was government by the aristocracy and plutocracy. The people had comparatively little to say. In 1907 in Germany the Roman Catholic or Centre Party polled 2,183,384 votes and elected 108 representatives; the Socialist Party polled 3,258,968 votes and elected 43 representatives to the Reichstag. There was plainly "gerrymandering" of districts on the part of the ruling parties, and no one can blame the Socialists for complaining about the injustice done them. Conditions were even worse in Russia,

because, until 1905, there was no Duma or imperial diet at all. The Bolsheviks are now able to turn the tables, as explained in the last lesson. Presumably the Socialists have corrected the gross injustice done the Prussian workman in Essen, the center of the Krupp works, where, in 1900, three electors of the first class elected one-third of the city council, 401 electors another third, and nearly 20,000 other voters the third third. In 1903 the voters of the first class, numbering 1,857, elected 48 members of the city council of Berlin; 29,711 of the second class elected another 48, and about 308,000 voters elected the final 48. Injustices of this kind are bound to breed trouble, and their correction is plainly a democratic movement, but when, as under Bolshevism and Syndicalism, the injustice is turned against the intelligent and the thrifty it is not a movement toward democracy, but toward "mobocracy."

Democracy is, to use the old phrase, government of the people, for the people, by the people. The whole population participates in exercising the power of government as well as in sharing the benefits. In Russia, when under the tsar, the proletariat was excluded, and when under the Bolsheviks the intelligentsia there was not and could not be a democracy.

Representative democracy means that all the people shall have, either directly or indirectly, a share in government. The gathering of all the people, including women and children, at the annual meetings of some of the small cantons in Switzerland is no less representative democracy than is the gathering of a few hundred men in Washington from every part of the Union. It is not so much the form as the spirit that matters. The latter may find its expression in the old-fashioned town meetings of New Bedford as much as in the aldermanic gathering in New York. The term should be taken here in the larger social sense, not in the governmental only.

How to GET IT: Politically, there is need for a larger representation in all of our legislative chambers of all the different classes of the population, just as there is now of the geographic divisions of the country. There is certainly no reason for having more than three-fourths of the members of Congress come from one class, that of lawyers—usually ranging from third to fifth

rate—the profession which deals preeminently with ideas of the past on the basis of social conditions long since gone. The more able jurists may think in terms of today, but they do not find a congenial sphere of activity in our Federal or State houses of legislation. The lesser men—more given to praising the great men of the past, less concerned with present national and international needs, more anxious for the maintenance of their “political fences”—usually seek that honor. The best men of all professions should be selected. There is no reason why first-class business men, some well educated farmers and mechanics, some physicians, some ministers, and a goodly number of college and university professors, should not go to Congress.

John Stuart Mill wrote, as early as 1861, in his *Representative Government*, that the representative assembly should function as an organ of public opinion; this it can not do if it is taken from one profession. He demanded, further, that the assembly should act as a powerful and searching board of censors, compelling those in executive and administrative authority to account for the use of the fiduciary power intrusted to them; this the assembly will fail to do when its members have had a training along one line only; modern government is much more complex than it was even in the days of Mill. Many predatory business men have been able to hoodwink legislatures largely because the legislators had no idea of the intricacies of large business. When the lawyers found out that they had been tricked they often went to the other extreme, and enacted laws which were positively harmful to the whole community by their lack of reason and coordination. Finally, a representative democracy must always keep the plenary power in its own hands, so that it can remove its representatives if they follow partizan or selfish politics instead of working out policies conducive to the national welfare.

The infinitely complicated modern social machinery demands, however, expert technical knowledge, which can be gained only by study and experience. The people must depend upon experts for many things, and, in order to have them do their work well, must repose confidence in them. That implies a fairly high general education on the part of the people and a higher one on the

part of the representatives, so that no demagog may be able to have a capable man removed from office to vent a personal animosity. Russia, under Bolshevism, has suffered severely from this lack of education.

This demand for education in a democracy implies, moreover, that every possible talent in the community be developed. A democracy needs more talent than an autocracy. In the latter there is an established order which has the prestige of years; a mediocre person may, consequently, make a good ruler merely by not interfering with the course of events. A democracy is in constant flux and process of readjustment just because it is progressive to keep the different contending forces in equilibrium, for the good of all requires many talents and some of them of the highest order. Hence the necessity of making provision for the development of every possible talent by special education.

Such education is possible, however, only if wealth is fairly well distributed. It has long since been shown that the economic liberation of the workers is more important than their political enfranchisement. A democracy must consequently devise ways and means of having every person who is contributing to the common welfare by work receive a sufficient income for decent living and for proper education of the children. That can be done by a more equitable (not necessarily equal) distribution of wealth.

CONCLUSION: The study of modern social movements is fascinating, because it reveals the necessity of a higher morality and spirituality. For, hide it as we may, all our social machinery is ultimately bound to fail if we do not succeed in producing larger personalities. The Syndicalist and the Bolshevik may have a real grievance against the capitalist and the aristocrat; but if he supplants one kind of tyranny by another, he has failed to profit from experience. He is not ready for representative democracy. The latter requires men of broad vision, high ideals, wide sympathy and a willingness to give and to take. Our past social ideals have been based too much on the principle of taking; “giving” has had to be extorted from the leaders. Only in proportion as the two are balanced, as rights and prerogatives correspond to duties and responsibilities, will it be possible to develop a representative democracy.

Sermonic Literature



THE SPIRIT OF GOD¹

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And the Spirit of God moved upon the face of the waters.—Gen. 1:2.

THE waters were already present; the land was already, hiddenly, spread out; the soil was already gifted with powers of production, and yet inside of all those powers, directing them, inspiring them, holding them along the line of a supreme purpose, was God's Spirit-power. So that things that were without beauty, and that knew nothing about beauty themselves, somehow, in course of time, came to bud out into forms of beauty; so that things which were without reason, and that knew nothing about reason themselves, somehow, in course of time, came to unfold into reasonable and intelligent shape; so that things that had no purpose of their own, and knew nothing about reason themselves, somehow, in course of time drew into intentional relation with what was about them and beyond them.

This working of God's Spirit-power inside of the powers properly belonging to waters, forests and suns, as he made them, shows in this second verse and keeps showing all along the line of this Genesis narrative of creation. The raw stuff that he made behaved with a wisdom that the stuff itself had no suspicion of. It proceeded wisely, but the wisdom of its procedure was not its own wisdom. It is so everywhere. It was so with the flower that blossomed on your window sill this morning. Every part of the plant contributed something to that blossom; the roots did something toward it; the leaves did something; the sap did something, but none of them knew that they had a hand in the blossom or knew anything about the blossom. Something so of the individual raindrops falling in the sunshine. Each one glistens and blushes in the sunlight, but the superb arch of color, which each of these little tinted individualities contributed to compose—they each of them knew nothing of and had no purpose of.

The Spirit of God moved upon the face of the waters, waters of creation week, waters of every week since; waters lying out flat on the ground; waters dropping down through sunshine, and coloring the air red, green, and violet on their way down.

Almost everything that acts intelligently acts with an intelligence that is not, all of it, its own. Things without brains sometimes act just as wisely as, and, more commonly, a great deal more wisely than, things that have brain. Your watch works intelligently, but is not itself intelligent.

So in the department of art. You bring together material for the construction of a house—wood, brick, and stone. No one of these ingredients can be termed esthetic; and yet your house when completed may be a thing esthetically perfect, but its beauty will not be the summing up of the material put into the house, but the spirit of beauty in your own mind that worked inspiringly upon and within that material. The sentence you write may be wise, but it is wise not with its own intelligence, but with yours. Building stones, painter's pigment, statuary's marble, alphabetic signs, are to be respected in their own character as God respected the originary stuff of the globe and primitive material of the universe, but it is by virtue of some moving spirit, either man's or God's, that stuff of any sort is to be taken up and made efficient in the realm of beauty and wisdom and in the region of intent and purpose.

Certain birds, when the migratory season comes, fly South. They have no reason for flying. There is a reason for their flying, but is not their reason. Nothing could be more intelligent than their procedure under those circumstances, and yet they have no intelligence of their own to be intelligent with. They are wise with a wisdom that is not theirs. We do not know how this can be; but it can be, because it is. We

¹ Preached in Plymouth Church, Brooklyn, Sunday morning, May 11, 1919.

disguise our own ignorance of the matter by importing a Latin word and calling it "instinct." Things that we understand we talk about in Saxon; things that we do not understand, and make believe we do, we talk about in Latin or Greek.

But that is what we mean by "instinct," if we mean anything by it, intelligence that is not of the animal becomes operative in the animal, inspiration prolonged earthward till it reaches the ground and figures in the flutter of a bird's wing or the cunning comb-building of a honey-bee. You will find the same thing in any beehive that you will in the second verse of Genesis, a material fact with all the native forces belonging to it, but a spark of supernal quickening alive inside of it.

One of the most graphic illustrations of this is seen in the beautiful treelike structure of the coral. The little animals whose skeletons pack together to compose coral know nothing about the delicate budding and blossoming and graceful branching of the coral-shrub. They are as ignorant of the part they play and the purposes they subserve and the results to which they contribute as a cube of granite mortared into the wall of a cathedral. As has been said, "They build more wisely than they know." That is exactly what we are trying to say and to illustrate. They work with a wisdom and a grace that is not theirs. It is somebody's, but it is not theirs. Ever since the time when the original stuff of the universe was called into being unreasoning things have been acting reasonably. They have behaved with a grace, a cunning, and an intention that was no part of themselves. To say that it is the nature of a flower to build itself up in such wise proportion and such delicate figure tells us nothing. To say that it is the instinct of a bee to follow, in the shaping of its cells, the wisest method of construction known to mathematical science tells us nothing. It simply states that the bee, which is not a mathematician, behaves as tho he were a mathematician. He works luminously, in shining that is not his own shining.

Such matters we can think about a good deal without thinking to the end of them. They are curious as questions of merely scientific inquiry, altho that is not the reason why we talk about them here. Things in this world are as the offspring of one crea-

ative parent, and, like children of one father, look and behave so much alike, that when you strike upon such a fact as a flower or an insect carrying itself with more wisdom than it has of its own, we immediately wonder if this is not a principle that is likely to be found operating in other creatures besides those that have wings and make honeycomb.

The more we come to know about the universe the more perfect the understanding which the remote and different parts of the universe are seen to have with one another. And that not only as relates to the distant portions of the physical system of things, but as regards the interrelation also between things physical and things spiritual. Drummond's fascinating book, *Natural Law in the Spiritual World*, was wrought out at the impulse of just that idea. Every physical fact, if we could entirely understand it, we should probably find to be the raw, earthly end of a moral and a spiritual fact. It was on that account that such common things as lilies, yeast, and chickens served the Lord such good purpose in his disclosures of the spiritual world. So that, when we find a tree shaping itself cleverly and beautifully, withal it has no sense or delicate insight of its own to do the shaping with, or a bird behaving with a sagacity that its own small brain can give no adequate account of, we are set wondering if this is any more than a low, small beginning of a very high and large matter, and whether instinct is not a word that, with a little coaxing, could be encouraged to serve us also on wider ground and in higher regions than those to which its office work is ordinarily limited. Let us see.

The interest which a careful reader derives from the study of history has in it two elements. In the first place we are so endowed with inquisitiveness and with intelligent sympathies that we enjoy knowing what has transpired in the world. There is a good deal of heart in most of us, and whatever man has done—the discoveries he has made, the conflicts in which he has engaged, the amelioration he has achieved for himself or for others—all of this appeals to us as being to some degree our own matter. We are somehow personally present in all those of other times and peoples, near or remote, who have made up a part of the general life of mankind.

That is one element of our interest in historic study. But there is a second element. As we get into the matter more deeply we discover not only a great many interesting events, that are such because of what the events themselves individually denote, but events that appear to have an understanding with each other; events that have transpired a long time or a vast distance apart, but that, as we imagine, are some times caught in the act of squinting at each other across the spaces, like mountains far removed that nevertheless in the early morning wink and blink at each other before the sunshine has yet crept down into the valleys and seas that lie between—events such that they appear to mean something when taken together that neither of them seems to give you any inkling of when taken alone. Just as, when you see the letter “s” written on a bit of paper you can look at it without its meaning anything in particular to you. Further on you see the letter “u”; well, that is not going to mean anything either. Yet further on your eye tumbles down on to the letter “n.” Neither does that “n” mean anything. But quite likely your glance slides over the three so rapidly that the three become visible to you all at once, and you have s-u-n. That means something. The three seen together spell out a fact. Clearly somebody’s intelligence has been at work in the writing and arranging of those letters—intelligence that was not in the letters. In looking at them you encounter mind—somebody’s mind. Somebody’s mind has been there. There is an intelligence in the three letters combined that was not in each of the three viewed apart.

So there are historic events that, as you read more and more deeply into history, impress you in very much the same way. Each taken by itself may not mean much—may not mean anything in particular; but if you happen to get them so placed (as you did the three letters) that they can be seen together, they will spell out something to you, and you will know that there has been an intelligence at work there, and that, taken together, they mean a great deal more than the respective actors in each of the separate events had any suspicion of; just as the coral branch is beautiful with a beauty of which no one of the little polyps that composed it ever suspected or could have suspected.

For instance: we have all been interested in the life and conquests of Alexander the Great, who subjected the East to Macedonian power and diffused throughout the nations a knowledge of Greek art and of the Greek language. We are also interested in the fact that when Christ came there was prevalent throughout the civilized world a language sufficiently plastic, the Greek, to serve as the expression of divine truth—sufficiently delicate to articulate the subtle inflections of divine thought. Now those two events, the conquest of Alexander and the coming into the world of divine truth that needed to be delicately written down, were three hundred years apart. Alexander knew nothing about the evangelists, and the evangelists probably never heard much about Alexander. But I do not think we can read those three hundred years of history, with a tender sensitiveness to their suggestion, without feeling that what Alexander did was a part, an intentional part—I am not saying now whose intention it was—of the great scheme which embraced among others the coming of a written gospel. Alexander had no sense of the scheme any more than the letter “s” has a sense of the word “sun” that it helps to spell; any more than the fluttering wing of the migratory bird has a sense of the warm clime toward which it is moving any more than the polyp has a sense of the beautiful coral branch that will be complete a thousand years hence and contain its own little body as a part of its delicate structure. ♪

That is the consummating glory of history, that it spells out thoughts and purposes that are hundreds and thousands of years long—purposes that are so much more far-reaching and truths that are so much wider than the microscopic minds and the little polyp purposes of the men who come and go with the fleeting years, that we know that the best meaning even of men’s own lives was one that was hidden from themselves; that the final explanation of the deeds they performed and the aims they pursued lay not in the events of their own day, but in the relations in which those events were knit with what was to transpire beyond their own horizon; that they were hardly more than unconscious letters of the alphabet helping to spell out words and paragraphs whose meaning as yet existed only in the Supreme Intelligence by whom

the processes of history are conceived, the moving Spirit of God by whom the progress of history is ordained and achieved; that men even at their best are wise with a wisdom that is not theirs; that historic actors, even the most distinguished and productive, have ingeniously contributed to results of which they have never dreamed; that whatever may have been the intelligence of Moses, Alexander, Cæsar, Paul, Augustine, Hildebrand, Erasmus, Napoleon, relatively speaking, they were all but as polyps helping to fashion a coral branch whose beauty or even existence they had no power to suspect; that they were wise, in part, with a wisdom that was not theirs, and that, in that sense of the term, which is the only just sense I know, instinct played in their lives and worked as determinative a part as in the bird's migration to more suitable climes, or the bee's architecture of the honeycomb.

Now that is a great thought, and it is solid with comfort and with quickening. It lets us see the Supreme Intelligence vouching for the outcomes of history. It lets us feel the prevalence in the world of certain tides of event and certain currents of thought, that exist independently of the men and women who think their small thoughts and do their small deeds in the world without perceiving how their deeds and opinions are drawn into a divine drift as old, as infallible, and as divine, as the Spirit of God that moved upon the face of the waters before the dawn of the first morning.

There is something in this matter of drift that is wonderfully impressive. One feels in it the presence of a mind and a purpose that lift events from the level of commonplace, and ennoble them with a dignity and suffuse them with a splendor such as Moses discerned among the flaming branches of the shrub at Horeb. Drift implies the presence and energy of a power that is distinct from and transcends the multitudinous individuals that are carried by the traction of that drift. At a certain season of the year we know that the icebergs drift southerly toward regions equatorial. It never occurs to us to imagine that the bergs gathered in crystalline convention among the polar seas, and voted in congressional action to migrate toward more southerly zone. It is not their cooperant motion that creates the south-

erly drift, it is the southerly drift, a part of the arterial life of the throbbing body of the sea, that creates their cooperant motion. It underlies all those mountainous glittering individualities, and bears them in strong purpose upon its own bosom; and what looks to be the motion of the berg is but the motion of the sea become a demonstrative and prismatic fact hundreds of feet above the ocean's wave.

There is a vast deal in all this matter of drift—drift of event, drift of idea. If we could have materialized before our eye the divinely personal currents that are shaping the direction of event, of opinion, of philosophy, of theology, we would see, I believe, that the currents which play in the depths of the sea, that pulsate among the higher and lower strata of the air, and that even throb among the stars, drawing them along in congregated splendor, not each star for itself, but millions of them floating along together in the drift of a single cosmic tide—I say, if we could see and feel all these things as they are, we would discover that with all of liberty, yes, even of license, that attaches to the human individual in his thinking and in his acting, there are divine impulses of constraint and inspiration that work with as much exactness of intelligence and with as much imperialism of impulse as the energies of the same God operate among the slippery water-drops of the sea, or marshal in orderly phalanx the radiant hosts of the stars.

In this is the fascination of history, and in this, too, is the fascination of helping in however small a way to make history. There is nothing to hinder our word or our work from being a thousand times wiser than we are. If a pitiable little zoophyte can build infinitely better than he knows, you can. Instinct is the most unerring wisdom of which we know, and when there is so much said in the Bible about God's working in us to will and to do of his good pleasure, and the like, it is a mournful pity for us to suppose that a monopoly of instinct has been vouchsafed to beasts, birds of prey, and insects. Instinct is the ability to do better than we know how to do. It is being wise with God's wisdom. It is a talent for hitting a target in the dark because some one with eyes than can see in the dark takes charge of the arrow after it leaves our bow. If you had rather call it inspiration than in-

stinct we shall not quarrel about words. The ant is a wiser economist than he knows. St. Paul writes a wiser gospel than he knows. Somewhere between St. Paul and the ant we come, dropping into the draft of an invisible drift, walking in divine light, which without filling our own eye shapes our thought and determines our act; moving, if we will, with infallible step toward an invisible goal a million years away. The art of successful living consists not in making our own way, but in being true men and true women, and then surrendering ourselves to whatever drift of act or purpose comes our way, absolutely assured that it is the pull of the Almighty.

A little brook comes dropping down into the river from off the hillside. Tremblingly it merges its waters in those of the river. "Whither am I going?" asks the brook. "To the sea." "Yes, but that is a thousand miles away, and I am but a tiny bit of mountain-spring. The way is long; how can I know it? and winding; how can I be sure of it? And it runs in the dark as well as in the light; how can I see it?" Poor little brook! No, blessed little brook! Be true to yourself, sparkling little creature from the mountain-side. Push into mid-channel, and the slip of the current which is the hand of God will itself bear you unerringly through straight ways and through

winding ways, through day and through night, till you mingle safely at last in the deeps of the great sea; for the Spirit of God still broods upon the face of the waters.

Let me say in conclusion that there never was a time when the doctrine of the massive but gracious sovereignty of God has spoken to us with such accents of encouragement and strength as it speaks to-day. It gives to us to feel that we have been marching in the God conducted procession of the ages; that it was under cover of his kingliness that Germany smote Belgium, and that the field-marshal of France and all those serving under his supreme command, moved as they were divinely moved, with a holy instinct that was nothing less than the mind and will of God translated into terms of human action; that God's kingdom ruleth over all and that his spirit not only broods over the face of the waters but in a present impulse in the hearts of all who lend themselves to its sway, whether in self-consecration or in sanctified patriotism. We will keep our armor bright and we will teach our boys to handle the musket; but more than implements of material warfare and above all human captaincy, our national salvation is founded in God and in a citizenship so in tune with the divine mind as to be capable of standing in its light and moving at the pressure of its impulse.

THE PROVERBS¹

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The proverbs of Solomon the son of David, king of Israel.—Prov. 1:1.

THE Psalms and the Proverbs live side by side upon the pages of Scripture. They represent the component parts of religion, the inner and the outer, the spiritual and the practical, the soul and the body. An old divine well said, "He that would be wise, let him read the Proverbs; he that would be holy, let him read the Psalms." One book is, therefore, fitly ascribed to David, the man after God's own heart, and the other to Solomon, the wisest of the sons of men. A great scholar aptly reminds us that in turning from the Psalms to the

Proverbs we pass from David's closet of prayer to Solomon's school of wisdom.

On the threshold wisdom herself meets us, and bids us enter; a noble and benignant figure, arrayed in all the dignity and grace that may commend her to the admiration and the love of men; prophetic of the Christ who is the Word and the Wisdom of God. In the Old Testament and in the New, Wisdom is clad in flesh and blood, and speaks with human lips. The wisdom of Proverbs is the Christ of the gospels.

Sometimes religion puts on her beautiful garments, moves with stately step to the house of God, kneels before the altar with

¹ From *The Wall and the Gates*, Westminster Press, Philadelphia.

humble confession, with devout thanksgiving, with exultant praise. So Milton pictures her, a pensive nun, devout and pure, her looks commercing with the skies, her rapt soul sitting in her eyes. That is the religion of the Psalms. Then she leaves the altar and the house of God, turns her steps homeward, puts off her splendid robes; dons her everyday attire, her working clothes, and busies herself with the round of daily tasks. Religion can turn her hand to anything, is a maid of all work. The religion that is found at the altar of God on Sunday, may be found at the washtub on Monday. That is the religion of the Proverbs.

In the godly life these are never separated—the religion of Sunday and of Monday, of worship and of work, of prayer and of practise.

The order of Scripture is the order of experience. First is the religion of the Psalms, then the religion of the Proverbs. What is the theme of the Psalms? The fear of God. What is the theme of the Proverbs? Wisdom. But the beginning of wisdom is the fear of God. Solomon the wise is the son of David the devout. Religion is enshrined in the heart, then manifested in the life. Proverbs teaches us how the spirit of the Psalms may embody itself in the routine of common tasks. This is the way the fear of God will show itself in the daily course and conduct of life, in the interests and relations and activities of the world. This is the mode in which devotion will express itself in duty. This must be the manner of life of the man whose heart is a temple of the Most High.

Thus the Psalms and the Proverbs represent being and doing, character and conduct, disposition and action, faith and works. God has joined them together, let no man put them asunder. The attempt is often made to separate them, but they can not dwell apart. Divorced from the religion of the Psalms, the morality of the Proverbs sinks to the level of a shrewder and more enlightened form of selfishness. We say honesty is the best policy, and it is true. But if that is my only motive in the matter, I am politic, not honest. For honesty belongs primarily to disposition. If I covet, I am a thief at heart. If I am honest only because I think it pays, I will be dishonest when I think it will pay me better. The honesty that has no deeper root than expediency is a timeserver and a

hypocrite for sale to the highest bidder.

On the other hand, if the religion of the Proverbs is rooted in the Psalms, the religion of the Psalms bears fruit in the Proverbs. One is the soul, the other the body. The body without the soul is dead, the soul without the body is impotent. The soul is the life of the body, the body is the organ and instrument of the soul, through which it expresses its nature and carries out its will. The religion of the Proverbs alone will sink to sheer selfishness, supposing that godliness is a way of gain; the religion of the Psalms alone will decline to a dreamy sentimentalism, which mistakes indolence for meditation and self-indulgence for devotion. Morality without religion is an empty show; religion without morality is an idle dream. You can not show religion unless you have it; you can not have it unless you show it. Religion is the fear of God in the heart; morality is the fear of God in the life. Let the Psalms teach us how to worship, and the Proverbs how to work. Then shall we be perfect and entire, lacking in nothing; then shall the whole man be sanctified, body, soul, and spirit.

The religion of the Bible has been termed impractical, unsuited to the present life, and adapted only to that ideal state, that golden age, which lies hidden in the mists of the far distant future. "Otherworldly" is a favorite term to describe its character. One of the great books of the world is the *Social Contract* of Rousseau, the Bible of the French Revolution; the work of a man whom some have ventured to call the most influential teacher of mankind since the days of Jesus and his apostles. In his book Rousseau affirms that "Christianity is an entirely spiritual religion, concerned solely with heavenly things; the Christian's country is not of this world. He does his duty, it is true, but he does it with a profound indifference as to the good or ill success of his endeavors. . . . Christianity preaches only slavery and dependence. . . . True Christians are made to be slaves. . . . Christian troops are excellent we are told. I deny it; let them show me any that are such. For my part I know of no Christian troops."

We ask in wonder as we read these words, had he never heard of Cromwell's Ironsides a hundred years before? Their enemies at least were thoroughly convinced that they were good soldiers; these men of whom

Macaulay says that they moved to victory with the precision of machines, while burning with the wildest fanaticism of Crusaders; these men whose backs no enemy ever saw and before whose face no enemy could ever stand.

It would be interesting to learn the opinion of the Cavaliers regarding this judgment of Rousseau. And where in all the earth does political liberty prevail that is not the offspring of the freedom which Christ has brought to men?

We have been told that the Christian fixes his eyes on heaven, and, absorbed in contemplation of celestial scenes, forgets that his feet still press the earth. As a picture of the actual conduct of Christian men, this representation is simply grotesque. Where are these men that go about with their heads in the clouds, and hardly know whether they are in the body or out of the body? Does anybody know them? Has anybody seen them? In times past there were those who sought to isolate themselves from the world, withdraw from its cares and interests, and devote themselves to the culture of their own souls. But we should have to search far and wide to discover men of that type to-day. No class of men shall we find more interested, active, efficient in every walk of life than those who bear the name of Christians. They are leaders in every sphere of thought and action. They control great business enterprises, they direct the policy of nations, they are shaping the fortunes of mankind.

This representation of the Christian is as remote from the teaching of the Scripture as it is from the facts of history. There are, of course, passages of the Scripture which, taken alone, might seem to imply that the Christian life is altogether otherworldly, I can prove anything from the Scripture if you will let me choose my texts and will promise not to answer, "It is written again." Paul bids us seek the things that are above, where Christ is seated on the right hand of God; set our minds on the things that are above, not on the things that are upon the earth. But he also bids us render to every man his due, and love our neighbors as ourselves, and do good unto all men as we have opportunity. The Master who said, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for your-

selves treasures in heaven," said also, "Ye are the salt of the earth, . . . ye are the light of the world." One word transports us to the skies, the other brings us back to earth again. We are citizens of heaven, but we are residents of earth, and so long as we abide in the flesh we serve the heavenly kingdom by fulfilling the tasks of the earthly life.

In fact, the Bible is the most homely, the most practical of all the great religious books of the world. There is no other that gives such space to the common affairs of life, offers such counsels, provides such minute directions for the conduct of our business, the doing of our duty, the filling of our place in this present world. No book besides concerns itself so profoundly and particularly with the common tasks, interests, activities, relations, pleasures of men.

It may be said, indeed, that a large part of the Bible is not religious at all in the sense in which we often employ the term. We insist on confining religion to the sanctuary and the exercises of devotion. We distinguish sharply between the sacred and the secular, and (properly used) the distinction has its place. But no rigid line can be drawn. The secular can not be set apart from the sacred as if they were wholly independent of each other. The Bible does not respect our distinctions, but overleaps them, and draws together what we seek to divide. We say the sacred is the sphere of religion, the secular is the sphere of the world. But we can not draw a line and keep the Bible on one side of it. The secular and the sacred alike it claims for God. We can not call it a thoroughly religious book, religious in all its parts, unless we broaden our conception of religion. There are whole books which are not religious in any narrow sense of the term. There is Esther, in which the name of God does not occur, which appears to move entirely in the sphere of secular history. There is the Song of Solomon, a passionate love poem. But in a larger sense both these books are profoundly religious, for one discovers the hand of God in his history, and the other portrays, with matchless beauty, that ardent love which finds its highest and noblest expression in the union of the soul with God. The book of Proverbs gives far more space to work than to worship, to the week than to the Sabbath, to the world than

to the Church. It is concerned chiefly with the secular life, as we call it. It is more at home in the street, the market place, than in the closet or the synagog. It has far more to say of our conduct in the world than of our behavior in the house of God. Our thoughts are turned outward rather than upward, first rather upon our duty to our neighbor than our service to God.

It is vain to try to shut religion up in a corner. We sometimes conceive of life as of a modern steamship, divided into distinct compartments. Here is a place for business, here for politics, here for pleasure; and here is a quiet little corner for religion, where it may be out of the way. And we say, Kindly stay there. Be good enough to mind your own affairs, and let me attend to mine. You may direct my devotions, but let my business, my pleasures, my politics alone. I will do as I ought on Sunday; I will do as I please on Monday. I will respect the law of God in the sanctuary; I will consult my own interest and pleasure in the world. We say, business is business; but it is not. Business is religion, part of it. So is politics; so is pleasure. Religion lays its hand upon all that concerns men, every interest and activity, and says, It is all mine. I claim it for the King.

Religion will not be shut up in a corner; it will not be satisfied to appear in shining raiment on Sunday, and go into modest retirement during the week. It is eager, curious, inquisitive, meddlesome. It consists on knowing what you are doing, and why. It pries into every nook and corner of life. If you are not willing that it should intrude everywhere, you will do well to shut it out altogether. For when once it enters it sets about doing thorough work. It inquires how you keep your accounts; how you handle your tools; how you treat your neighbors; how you pay your debts; how you study your lessons; how you order your household; how you govern your tongue; how you earn your money; what you spend, and what you save, and what you give. Nothing escapes its scrutiny.

Read this book of the Proverbs and mark how it sweeps the whole range of our interests and relations. What does it not embrace? Buying and selling, marrying and giving in marriage, the training of children, the care of the household, the use of money,

the value of a good name, the use and abuse of the tongue, table manners; from the highest to the lowest concerns of life, nothing is wanting. A complete code of manners and morals is provided here. Religion does not walk with its head in the clouds. The economic virtues are enjoined. Questions of the first importance in our time are discusst and determined—temperance, the social evil, honor and honesty in business, national righteousness. Truly this is a net that gathers of every kind.

All this is so obvious that the book has been charged with sheer worldliness. It is collection of maxims of worldly wisdom, shrewd but selfish. It teaches a man how to get on in the world, is a handbook of utilitarian ethics and nothing more, has no more religious character than *Poor Richard's Almanac*. Why is it given a place in the sacred volume?

There are portions of the book that, taken alone, may give color to the charge. But the Proverbs does not stand alone. It is part of a great volume, a chapter in a great book. Its message must be interpreted in the light of the whole record. And we must keep in mind continually the relation which it sustains to the Psalms. There lies the key to the interpretation of the book, for there we find the spirit which is here expressed. Wisdom is the fruit of the fear of God, that deep-seated, abiding, filial fear, blended of reverence and love, which issues in implicit obedience to his will. The fear of God that in the Psalms expresses itself in burning words in the Proverbs shows itself in deeds; and the words and deeds spring from the same root. Morality is religion in its everyday garb, its working dress. Morality is religion at work. When we worship we call it religion; when we work we call it morality. But it is the same spirit, the fear of God manifesting itself now in this way, now in that. For the religion of the Scripture nothing is too high, nothing too low. Like the Master, tho its home is above the stars, it stoops to the lowest place, the most menial service. What may we not expect of a religion whose Lord is over all, blessed forever, but came into the world to minister, to take the form of a servant, and bowed himself to wash the feet of man—sovereign of all and servant of all!

Proverbs is the book of applied religion. Theory is reduced to practise. Thoughts

and emotions clothe themselves in action. The teaching is plain, practical, prosaic, is mainly concerned with the trivial round, the common task. Here are no raptures, no ecstasies, no visions, no opened heavens, no celestial flights, no visions, no mounting as an eagle's wings above the skies, no glimpses of the glory that shall one day be revealed. Our eyes are fixt upon the ground, and rarely are they lifted to the skies. We might choose as the motto of the book the twenty-sixth verse of the fourth chapter as it is rendered in the Authorized Version: "Ponder the path of thy feet," look, where you are going; or, in the language of the New

Testament, "Look, therefore, carefully how ye walk."

"This is the end of the matter; all hath been heard: fear God and keep his commandments, for this is the whole duty of man." Fear God, that is the word of the Psalms; keep his commandments, that is the word of the Proverbs. Let the fear of God dwell in the heart, and direct and control the life. The Psalms point out the pathway to the skies; the Proverbs indicate the path of daily duty, and the two are one. For to do our daily task as it comes to us, faithfully and in the fear of God, that is the way to heaven.

EPOCHS IN A SOUL'S DEVELOPMENT

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And Moses hid his face; for he was afraid to look upon God.—Ex. 3: 6.

And he said, Shew me, I pray thee, thy glory.—Ex. 33: 18.

THE great epochs in human lives are marked and made by disclosures of God to the individual soul. Amid the dun phases of the secular life, the grubbings and grabbings, the seekings and strivings, the plodding and the pliancy; athwart our dull beliefs, misbeliefs, and disbeliefs; defying, mayhap to us who have fallen on skeptical times, our logic and dialectic, overriding our subtleties and sophistries, our fine-spun philosophic theories and hard mechanical scientific systems; and breaking through our negations or conventional but unrealized and impotent assents; the being we had doubted, or ignored and forgotten, suddenly stands forth as a fact, the great fact, the only fact that matters, reintegrating and reordinating all other facts, and arresting and reversing the entire life movement.

This is what occurred to Moses in that scene in the Midian desert, as we pass from the wonder-form of the setting to the heart and meaning of the story.

It is what occurred to Abram when God appeared to him in Haran and bade him leave country and kindred for a land unknown and a distinctive mission and destiny. It is what occurred to Jacob in his wondrous dream at Bethel, causing him to exclaim: "Lo, God is here and I

knew it not. . . . How dreadful is this place!"—and changing by a new meaning, a new sacredness, a new intensity, all the tenor of his life. It is what occurred to Isaiah in the vision of the seraphim, causing him to say in self-deprecation: "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts"; but also to say in acceptance of the ordaining commission: "Here am I; send me." It is what occurred to Jeremiah, causing him to say: "Ah, Lord God! Behold I can not speak; for I am a child," but issuing in a prophet's vesting of indomitable power. It is what occurred to Ezekiel by the Chebar in the vision of the cherubim, prostrating him before the majestic and ineffable glory; but from the glory there came the voice: "Son of man, stand upon thy feet, and I will speak unto thee." It is what occurred to Saul of Tarsus on the Damascus road, in the vision and voice of the crucified One. Ay, something corresponding to this occurred to the divine man in the opened heavens, descending dove, and authenticating voice at his baptism.

These are the beacon-lights of history, setting in large type and conspicuous view the process of the spiritual life, which is essentially the same in all.

Life takes new projection and impetus from these epochs. Moses had been living

his serene shepherd life in the service of his father-in-law, Jethro, the Midianite sheik, herding and pasturing his flocks and defending them from predatory beast and Bedouin, conversing with desert solitudes and dawns and stars, and knowing life and love among a strange people. What memory he had borne of that early life in Egypt, his strange fortune there, his oppressed people, and his impetuous outbreak in their behalf, and what occasional stirrings of these old embers there had been the story tells not. But with the theophany of the burning bush all is changed. The peaceful round, the meditative life, are to be no more. He is to go to Egypt to stand before Pharaoh, to interpose in behalf of his people, to become their deliverer and leader.

It is not always thus in outward circumstances. The arrestment of a life by the immediate revelation of God means no such outward change in many instances, but a new life, a life of new spirit and purpose, in the old circumstance and setting. But the change is just as deep and radical spiritually.

Yet the revolutionizing force is not a new thing. "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob."—"I am thy mother's God,—the God to whom thy childhood's prayers were made,—the God to whose service thine ardent youth aspired." An old force become instant and vital.

The subject of such divine arrestment remains very human. Perhaps even a new sense of weakness is developed. Witness Moses' request for assurances and succors. He can not speak effectively, and Aaron must be made his spokesman; tho, by the way, we do not find in the sequel that Aaron was ever called upon for such service. He can not demonstrate his mission, and must have authenticating sign.

Two lines of possibility open from these epochal points, the responsively obedient, and also the resistive delinquent. Theophanies are not coercive. "This self of ours has to attain its ultimate meaning . . . not through the compulsion of God's power, but through love, and thus become united to God in love" (Tagore, *Sadhana*, p. 42).^c But while upon responsive acceptance of this immediate divine challenge, the soul, from no matter what far

point of estrangement or depth of weakness or degeneracy, is on "the world's great altar-stairs that slope through darkness up to God," if it be resisted and refused, apostasy is dire.

The consummating, even as the initial, epochs of lives are likewise theophanies, confrontings of the divine, seeings of the face of God. When life has accepted its mission, passed its novitiate, and done its journeyman year, it comes at last to masterhood. Life's work has possessed the soul, become its element, its vital air, its very life. Then comes the second great epochal manifestation. After Bethel, Peniel; after Midian, Sinai. The soul that in the first instance was challenged and claimed by the divine in the second becomes challenging, claimant. Thus Jacob at Bethel is gript by God, who says: "I will never leave thee"; at Peniel Jacob grips the angel wrestler, who says: "Let me go, the day breaketh," saying: "I will not let thee go except thou bless me. . . . Tell me thy name." At Midian, Moses hides his face, fearing to look upon God; at Sinai he says: "Shew me, I pray thee, thy glory."

But let us look closer. At Midian God comes to Moses to claim and direct his life's service, flashing the presence which every bush manifests, every fire symbolizes, and of which every voice of nature and of the soul tells, into momentary intensity in the phase of a bush that burned with fire but was not consumed; and a voice—the voice that speaks in all things become strangely articulate: "And Moses hid his face, for he was afraid to look upon God." At Sinai, amid splendors of divine manifestation more august and awesome than perhaps mortal had ever known, yet, undaunted, unappalled, the intrepid and insatiate human prays: "Shew me, I pray thee, thy glory."

Measure the contrast. A desert shrub enwrapt in flame, and a voice speaking from out the flame-girt bush of old familiar things; and over against this mild apparition a mountain enswathed in flame and jarred with convulsive throes, and a voice of thunder crash and reverberance sounding its mighty tone through sense and soul. Yet at the mild apparition of the flame-swathed desert shrub Moses hides his face, fearing to look upon God;

but at the awful splendid pageant of the flame-girt mount he prays for intenser revelation—"Shew me, I pray thee, thy glory."

What is the secret of this difference of attitude, bearing, spirit? What lies between the two scenes?

Translated in terms of universal acceptance and use what occurred at Midian, commonly named "the call of Moses," may be designated conversion.

"To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified, and consciously right, superior and happy, in consequence of its firmer hold upon religious realities" (James: *Varieties of Religious Experience*: p. 189). Thus does Professor James, as a rationalistic philosopher and psychologist, recognize and define religious conversion.

It is purely an individual experience. The world goes on its way; suns and seasons keep their courses; the ways of men follow their wonted rounds. But in the inner world a new sun has arisen, a new day dawned, a new order come into effect.

The change comes not by way of the discursive intellect, the mind surrendering to newly apprehended proof and opening its doors of conviction and credence to the knocking of more cogent argument, but in a more immediately personal, more distinctively spiritual way. The old problems and difficulties may remain in the purely intellectual sphere. Positive and negative considerations may keep the balance of the critical judgment in the same indeterminate oscillation. But moral certainty is established in a mode entirely apart. And the essence of it all is that a new grip has been taken on life, the grip of a new motive, a new purpose, a new spirit, in the realization of a new relation, a new sense of mission and duty.

There are decisive moments in life when, just as the electric lights flash out of the grey evening gloom of a city, the eternal fires flash out upon the indeterminate glooms of a soul. A sunrise, or spring or autumn scene, may turn the switch and set the bush aflame with God. A spark

darting from another soul—a great sorrow, when in the setting of some sun of our life night's dusky hand unveils the stars and brings far worlds to view, or some great joy flooding the soul and lifting it up upon its mighty bosom to the ranges of the sacred and eternal—may serve to transmit the Promethean fire to the soul (cf. Romaine Rolland: *Jean-Christophe*, vol. III, p. 221).

Let me cite two illustrative instances. They shall not be such celebrated instances as those of St. Augustine, Martin Luther, John Bunyan, John Newton, Col. Gardiner, Henry Alline, or Count Tolstoy; and they shall be as distinct as possible from the standardizing effects of precedent and conventional theory, John Newton, C. G. Finney.

The first shall be that of the poet, Wordsworth. Wordsworth tells us in the Fourth Book of the *Prelude* that, during his first college vacation a strange quickening and consciousness of high and sacred vocation came to him as, on an early summer morning, he was returning from a dance with old school-mates and friends at a farm-house among the hills near Hawkshead. Let us have the experience in his own words:

"Magnificent
The morning rose, in memorable pomp,
Glorious as e'er I had beheld—in front,
The sun lay laughing at a distance; near,
The solid mountains shone, bright as the
clouds,
Grain-tinctured, drenched in empyrean light;
And in the meadows and the lower grounds
Was all the sweetness of a common dawn—
Dews, vapors, and the melody of birds.
And laborers going forth to till the fields.
Ah! need I say, dear Friend? that to the
brim
My heart was full! I made no vows, but
vows
Were then made for me; bond unknown
to me
Was given, that I should be, else sinning
greatly,
A dedicated spirit."

The other instance shall be that of a still living Englishman and member of Parliament. The experience occurred on a mountain side overlooking Lake Como during a brief vacation taken in that lovely spot. A great disappointment had come to this man, followed by a heavy sorrow, and he had gone to Italy with the object of shaking off the gloom which had settled upon

him, and that was eating deep into his life. To this hour he does not know what happened as he sat that day gazing over Lake Como, but as the blueish white mist which veiled the lake rose slowly over mountain, village, rock, and woodland, he suddenly felt that he was looking through the whole glorious panorama rather than at it. The unearthly beauty of it spoke to him with eloquent tongue, and for the first time in his life he discerned the spirituality of existence and the power and majesty of the eternal as contrasted with the pettiness and fussiness of the temporal. At the same instant he was looking into the depths of his own heart, and did not find much there that was admirable. He had been striving hard for his own hand even in the things that were most to his credit; there was but little in himself and his doings that was genuinely good, simple and sincere. His very troubles, he now saw, had been largely occasioned by his anxieties about appearances instead of realities, about the world's opinion of him rather than God's. And there and then he made a fresh start. He saw that the only certain thing in life, the only true thing, is the love of God; that anything human which fails to manifest that is a sham and a lie. He would go back to his work utterly indifferent to praise or blame, intent only upon what would stand the scrutiny of the calm, noble eyes of Christ. He had done with self-consciousness, with ignoble fears and dreads, done with false hopes and mean endeavors after the world's favor. And yet he loved the world more than ever. He felt the heartbeat of humanity as he had never felt it before; but he knew that the only genuine good that is being done in the world is the good that is the expression of the soul's best in its intercourse with, and its action upon, other souls (sermon by Rev. J. Campbell on "The World and the Soul" before the University of Glasgow: *Christian Commonwealth*, Feb. 2, 1916).

These are modern instances of conversion as genuine and as spiritual as any that sacred story or religious biography records. Delete the story of Moses in the Midian desert of its dramatico-spectacular form and they are in strict parallel with it.

There is some uncertainty about a life from this point. It may fulfil the prophecy

of the shining hour in a consistent and advancing career, with increasing intensity and momentum; or it may slacken and deflect.

But, what a different man confronts us in the second scene! At Midian we see a diffident, shrinking, fearsome man, who must have a spokesman assistant and authenticating sign of his mission, and who hides his face, fearing to look upon God. At Sinai we see an intrepid, dauntless man, unblanched amid appalling heraldries of divinity, holding his own, and, with advancing foot and forward-reaching hand, pressing his suit with God; and on the top of utmost demonstration, in admiring amaze, but with insatiate soul, crying: "Shew me, I pray thee, thy glory."

Yet it is the same man. It is Moses and Moses; Moses at the Midian stage, and Moses at the Sinai stage; Moses as God comes to him to claim and commission him for his life work, and Moses as in the stress and climacteric exigency of that work he lays strong hands upon God and binds him, as it were, to his will for that work's furtherance and success.

The work has been faithfully prosecuted, with large achievement and prophetic bearing, to a complete result. The people are being disciplined and the theocracy is being evolved amid desert wanderings. But a crisis has occurred. For forty days Moses has been apart from the host, shaping under divinest inspirations, amid the sublimities and God-filled solitudes of Sinai, the laws and institutions of the theocracy. During his absence the people have lapsed into Egyptian idolatry. Moses visits the defection with severe retribution. But having scourged the people's sin he returns to his mountain oratory to intercede for that sin's forgiveness and God's return in favor to the sinning host. In his deep pleading passion he throws his own relations with God and interest in his grace into the scale: "Yet now, if thou wilt forgive their sin—"; I will—nay, he can not tell what grateful return shall confess the boon; the completing clause is a blank; "and if not,"—ah! "if not" he can tell the terms; "and if not, blot me, I pray thee, out of thy book which thou hast written." Needless to say that the strange, bold, sacrificial prayer wins full response. The apostate people are restored, and the

promise is given: "My presence shall go with thee, and I will give thee rest."

It was in this hour of successful intercession, when his work so gript him that he would not hold his own relations with God unless his people might share the advantage; and when God, having granted his prayer, and shown him, moreover, that the divine had again, as ever, anticipated the human, that ready grace had awaited the prevailing prayer, and that all that he had so daringly and self-sacrificingly claimed it had been in the divine heart and purpose to do—it was in this hour of utter self-effacement and sacrificial committal and devotion, when the Savior spirit was thus strong within him and the Savior joy thus full upon him, that he prayed: "Shew me, I pray thee, thy glory." "Let me see thee, thou Being of majestic and measureless grace. Those flashing lightnings and volleying thunders do not reveal thee. Disclose thy very Self to me whom thou hast admitted to such nearness, brought into such fellowship. Shew me, I pray thee, thy glory."

Such consummations come in other lives, and in the same way; by service; by complete and absorbing devotion, and the self-effacement of a passionate and all-commanding loyalty. It may not always be on such scale or destined for such historic note and issue. It may be to educate a child, to bring up a family in an ideal way under difficult conditions, to companion and safeguard a weak soul, to build up some institution into efficiency, to establish or foster some beneficence, to make some enterprise which means much to the weal of a community go, or just to conduct a business or work a farm worthily and successfully. It may be any one of the thousand honorable and beneficent engagements which consecrate lives on whatever scale. It may be work akin in essential spirit to that of one whose simple but illuminated story makes a bright parenthesis in the loud record of public history. He

was a successful man on a somewhat large scale as viewed in contemporary and contiguous comparison. He was known as a man of utter probity but had no credit for beneficence; rather, he was regarded as a sordid hoarder. But the time arrived when his life's aim could be revealed in effect. There was wonderful water rising in pellucid springs in the hillside far away, and the community to which he belonged had sore need of that water. He had long before acquired possession of the land where the springs rose; and now that his fortune would bear it he sluiced and dammed and piped and reservoired and distributed the water from the far-away hills for the varied use of the community. Ah! how he had hungered for the people's love through the long striving years; and they had not known how he had loved them and been living for their weal, until in consummating circumstance the veil was lifted. Thenceforward through all time the people who had doubted his goodness would drink of his love in every draught that quenched their thirst, and bathe in his love in every ablution and bath. And he, having nourished his purpose through the long years, at last saw the face of God in its fulfilment and fruition. And the consummation in every instance is in the service becoming the life, its purpose and passion, its whole meaning and end, complete as personality and inevitable as existence.

It is the beatitude of service. Man finds the fulness of the divine revelation and fellowship only when he has merged himself in his work, and by his work and for his work has been driven to claim the mighty arm, and infinite heart; and finds himself in finding God. "The pure in heart shall see God"; but the purity which qualifies for the vision is not the purity of separation and isolation, but purity amid the world's thronging life, pressing needs, and crossing passions; purity attained by the cleansing fires of love, and the ardors of noble, generous devotion.

SENTIMENT AND PRINCIPLE

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And Orpah kissed her mother-in-law, but Ruth clave unto her.—Ruth 1:14.

Two women of the same race, in similar circumstances, but between the two what an interesting and significant difference! We can read the divergent characters of Orpah and Ruth in this one sentence. These few words describe a wonderful contrast. One of them kissed, and the other clave. At that moment a decision was made that changed the future for both. Because they took different paths and followed different inclinations they present, for our study, an illuminating example of the difference between sentiment and principle. Orpah kissing her mother-in-law is a beautiful picture of mere affection; while Ruth, declaring her allegiance that can never be severed, is a bold and striking contrast of a decision that has its roots in a dominating principle.

This sweet story, which Benjamin Franklin read to a company of literati in Paris, and they begged to know where he had found so beautiful an idyl, is one of the masterpieces of Biblical literature. Indeed, it might be called one of the finest things in any language. It is well known to you, but we will briefly review the setting that we may lay a foundation for our discussion.

A certain man named Elimelech from Benjamin-Judah during a famine went into the land of Moab, a heathen country lying to the east of the Dead Sea and at the southernmost end of the Jordan River. Here he lived for a time with his wife and two sons. After awhile he died, leaving Naomi a widow. Her two sons were, in a short time, married to women of the country, the wife of one being Orpah and the wife of the other being Ruth. Ten years this family enjoyed the happiness of a united circle and then both men were taken and three women were left to mourn the absence of their loved ones.

Having heard that her own country was again prosperous, Naomi arose to return unto the land of Judah, her two daughters-in-law going with her. When, however, they came to the parting of the ways Naomi refused to allow her companions to go further. They must return each to her mother's house, and, mayhap, God will grant them husbands and a home. Then she kissed

them and they lifted up their voices and wept. But neither woman was so easily persuaded. They had a sincere affection for the mother of their husbands. They were not ready to go back. "Surely," they protest, "we will return with thee unto thy people." Naomi, however, insists, saying, "Turn again, my daughters, go your way, why will ye go with me?" She argues that they have nothing to expect from her. She has no more sons, and never will have. Therefore, if they are to be married they must not follow her.

What will happen now? Will the two women harken unto the words of Naomi? Will they continue in their determination, or will they decide that reason is against this course? There is a good deal in what the mother-in-law has said. To go with her would mean a great sacrifice. And since she doesn't require it, but rather advises against it, why should they? Here, then, is a testing point that will bring out a difference in character. A decision must be made and on that decision hangs the future. But the women are not alike in everything. They lifted up their voices and wept. So far there is no difference, and then in a single sentence there is a revelation of varying motives that contains an epitome of life, past and to come. Orpah kissed her mother-in-law, but Ruth clave unto her.

It is a big difference, and so big that Ruth is a common name, borne by hundreds of women, while Orpah, just as euphonious, is seldom, if ever, given to a child. The difference doesn't mark Orpah as lacking in virtue. She is not a type of the backslider or an example of worldliness. There is much in her to commend. Her affection was genuine. That she didn't make the sacrifice of Ruth; that she didn't cling, in spite of the protests of Naomi, to the departing friend and once loved companion, is due solely to the fact that her affection was mere sentiment, whereas Ruth was moved by a sublimer principle.

Inasmuch as a similar contrast resides in many of life's decisions, and at the parting of ways we must decide, I deem it profitable for us to examine the difference between sentiment and principle. First of all, therefore, I suggest that sentiment is born of feeling and principle is born of a con-

viction as to duty. There can be no question as to the feeling that Orpah had for Naomi. Her kiss was not a mere pretense of affection. It was real, it was cordial. She honestly loved her mother-in-law. I can imagine her going away, her eyes wet with tears, and as she went on, from time to time looking back, holding one hand to her heart and the other to her eyes. There was no deceit. Love filled her heart. But with the emotion there was no consciousness of an imperative duty. She decided to return to her own country because she saw no reason why she should allow her sentiment to blind her to a doubtful future.

On the other hand Ruth, with just as much sentiment, believed that she owed a duty to one to whom she was united by the ties of marriage. Was it right to allow this widow to go on a lonely journey and live for the rest of her days a lonely life? Did not the very love that brought the kiss of affection lay obligations upon the heart? Is sentiment without its demands?

The contrast that I intend that you should see is not between sentiment alone and principle alone, but between sentiment alone and sentiment with principle. We need both. Ruth had both. Orpah had only one. I do not inveigh against affection and its demonstration. I am fully convinced that the Puritans were wrong in their self-repression. When they magnified duty and refused to allow their feelings to have a vent they were no less one-sided than any Orpah who has merely kissed and turned away from the path that duty pointed out. I believe in tears and I believe in the kiss that seals the lips with a mark of tender emotion. It is hard for us to understand the stern visaged forefather who demanded prompt obedience and polite respect, and laid upon himself a restraint lest wife and child might know that he was sentimental enough to love.

It is just as necessary that we cultivate sentiment as it is that we develop the sense of obligation. Feeling is a response to the higher awakening of God's touch as much as duty. If duty is "the stern daughter of the voice of God," sentiment is her tender sister and they are twins. If Ruth did not weep, nor kiss, but simply clave because she was determined at all costs to do her duty, setting her face with a grim conviction that she must go, solely because she must, she would cease to be the heroine of the Bible.

But when she wove her sentiment into her obligations and made of the two one garment, she dressed in a perfection that charms not only because of its beauty, but also because of its consistent harmony with what ought to be.

We make a mistake, however, when we think that, in any relation, sentiment alone is all that we need. Love is more than emotion. It has its duties which are owed to the ones we love. Do you ask what is love? I will tell you by spelling the word this way. Love: l-o-v-e. Let-obligation-vitalize-emotions. Love! The sentiment includes more than a kiss. It has debts. "Owe no man anything," says the apostle, "but love one another." Love is a debt, and as such it is not discharged by a mere show of affection. Along with the sentiment must be the consciousness of duty.

In the marriage relation this is so. The soft and tender sentiment that holds two lovers together makes their lives beautiful before they are united in the marriage bond. But if this be all, the life of the two afterward is fraught with dangers that threaten the union with dissolution. Our divorce courts are filled with cases in which separation is sought solely because the kiss at the altar was not a sincere seal to vows that promised obedience to duty. The mere sentiment was empty. It filled the heart for the moment with passionate emotions, but did not grip the conscience with mutual obligations. You can never predict happiness for any young couple who begin life together on sentiment alone.

This is so, also, in the religious relation. The love of God, or of Christ who is God, will not continue to hold the soul to its Maker unless a principle of subjection to commanding duties prevails. To say we love God and to demonstrate it by a show of worship and an outward sign of affection, a kiss that is given at the turning of the ways, when God's way is not our way, is far from the true attitude that men ought to hold with reference to him who has saved them and loved them with everlasting love. The sentiment that sings and prays and bows in reverent adoration is right and necessary. The tears flow with the thought of conscious disobedience are an essential element of religion. But love knows, also, the law. Emotions are music in the heart. The Psalmist thought of the law as stirring him to song. "Thy statutes have been my

songs in the house of my pilgrimage." "Oh, how love I thy law." If this be true, the opposite is true. The law awakens love, but love awakens the law. Fletcher of Saltoun spoke truly in those oft-quoted words: "Let me make the songs of a country and let who will make the laws." Was he careless of the influence of legislation? Not at all. He knew this—that the sentiment of song touches the heart with the sense of duty. The soldier goes to war because the national anthem has aroused his love of country, and what is that love if it has no requirements and makes no demands? It is only when, Orpah-like, we have just a sentiment, call it patriotism, or what you will, that we do not follow the duty-dictates of our emotions.

Similar to the consciousness of duty that inheres in principle, when it is mixed with sentiment, is the service that always follows when love is more than a kiss. The demonstration of affection is more than an outward sign. The sign is necessary if there be a true understanding. Many a relation has carried its heartbreaks because by no such mark has love been shown. The mortuary honors which we often pay the dead would have meant a thousand times more if given to the living.

"A rose to the living is more
In filling love's infinite store
Than sumptuous wreaths to the dead."

A silent sentiment tells no story. A world of love unspoken never moves the heart. An eye that is dry when the cup is full is no demonstration of an attachment that is dear. Orpah wept, and we are glad of it. Orpah kissed, and we admire her for the act. But what else did the grieving and loving daughter-in-law do to prove the sentiment that possessed her? Nothing. She turned and went away. She separated herself from the service which Naomi needed—the companionship and care of a daughter. So, I say, sentiment alone is quick to show itself in superficial sign, but slow to move to beneficial service unless it is united with principle. The consciousness of duty that principle makes sentiment involve leads forthwith to that something which is to be done. Orpah kissed, but Ruth clave. The latter proved that her affection was too deep-seated to be uprooted when confronted by a demand for action which claimed a life of service. Her love must do more than

demonstrate itself with a kiss. It clings with tendrils that can not be untwined.

Sentiment when vitalized by principle gladly serves. It doesn't require a philosopher to come to this conclusion. The little boy who, as an evidence of his affection, carried up the coal for his mother to use, was possess of the idea, tho he had never studied the logic of the proposition. If sentiment moved his heart, it also moved his legs and hands. If sentiment brought from him a kiss, it also brought a deed. If sentiment made him weep, it also made him work. If he loved, he must do.

In that tender love idyll of the Old Testament, which is equaled by no other, except this story, wherein we are told of the love of Jacob for Rachel, we meet with a sweet illustration of the service that a true sentiment lays upon the lover. This unforgettable sentence the writer has given us, a perfect gem of beauty: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had for her." What was time? Nothing when he loved. What was service? Just the means of proving his sentiment. Love conquered time. It conquered everything. Seated sovereign in his heart, his sentiment demanded service, and the service was given with gladness. So it is not otherwise with any sentiment that does not divorce itself from principle. Kisses are sweet symbols, but service is a safer surety. We may say with the poet:

"All hail! ye tender feelings dear!
The smile of love, the friendly tear,
The sympathetic glow!
Long since this world's thorny ways
Had numbered out my weary days,
Had it not been for you!"

But I believe the feelings, the smile, the tear, must bring the help of hand, the errand of foot, and the strength of arm before there can be the comfort that preserves life and proves love.

This, then, leads to the essence of the whole discussion, that only when sentiment is backed by principle does it sacrifice. A mere feeling of affection is selfish. It can't meet self-denial. It knows no wish but its own. We falsely call that love which demands its rights. It is a poor proof of love when a man kills his sweetheart because he can't have her. It degrades and prostitutes the word to use it in that sense. Sentiment alone may make others die, but sentiment

reinforced by principle makes the lover's death a willing sacrifice if necessary.

The sacrifice of Ruth was no small thing. She left the home. She left her native land. She left the religion of her fathers and her god. She left the family place of burial, the ancestral sepulcher. She separated herself from all apparent possibility of another marriage and children, and to a woman of antiquity to be childless was a mark of eminent disgrace. All this she did because her love was as "coals of fire which hath a most vehement flame," and many waters can not quench. Listen to those words of avowal, than which there is nothing more beautiful in the human language: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me."

What did Orpah say to this? She was silent. Sentiment has nothing to say in the presence of a great sacrifice. Its mouth is

hushed. Hushed because it doesn't understand. Hushed because it has no argument to offer that is equal to so great a determination.

Thus Ruth makes her sentiment the virtue of sacrifice. Nothing is too great for her to do because her emotions are mixed with something more than feeling. Such is the sublime difference between an affection alone and an affection that dominates with a forcefully pulsating principle. A difference that we observe in the young man who made the great renunciation. He had a sentiment high and noble when he came to the Christ. But what did it mean? He sought to know what he must do to inherit eternal life. Could there be a finer sentiment? But what did he do when face to face with a sacrifice. He went away sorrowful. Of him it is not said, "he clave." Why? Because he was possessed by a mere sentiment without a sovereign and guiding principle.

Learn, then, to love and weep and kiss, but make your emotions strong enough to serve with sacrifice. Heart, head, and hand must cleave in all true relations with man or God.

THE HEART OF THE GOSPEL—A COMMUNION MEDITATION

A. H. C. MORSE, D.D., Denver, Col.

Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

THIS is the heart of the gospel. If this single saying were received, and received with all its implications, then nothing further need ever be said. The entire gospel is enwrapped in this passage.

Our Lord is the Son of Man. By which we mean that there is a universality in him by which he belongs to all nations of men and to all eras of time. And he had to be this, else he could not be the world's Redeemer.

And he "came." That is the way he always speaks. Only once did he speak like the rest of mankind and say he was "born," and that was in accommodation to the dullness of Pilate. On all other occasions he said that he came; and that implies that he had existed before. If I say that I came to Denver on such a date, you know that I

dwelt somewhere else before coming here. And when Jesus uniformly says that he "came into the world," the saying carries the implications of his preexistence.

And he came "not to be ministered unto, but to minister," and that reverses the whole method of men. The natural disposition is selfish; it seeks to make all things center about one's self. The ordinary disposition is illustrated in the incident before, where James and John tried to "put something over" on the rest of the disciples, and to get Jesus to grant them some special advantages in the kingdom he was about to set up. And when the other disciples heard of it, their selfishness was piqued, and they felt that advantage had been taken of them. But Jesus told them that was not the spirit of his kingdom; that in his kingdom the great ones are forgetful of self, and the leaders are the servants of all; that he himself "came not to be ministered unto, but to minister."

And he came not only to serve, but to "give"; and most people do not like to give. They like to get, and they like to keep, and they like to hoard things away. As Mr. Sunday says, "They like to get all they can, and to can all they get." But they do not like to give. But Jesus came for the sole purpose of giving. That is the very first mark of his kingdom. And if any man delight to give, then he is not far from the kingdom.

But there are degrees in giving. Some people can give, but they can not give in! They can give money and time, but they can not give themselves, in patience and compassion and love. But the giving here mentioned is the giving of self, like the mother gives to her invalid child. The Son of Man came to give his life, and he gave it. He literally laid it down for the world. He died because he chose to die, and he chose to die because he loved the world, and his death was voluntary.

Jesus was no martyr. It is true that he was put to death at the hands of wicked men; and, looked at from that angle, his death was the blackest of crimes. But that is only incidental. The mob did not take him by surprise. He came for that very purpose, and his death was with his willing consent. You may see this by simply reading the account of his death. He did not die like other men always die. His strength did not gradually wane, and his pulse grow feeble, and his voice fall into a whisper. He did not die in a silence broken only by gasps, as the spirit was torn from the body. He spoke with the people about him; with the thief at his side, and with his Father in heaven; and finally he cried with a loud voice and yielded up his spirit. Solomon said, "There is no man who hath power over his spirit to retain his spirit, neither is there power in the hour of death." But here was One who had power in the hour of death; and this is just as he said: "I have power to lay down my life, and I have power to take it again." No patriot ever more deliberately laid down his life for his country; no mother ever more deliberately laid down her life for her child; no nurse ever more deliberately gave her life for her patient, than Jesus gave his life for the people. He just handed it out, as one might give from his treasure. It wasn't a holdup. He was not robbed of his life.

He was not a victim on the cross, but a conscious benefactor.

And he gave his life as a "ransom." Now, that word ransom is not a New Testament word. It is not found in the New Testament except in this single context. But it is an Old Testament word, and familiar in the era of Jesus. Prisoners of war were recovered through ransom, and slaves were manumitted at the cost of a ransom; and, beside this, the Hebrews had numerous forms of ransoming peculiar to their own laws and customs. For example, the first-born male in every household was in theory dedicated to the priesthood; but he could be redeemed by a payment of so many shekels to the actual priesthood of his particular tribe; and a person whose ox had gored some man to death was in theory guilty of murder, but he could be released from liability to execution by the payment of money to the relatives of the man who had been killed. And so on, with other provisions; and these illustrations show clearly what ransoming was, and what it meant on the lips of Jesus. It was the deliverance of some person from misery, or bondage, or obligation through the payment of an equivalent by another. It was a triangular transaction involving three parties: the person who was ransomed, the giver of the ransom, and the person to whom the ransom was paid. I know this is profound theology, and beyond our full comprehension. But I speak of it as the heart of the gospel, and it came from the lips of Jesus, that he gave his life willingly to effect our release, and there are ten thousand times ten thousand people who would rise up to-day to say that they have walked forth into freedom because they accepted this saying by faith.

What then have I said? That Jesus was the Son of Man; that he "came" while the rest of us are born; that he set up a new kingdom whose genius is "giving"; that he laid the foundations of this kingdom by giving his life, and reserving to himself literally nothing; that this was a ransom, and that it is effective for many. How many? As many as will avail themselves of its worth. His redemption was universal. It includes every son of Adam who lives, or has lived, or shall ever live. That is, as the old theologians used to say, it is sufficient for all. But that does not

matter. Its efficiency hinges upon one's personal acceptance. The glad news is published that the kingdom is the heritage of all; but it will not be entered upon, except by those who take out their claims. And that is done by a personal faith.

So the whole gospel is found in this pas-

sage. And it is surely a significant word as we sit around the table of the Lord. What, then, do these emblems signify? That "the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."

This, I say, is the heart of the gospel.

THE CHILDREN'S SERVICE CROSSING THE OCEAN¹

The Rev. GEORGE ADAM, Montreal, Canada

I wonder if you have ever seen the great transatlantic liners that were used to take your brothers and your fathers overseas to the Great War? I have traveled backward and forward on them half a dozen times in the past year or so. The last time I crossed I began to investigate the interior of the big vessel to find out for you, boys and girls, what was the most important thing on a ship.

Naturally enough I went to the captain, for he is the head of the ship, and he is supposed to know everything about ships, and he does, too. I said to him:

"Captain, what is the most important thing on board your ship? I want to find out for my boys and girls, and I want to be sure I am right."

He replied: "I hardly know, there are so many things that are important. But what is most important is not very easy to say in such a complex thing as this vast vessel."

I asked the captain then if he was considered the most important. He said: "No, I am not. There was a captain on this ship before I was, and there will be one after me."

Then I made all sorts of guesses, and asked if it was the compass.

He said: "No, unless the stars go out, we can navigate the ship by them."

I was growing impatient, and again I asked:

"What is the most important thing, then, anyway? I want to know."

This time he said: "Ask the chief engineer."

So I went to the chief engineer. On the way I thought to myself: "I know the most important thing. It is the engine."

Quite hopeful and pleased at the happy

thought, I approached the chief engineer away down in the engine room. After greeting him I ventured to say:

"Sir, I am trying to find out what is the most important thing on your ship. I know it's not the captain, nor the compass. I think it is the engine."

He said I was wrong. "You see," he explained, "if the engine goes out of commission and becomes disabled we can hoist a sail and make the shore that way."

"Then I must begin my inquiry all over again," I said. "If it's not any of these, will you please show me?"

"Follow me," he commanded, and I did. He took me down to a dark place, away down a lot of long steel ladders. When we reached what I thought must surely be the bottom of the ship we stopped. It was pitch dark. Switching on an electric light I found myself in front of a great black thing. It was a huge iron tank. Pointing to it the engineer said:

"The most important thing on board a ship is contained in that tank."

I looked in, and I was never more surprised in my life. I wonder if you can guess what it was. O-I-L, oil, just oil.

"Without the oil, the coal, the water, the engines, the engineers, the stokers, the compass, all would be of no use," the chief engineer told me. "Without the oil the engines could not run, and the rudder would not work to steer the ship to shore. The voyage would not be a success, the ship could not be maintained. She would be open to all kinds of dangers."

This is true to life.

Oil is a smooth, a gentle thing, and gentleness is the most important thing in life. What is the highest type of man? A gentleman. What makes things

¹ *I Wonder Why Stories*, George H. Doran Company, New York City.

go with smoothness? Why, gentleness.

The Lord says: "A soft answer turneth away wrath."

The great King David admitted this truth when he said: "Thy gentleness hath made me great."

What is it about mother that makes her so attractive, that makes us love her so? Her gentleness. So you see, what oil is to the ship on the great rolling sea, gentleness is to each one of us on our voyage across the great sea of life.

OUTLINES

The Rev. THOMAS F. OPIE, Pulaski, Va.

The Christian's Joy

He went on his way rejoicing.—Acts 8:39.

Every community ought to do homage to the man of good humor. The psychological effect of joy, expressing itself in whistling, smiling, glad words of greeting, is beyond estimate. The effect of sadness, gloomy grouching, and melancholy pessimism is depressing. These have no place in the Christian's philosophy. Christianity is not synonymous with long-faced dejection or funereal demeanor. It is rather antonymous to these! "These things have I spoken unto you that your joy might be full." "Behold, I bring you good tidings of great joy, which shall be to all people." "Break forth into joy; sing together, ye waste places." "Finally, my brethren, rejoice in the Lord—rejoice evermore. And again I say, rejoice."

I.—Grounds for joy. Should a slave set free rejoice? Should a prisoner released rejoice? Should a condemned man absolved rejoice. Should the prodigal embraced in the arms of love rejoice? Should the weak made strong rejoice? Should the man whose darkness is turned into light rejoice? Should the man whose mourning is turned into joy rejoice? Then surely the Christian should rejoice with joy unspeakable.

II.—Realms of joy. The kingdom of joy is threefold. 1. It embraces the state of the mind. This is the province of truth. 2. It embraces the state of the body. This is the province of beauty. 3. It embraces the state of the soul. This is the province of goodness. No man who has the true Christian's idea and ideal of truth, beauty, goodness, has any excuse or cause for not rejoicing in spirit. He should publish abroad to the community by smiles and laughter, by sparkling eyes and a radiant face, by glad voice and a joyous temperament that he is a member of Christ, the child of God and an inheritor of the kingdom of heaven.

Indeed, he creates his own kingdom of heaven, since the kingdom of heaven is the kingdom of joy.

III.—Means of joy. 1. The Christian must guard his mind against falsehood, impure thoughts, wrong and hurtful ideas; against all that is mean, low and despicable; against the dishonest, the revengeful, the unbrotherly, the un-Christian. He must make his mind the reservoir of all that is elevating, uplifting, inspiring and character-building. The indecent, the hateful, the impure, will spoil, dissipate and put to rout the spirit of joy. 2. The Christian must mind the state of the body if he would enter the realm of joy. No man can have a buoyant, glad spirit who abuses his body in dissipation, impurity, physical follies, and indiscretions. These mar the nervous system and create an irritable and fussy temperament. 3. The Christian must cultivate the soul to know the highest joy. He must let the soul flow out to God and merge into the Infinite. He must exercise the inner man in meditation upon the good, the true, and the beautiful. For abiding joy and circumstance-proof gladness he must be anchored in God. His whole being must be in harmony with the Divine, in tune with the Infinite.

The Christian's Peace

These things have I spoken unto you, that in me ye may have peace.—John 16:33.

All over the world men are clamoring for peace. We want universal peace; we want national peace; we want individual peace. We crave peace of mind, peace of conscience, peace of soul. These are found in Jesus. His principles applied insure peace. Christ in the heart insures peace in the soul. Christ in international polity insures peace in the international life. It is not enough that we be near Jesus. We must be in Jesus—in faith, in confidence, in as-

surance of his ability and readiness to say to the troubled waves of a disturbed world, "Peace, be still." We must be and abide in his principles of life and conduct. Often in times of stress we do not look to Jesus. We get excited. We get agitated. Then we are in a frame of mind to wrangle and to dispute and to fight! Then it is that our peace takes flight.

I.—What is the Christian's peace? It is not inertia, perpetual rest, absence of responsibility. It is not having nothing to do or to think about or to strive for! It is not a physical condition. It is not absence of strength and of courage and readiness to give battle under provocation! Indeed, we must sometimes sacrifice temporarily what seems to be peace in order to make secure and permanent the real true peace that is abiding. The man with a diseased body must go under the knife and endure a period of utter unrest if he would have surcease from pain the rest of his life. The wayward child must be punished disturbing, if need be, the peace of the entire family for the time, else there can be no permanent peace in the home! Nations, even, must give up their peaceful pursuits for a space and deal with those who would destroy the highest peace of the world, in order to bring about a condition of freedom from world unrest and disturbance. Conducive to peace are right thinking, right doing, right living. We can not find peace any more than we can find rest until we have found it in God! The peace that Christ offers is a deep and abiding content despite outward circumstances. It is a calm and quiet mind despite world cataclysms and widespread turmoil and turbulence without.

II.—Where is this peace to be found? The blind, the halt, the lame, the lonely, the forsaken, the outcast, the oppressed, the bruised, and the beaten found peace in Jesus! To be alone with self and sin and sickness is to be fretful, rebellious, irritable—the embodiment of the absence of peace! To be with and in Christ is peace. The psychological secret of peace is to think of and dwell in the peaceful Christ! In the world there is sorrow, distress, perplexity, failure, heartache. In a large part of the world there is a furnace of torture, agony, death, destruction and disaster. All this because the world forsook God and the Christian's peace. The more of the world there is in a

man's heart and in a nation's life, the more of tribulation! The more of Christ there is in a man's heart and in a nation's life the more peace! The world signifies competition, leading to enmity and hatred, to dishonesty and injustice, to rebellion and revenge! Christ signifies amity, unity, love. We must get back to God and to Christ to know the peace of God that passeth knowledge.

The Christian's Strength

Be strong in the Lord, and in the strength of his might.—Eph. 6:10.

Man naturally craves power—power to do, power to be, power to have, power to achieve. The Christian's power should rather consist in the power to be than to achieve; the power to do rather than to have.

I.—Nature of strength. The Christian's strength is (1) physical and (2) temperamental or spiritual. Let no man despise physical strength. Vigor of muscle, power of body, force of fiber—these are the basis of all strength. Speaking generally, these are the bottom of strength of mind, of character, of purpose. There is little excuse for the physically perfect and healthy man to be a mental or moral weakling! Blest indeed is he who combines physical prowess and moral force; strong muscles and a vigorous will; powerful limbs and a strong heart; virile frame and a mighty spirit! No man is truly strong who can not curb his temper. No man is truly strong who can not hold his tongue, control his passions, and regulate his disposition and temperament. The Christian's strength is of a high and holy sort. He must obey without parleying, resist without wavering, speak out without equivocating. He must obey, resist, speak out without equivocating. He must obey, resist, speak out honestly, frankly, nobly.

II.—Need of strength. This is a day of trying times, of great opportunities, of plenitude of work. Men's faith is pinned too much to science, to self and to success! Men depend too much on force, fight, and the mailed fist. Men are too self-sufficient. Wo to the self-sufficient man! Wo to the self-sufficient state! Wo to the self-sufficient world! Be strong in the Lord. There is need of strength and power of love, of charity, of ministering, of healing the hurts of the world.

III.—A source of strength. Man needs the power of One mightier than he. Not by might, nor by power, but by my spirit, saith the Lord. The artist needs his vision, his model; the poet needs his muse; the artisan his tools and his plans and his blueprint. The Christian needs his God, his Savior, his supreme ideal. Man needs courage, hope, optimism. He finds these in his Great Exemplar, his divine Mentor. He needs an ideal without to draw him onward and an influence within to inspire him upward. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Thine is the kingdom, O Lord, and thou art exalted as head above all. And in thine hand is power and might and in thine hand it is to make great and to give strength unto all. Therefore, our God, we thank thee, and praise thy glorious name!

The Christian's Compensation

Cast thy bread upon the waters; for thou shalt find it after many days.—Eccles. 11:1.

The law of compensation is one of the most patent facts observable. To the liberal, the charitable, the generous; to the industrious, the enthusiastic, and the energetic life yields rich rewards in substance, in happiness, in development, and attainment in every realm of endeavor. "Life is the mirror of king and slave: 'tis just what we are and do; give to the world the best that you have, and the best will come back to you." The law of compensation is a universal law of nature. It operates:

I.—In business and in education. Put time, money, energy into your occupation and you get large returns. Negatively, hold back your means, squander your time, dissipate your energy, and your business goes to pieces. Put enthusiasm, thoughtfulness and concentration into your studies, and you get rich in information, knowledge, and intelligence. Negatively, shirk your studies, refuse to concentrate, and you are ignorant and ill-informed. The failure, the bankrupt, the stupe, the ignoramus, become such not because the gods fail to smile upon them, but as a natural consequence of their negli-

gence. "The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings"! Success, knowledge, genius, skill, come, with few shining exceptions which but accentuate the general rule, to those who cast their bread upon the waters. Cast thy "bread"—thy time, thy talents, thy enthusiasm, thy determination, thy personality, thy very self—upon the waters, and thou shalt find it. Thy time will be rich in experience, thy talents multiplied to infinity, thy enthusiasm and determination rewarded manifold, thy personality—thy very self—enriched and ennobled, beautified and transfigured!

II.—In social life and in religion. Put charm, personality, sympathy, consideration, and hearty kindness into your social relations and you get in return affection, popularity, devotion. The selfish snob is the unpopular man! There is no royal road to popularity, to intellectuality, or to spiritual attainment any more than to success! Negatively, shun your fellows, slight your comrades, and play the selfish recluse, and you beget to yourself unpopularity and suspicion and hatred. Preeminently does the law of compensation operate in the realm of religious aspiration and attainment. The Christian's compensation is a matter of experience. My arm responds to exercise. No less so does my soul. Exercise the inner man in charity, in worship, in devotion, in sweet communion with the God of love and sympathy and compassion, and you grow in grace and in the knowledge of our Lord Jesus Christ. Even a book does not open to me of its own accord. I must take the trouble to open it. It does not read itself to me. I must make an effort to concentrate upon its pages. Then it gives itself up to me and is my own property! The spiritual life does not unfold itself. God does not force knowledge of his infinite being and of his divine love upon any man. One must take the pains to exercise the spiritual faculties, to meditate upon God and goodness and greatness. Else these must ever be to him a closed book! Every aspiration to holiness, every display of love, every act of charity, is fully and richly compensated. Strive to know God.

ILLUSTRATIONS

Home Environment

The burglar had entered the house as quietly as possible, but his shoes were not padded, and they made some noise. He had just reached the door of the bedroom when he heard someone moving in the bed, as if about to get up, and he paused.

The sound of a woman's voice floated to his ears. "If you don't take off your boots when you come into this house," she said, "there's going to be trouble, and a lot of it. Here it's been raining for three hours, and you dare to tramp over carpets with your muddy boots on. Go down stairs and take them off this minute!"

He went downstairs without a word, but he didn't take off his boots. Instead he went straight out into the night again, and the pal who was waiting for him saw a tear glisten in his eye.

"I just can't bear to rob that house," he said, "it reminds me so of home."—*London Opinion.*

Brother Fire

I count it an honor that this guest of mine upon the hearth has vouchsafed me a kind of intimacy which has relieved many an otherwise lonely hour. Adrift in the universe, it is well to make friends with the elements if we can, and Brother Fire is the closest friend, as well as the fiercest foe, among them all. It is not only for the comfort and the charm of his presence that I value him, and the sense he brings as of perpetual shining of the sun on darkest nights and grayest days, but for the mental quickening that he affords, for no other acquaintance gives more intellectual and spiritual stimulus. The flickering flame, the swift sparks, have some subtle power of lighting ideas and kindling thought to leading fire. The warmth on one's fingers and cheeks mounts to one's brain; life and experience, and ideas garnered from books, take on a kindly glow. As a bit of poetic justice I always purchase the firewood for my hearth with points-of-view, for nothing else has ever given men so many points of view, both those that can be written and those too vast to be put into words or mere thoughts, commanding far horizon lines that border the infinite.

It is odd that so much of personality clings to this elemental friend. Where he is, abide rest and comfort; finding him, one finds companionship, and is not alone. Not long ago, entering the sitting-room in early morning, I felt a living presence there, and spoke, asking who it might be, for there was a stir and a whisper, as of life going on. Then I saw that, at an unwonted hour, a fresh-laid fire had inadvertently kindled from old coals beneath the ash, and Brother Fire, an unexpected guest, was making himself merrily at home. In his presence is ever this breath and murmur of being; one learns to converse with him in ancient speech, antedating words.

No one else, perhaps, has ever felt so deeply the comradeship with fire as did St. Francis of Assisi, and in the whole history of imaginative sympathy with so-called inanimate things there is nothing more curious than some phases of this intimacy. "Above all other creatures wanting reason he loved the sun and fire with most affection," is written in *The Mirror of Perfection*.—*Scribner's Magazine.*

Ownership and Performance

The influence of ownership on the performance of the man is often well illustrated when the farm laborer or tenant becomes the proprietor. Some of my readers will have had experience in the difficult and doubtful process of trying to "run a farm" at long range by means of ordinary hired help: the residence is uninhabitable; the tools are old and out of date, and some of them can not be found; the well water is not good; the poultry is of the wrong breed, and the hens will not sit; the horses are not adapted to the work; the wagons must be painted, and the harnesses replaced; the absolutely essential supplies are interminable; there must be more day labor. Now let this hired man come into the ownership of the farm: presto! the house can be repaired at almost no cost; the tools are good for some years yet; the harnesses can easily be mended; the absolutely essential supplies dwindle exceedingly, and the outside labor reduces itself to minor terms.—L. H. BAILEY, *The Holy Earth.*

Justice and Injustice

An Officer of the War Department, who has seen service in the Philippines, tells a curious story as to the native ideas of justice in those islands.

An American had come home one day, just in time to witness a thief in the act of climbing out of a window with the better part of the American's wardrobe. The latter gave chase so earnestly that the thief was finally obliged to drop the clothing, so that he might run the faster. He soon disappeared from sight. The American gathered up his belongings. Just then along came a native policeman who proceeded to place the American under arrest, since he acted in a most suspicious manner.

To the local magistrate, before whom he was haled, the American told his story very plainly and emphatically. When he had concluded, the Filipino judge said, "You are dismissed, but you may leave the clothes here."

"Why?" demanded the American.

"Because," answered the magistrate with the air of a sage, "it is uncertain whether or not you speak the truth. When the thief returns to identify these clothes as the ones he stole, you may have them."—*Christian Intelligencer*.

The Inner Sense

To a Western observer our civilization (in India) appears as all metaphysics, as to a deaf man piano playing appears to be mere movements of fingers and no music. He can not think that we have found some deep basis of reality upon which we have built our institutions.

Unfortunately all proofs of reality are in realization. The reality of the scene before you depends only upon the fact that you can see, and it is difficult for us to prove to an unbeliever that our civilization is not a nebulous system of abstract speculations, that it has achieved something which is a positive truth,—a truth that can give man's heart its shelter and sustenance. It has evolved an inner sense,—a sense of vision, the vision of the infinite reality in all finite things.

But he says, "You do not make any progress, there is no movement in you." I ask him, "How do you know it? You have to

judge progress according to its aim. A railway train makes its progress toward the terminus station,—it is movement. But a full-grown tree has no definite movement of that kind, its progress is the inward progress of life. It lives, with its aspiration toward light tingling in its leaves and creeping in its silent sap."

We also have lived for centuries, we still live; and we have our aspiration for a reality that has no end to its realization,—a reality that goes beyond death, giving it a meaning that rises above all evils of life, bringing its peace and purity, its cheerful renunciation of self. The product of this inner life is a living product. It will be needed when the youth returns home weary and dust-laden, when the soldier is wounded, when the wealth is squandered away and pride is humbled, when man's heart cries for truth in the immensity of facts and harmony in the contradiction of tendencies. Its value is not in its multiplication of materials, but in its spiritual fulfilment.—*Nationalism*, by RABINDRANATH TAGORE.

Deliverance from Self-Pity

A young Canadian friend, at the very threshold of a promising career, was suddenly stricken down with tuberculosis. He was obliged to go at once to the Adirondacks, severing abruptly all the ties to the work with which he was united, as he thought, for life. It seemed a hard and stunning blow. After spending about eight months in the mountains, he recovered partially, and I met him in the city one day. I said to him, "What did you learn up there in the mountains?" He answered, "I learned one great lesson. I freed myself from self-pity."

We need to examine at times the root-reason for self-pity. If we trace it back far enough we shall find it lodged in a more or less morbid self-love. We say, "We are not appreciated," or "My friends do not understand me," or "My lot is harder than that of other people." The more we keep such thoughts in mind and gloat over them, the more abnormal we become in our feelings, and more and more do our comparatively small ailments appear to be the center of the universe.—*The Christian Herald*.

A Parable From Paleontology

Far back in earth-history, at the time when the first richly fossiliferous rocks were being formed, the trilobites occupied a proud position at the apex of the pyramid of life-development. They were, for the time being, the culminating product of evolution, and held rich promise of future possibilities. Not only were their bodies encased in a protective exoskeleton, similar to that of their near relatives, the crab and lobster, but they were endowed with highly specialized nervous apparatus, antennæ and eyes, comparable to those of another group of close relatives, the scorpions and spiders. Quick-witted, agile, capable, the trilobites were 'easily the most distinguished denizens of the early Paleozoic seas.' Their only rivals, the gigantic predaceous ancestors of the pearly nautilus, were clumsy, slow-moving creatures, no match for the smaller but more highly developed trilobite.

Very early in their development an obscure offshoot from the main stock climbed out of the water and gave rise to air-breathing insects, but the larger and apparently more virile group remained in the ancestral home. There life was easy, food was plentiful, enemies were few, and at first upward progress was rapid. Appendages and organs, especially the sense-organs, attained an enviable perfection; there seemed to be no limit to the degree in which the

trilobites might subdue the earth and enjoy its fruits. But, with victory almost in their grasp, their purpose faltered. Surplus energy was used in the development of spines, excrescences, and ornamental embellishments of all sorts. Verily the trilobite wasted his substance in riotous living. And from that moment his decline was rapid. Opportunity turned her back and passed him by, never to return.—KIRTLEY F. MATHER, in *Atlantic Monthly*.

Earth's Common Things

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with
snows.

Go not abroad for happiness. For see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no
more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere
wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints
have thought.

In wonder-workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things he stands
revealed
While grass and flowers and stars spell out
his name.
—MINOT J. SAVAGE.

THEMES AND TEXTS

From the Rev. THOS. F. OPIE, Pulaski, Va.

The Ministry of Suffering. "The whole creation groaneth and travaileth in pain."—Rom. 8:22.

Religion and Botany. "Consider the lilies of the field, how they grow."—Matt. 6:28.

The Divine Ultimate. "Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:68.

The Philosophy of Christian Optimism. "To them that love God all things work together for good."—Rom. 8:28.

Asleep at the Switch. "Could ye not watch with me one hour?"—Matt. 26:40.

Church Unity—A Prophecy. "They shall become one flock, one shepherd."—John 10:16.

The Road to Liberty. "Ye shall know the truth, and the truth shall make you free."—John 8:32.

Food For the Whole Man. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

A Contrast in Estimates. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. I say unto you, This man went down to his house justified rather than the other."—Luke 18:10, 14.

Spiritual Development. "Grow in the grace and knowledge of our Lord and Savior, Jesus Christ."—2 Pet. 3:18.

Spiritual Slackerism. "Thou art weighed in the balances, and art found wanting."—Daniel 5:27.

Answering the Roll Call. "The Lord called Samuel: and he said, Here am I."—1 Sam. 3:4.

Notes on Recent Books

History of Religions. By GEORGE FOOT MOORE, D.D., LL.D., Litt.D. II. Judaism, Christianity, Mohammedanism. Charles Scribner's Sons, New York, 1919. 8 x 5¼ in., xxii-552 pp.

In Professor Moore's first volume, noticed in *THE REVIEW* for May, 1914, he seemed to speak as a student rather than as a master. The subject was to him one of later interest, in which he had worked mainly at second hand. In this one he is in large part on his own ground. For almost twenty years he was professor of Hebrew at Andover, and a by-product of this period was his splendid commentary on Judges, which is yet high water mark. His exposition of "Judaism" (a misleading term, for he gives the history of Hebrew religion from the time of the Hebrew settlement in Canaan to the present), is quite up to the high expectation one has because of his equipment in Hebrew and Aramaic. He speaks as one who knows thoroughly the sources, both Hebrew and rabbinic. Hence the four chapters in 106 pages form quite the best brief exposition available of the Hebrew religion in its total duration. The four chapters have as captions The Religion of Ancient Israel (i.e., up to the division of the kingdom), The Age of the Prophets, School and Synagog, and Medieval and Modern Judaism. One of his interesting answers to much debated questions deals with eschatology. The premises of the Hebrew doctrine, he says, are in the religion itself, but its development was due first to Persian influence and then to Orphism and Platonism.

To Christianity 280 pages are given. Some inkling as to the character of this part of the book will be gained by the courageous and significant acknowledgment of indebtedness to Loofs and Troeltsch. Of course here Professor Moore has not attempted to write a history of the Church. One has to recall that it is religion, not an institution, with which the author is concerned. Our readers will be interested to read his estimate of Jesus Christ. Here it is, in part:

"Jesus was not in his own thought nor in the apprehension of those who heard him, friend or foe, the founder of a new religion.

However different the emphasis of his teaching from that of the school and the synagog, he had no doctrines about God's nature and character, or about what he requires of men, or on his relation to his people and his purpose for them, or concerning the hereafter of the individual and the world, that would have been unfamiliar to a well-instructed Jew of his time. Nor was he, as some in modern times would make him, a preacher of social reform, taking the part of the poor and downtrodden, denouncing their oppressors, and inveighing against the structure of society that made such injustice possible. The economic reconstruction of society was the last concern of a man who believed that God was on the point of putting into effect his own program for the new world.

"Without any attempt to extract what nowadays is called the 'essence of religion,' Jesus kept closely to what is essential in religion. About much that seemed to his pious contemporaries of great importance he was little concerned. A simple and natural piety, a pure and upright life, unselfish goodness to all men, taking its example and inspiration from the goodness of the Father in heaven, who bestows blessings on the evil as well as the good—such is the character God desires to see in men. Here, then, is the emphasis of Jesus' teaching—piety, morality, and charity."

In the 136 pages devoted to Mohammedanism is an excellent summary of the chief features of the religion. One misses, indeed, in the study of the prophet of Islam the psychological insight which gives the starting point for understanding Mohammed's mentality. Nor does our author trace the deterioration in the prophet's character which so illustrates the dangers of success and so illumines the later Surahs of the Koran. In the chapter on Mysticism and Philosophy, the student would like to have seen developed the effect of race on doctrine—the distinctly Indo-Persian innate trend toward pantheism which has been a large factor in the peculiar and un-Mohammedan stamp of Sufism. The antagonism between Sufi and Sunni has often more than interpretative significance. The description of "Orthodox Theology" is helpful, also the chapter on "Extravagant Sects and Derivative Religions"—which deals, among

others, with the Druses, Sheikhis, Babis and Bahais, and the Ahmediyya.

Professor Moore's two volumes are a welcome addition to the rapidly growing and already very extensive literature on comparative religion.

Belgium: A Personal Narrative. By BRAND WHITLOCK. D. Appleton & Company, New York, 1919. Two Vols. 661, 818 pp.

The approach to a subject is an art in itself. An after-dinner conversation that turned on a silver bowl that was pierced by a bullet engaged the attention of the guests at the German Legation in Brussels on an evening in May, 1914, and this is followed by a vivid and intensely interesting description of events, scenes and seasons—such is the approach in these volumes to the great world tragedy.

While narrating the happenings of passing interest in Belgium—all of which is done with exquisite taste—nothing seems to escape the penetrating vision of the author. It may be the nightingale or the lark or the swallow, the ever-changing cloud effects, or the genial sunshine. All these during those burdensome days had a keen interest for our versatile ambassador. The drama of life often moves quickly. It certainly did in the summer of 1914, for only two months elapsed between the dinner by Herr von Bülow (noted above) and the delivery of his government's note to Belgium saying "that Germany could take what she wanted by force." In contrast to that declaration there is that immortal utterance by the King of Belgium to Parliament. Referring to the moment in the life of his country he said:

" . . . où tous les coeurs battent en ce moment à l'unisson, mes souvenirs se reportent au Congrès de 1830, et je vous demande, Messieurs: Etes vous décidés inébranlablement à maintenir intact le patrimoine sacré de nos ancêtres?"

No wonder the deputies sprang to their feet and shouted "Oui," "Oui," "Oui." That declaration at once exalted the little kingdom and sent a moral thrill throughout Christendom. Only a few days after that eventful hour the grey hordes shuffled along the boulevards, and fair Brussels was in the hands of an alien people. Then comes the order to destroy Louvain—"not one stone will be left on another." If it were only the crashing of towers and public

buildings, that could be endured, but when it takes the form of demoniac rage "they went through the streets killing, slaying, burning, looting, torturing, and massacring," this, the author says, "appeals the imagination. But the story of Louvain is not by any means the worst that happened.

"Visé was worse, and so was Dinant, and so was Aerschot; and worst of all, perhaps, was Taminies."

Be it remembered that the harrowing accounts given in these two bulky volumes are not the vaporings of some prejudiced and untrustworthy newspaper correspondent, but by an ambassador from a neutral power, who considered it a point of honor to respect that neutrality; and as he states these stories were selected

"at random from the mass that were related at the Legation, as nearly as possible as they were told to me."

He affirms that in connection with the numerous organized massacres there is no direct evidence of alleged firing by civilians as the Germans tried to make out.

Amid all the atrocities and humiliating things this sturdy people experienced there are many luminous incidents that reveal the patriotism and noble character of Belgium's best sons. It would be difficult to recall a more enlightened, just and liberty-loving stand than the one taken by Maître Leon Théodor, Batonnier de l'ordre des avocats, in his letter to Dr. von Sandt, Civil Governor of Brussels. The case was that of a German firm who had been sued in the Belgian courts, "complaining that the lawyer assigned to represent the German firm had not done his duty." Leon Théodor, after being furnished with a statement of the facts of the case, replied that there was not the slightest ground "for any professional reproach against his attorney," and further

"The German, subject to the laws, amenable to our courts, is sacred in our eyes. Should he appear before our courts, civil or criminal, let him be reassured: he will know neither denial of justice, nor partiality, nor ill-will, nor vexations. That if his liberty, his honor or his interests were unjustly threatened the bar would be there to protect him . . ."

It will be the eternal honor of the Belgian bar, and its reason for existing, to obey, in the exercise of its high mission, only its conscience, to speak and to act without hatred and without fear, to remain, whatever befall, without fear and without reproach."

Every student of history, every man engaged in public affairs would feel, we are sure, what the author believes every lawyer would experience by reading this correspondence, "a glow of pride in his profession and a nobler conception of its dignity and its responsibility." The chapters LXII-LXIV touch on matters principally legal. It is

"the conflict which has existed since the beginning of the occupation between the occupying power and the judicial power of the occupied country."

One thing is demonstrated beyond a peradventure, you can not crush liberty by force. At every turn of the road every effort was made to terrify, subdue, and intimidate; *offices* were published prohibiting processions, meetings, the display of flags, the wearing of insignia and so on, but liberty's torch was unextinguishable.

These chapters constitute a valuable record as well as a terrific indictment of Germany's brutal methods and barbarities, while occupying Belgium. We are now, let us hope, beginning a new order where law and reason will be substituted for force. One of the bravest of the brave, a martyr to human liberty, said in her last moments:

"Patriotism is not enough. I must have no hatred and no bitterness toward any one."

These immortal words of Edith Cavell openly avowed and practised would do much to make this world habitable and peaceful.

The World to Come and Final Destiny.

By J. H. LECKIE, D.D., Edinburgh. T. & T. Clark, 1918. xiv+362 pp. The Kerr Lectures (delivered in the United Free Church College, Glasgow, during the session 1917-18).

In a world of growing ideas no article of religious thought can be made the subject of a final conception or statement, least of all that group of subjects which theologians are accustomed to classify as "eschatological." Dr. Leckie has chosen this group as the theme of a new investigation and restatement in his Kerr Lectures. That he has made his task difficult by this selection he is quite aware. With the change of attitude toward the Scriptures brought about by critical study, the only source of information at the command of the student of Christian eschatology becomes less and less capable of thorough and confident exploration. But the situation has nothing in it to

deter a mind of Dr. Leckie's type. He grapples with the problem, and, it must be said to his credit, that he successfully reduces to order and rational system the facts as accessible to-day. The treatise gives us, without doubt, the best discussion available to-day of the problems of death, immortality, resurrection, the coming kingdom, the final judgment and, indeed, of the whole group of kindred and associated problems. In the light of the new interest evoked by the great war in all the questions of the future of the human race and of individual men, the discussion is opportune, sober and rationally Christian.

Why We Fail as Christians. By ROBERT HUNTER. The Macmillan Company, New York, 1919. 7½x5 in., 180 pp.

Much of the trouble in interpreting scripture comes from overlooking a fundamental principle of all literature

"that its external forms must be realized before we can catch its meaning and spirit."

If this principle had been recognized, much that this book contains would not have been written.

"It is rare," says the author, "for two men to take even the simplest words of Jesus and agree exactly upon a common interpretation. One will say that a certain sentence should be taken literally; another will maintain that that sentence is figurative."

Of course, there will be disagreement in interpretation if no attention is paid to literary structure.

The book abounds in lengthy quotations from Tolstoy, who at one time believed that

"one should give everything away—even our clothes and our bread—and not only our bread, but ourselves. Therein lies the whole teaching of Christ."

His wife, who had to bear the brunt of his remarkable change, gave him occasionally one of those posers that went to the root of the matter.

"You say you love men; then why do you torture the woman who has devoted her whole life to you?"

No one was more conscious of his failure to lead the new life than Tolstoy, and toward the close of his irregular career, he gave vent to what is after all the secret and the solution of all uplift and reform.

"There can be only one permanent revolution, a moral one; the regeneration of the inner man."

"We fail as Christians," the author says

in this well-intentioned but unsatisfactory production,

"because we do not renounce private property; because we have abandoned communism. Jesus," he says, "together with his disciples, possess property in common and so did the early church."

This, taken in its entirety, is a questionable statement. The interpretation given to the early chapters in Acts shows clearly the author's presuppositions concerning the communism that existed under very peculiar circumstances among the disciples as an ideal system for our conditions and time.

Communism is too small a mold for men. We are afraid men belonging to such a system would be uncommonly common.

The Life of Paul. By BENJAMIN WILLARD ROBINSON, Ph.D., Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary. The University of Chicago Press, Chicago, 1919, xiii-250 pp.

The interest of the student of the Bible and of history in the life and personality of Paul is second only in its inexhaustible depths to the interest of the whole world in the life and work of Jesus. The subject never seems to grow stale. In spite of the fact that during the last fifty years lives of Paul have been written from every conceivable point of view, Professor Robinson has produced a work which the most rigid critic can not pronounce superfluous or useless. The characteristics of the volume are its compactness, its clear statement of the most recent and approved results of historical investigation and criticism and its admirable adaptation to the purposes of careful study. Professor Robinson has himself furnished some new facts for consideration by the accurate scholar, as for instance with reference to the problem of the date of Galatians. And on no controverted point is he a strict follower, but always a careful and open-minded judge, forming his opinions upon the basis of the evidence accessible. Accordingly, his concise, but adequate, summary of all that up to the present is known about the great apostle may be confidently put at the top of the list of books usable by the student of the subject.

God's Wonder World. By CORA STANWOOD COBB. The Beacon Press, Boston, 1919.

A series of forty lessons in religious education, for children in the fourth grade.

These lessons are based on nature, and are so arranged as to excite the interest of the child, thereby preparing the way for the moral lesson to follow. This method of connecting great moral truths with things of everyday life is as old as it is valuable. One who has had the great rules of life associated in his mind with things he sees every day is not apt to forget them.

There are seven lessons based on the earth and the plants that grow from it. Clouds are servants who perform the gigantic task of watering the earth, the plants are ever bringing happiness and beauty by covering the bare and ugly spots; flowers, fruits, and forests all have their mission to fill, and in spite of hard conditions, lack of appreciation, or the ravages of enemies, they not only go on and patiently fulfil their mission, but have actually formed partnerships with insects and with each other in order to be able to do it better. Industry is taught from the ants, patience from the spider, the homely virtues of order and good housekeeping from the bee, and the hope of a better life to come from the caterpillar. Toads, bats, owls, birds, worms, and animals each have their lesson to teach.

The last few lessons are devoted to the wonderful forces of nature which have been harnessed for the use of man. The stories are interestingly told, and the lessons are in no way formal or dogmatic.

The Farmer and the New Day. By KENYON L. BUTTERFIELD. The Macmillan Company, New York, 1919. 8vo. 312 pp.

In this book the history of the past is called upon to show how and why the farmer has never held an honored and important place in the governmental affairs of the world. He has ever been considered a man to be told what to do and only consulted when he is necessary to the forwarding of the interests of his lords. But a new day has dawned. The farmer, especially the American farmer, has become educated, and has learned that he is a really important factor in the economy of the nation. He is entitled to sit in the councils of the nation. In order to do this he must fit himself for the responsibility, and establish a rural policy. The chapters are devoted to "A Rural Policy," "Organization," "The Community Idea" and "How to Organize a Community." The author shows that the work devolving

upon the leaders in this community work is the best possible training for rural statesmen.

The best plans in operation in the various foreign countries for the benefit of the rural population are ably discuss. In fact, the entire work is of a character that must inspire the farmer with a higher opinion of his own work, and shows him the greater possibilities for the future.

The Second Coming of Christ: A Message for the Times. By JAMES M. CAMPBELL. The Methodist Book Concern, New York, 1919. 136 pp.

This is an independent and original study of the passages of Scripture which refer to the promise of Christ's second coming. The writer aims to avoid the literalism in interpretation which has reduced the question into a mere matter of time relation to the millennium. He ignores the dispute between premillennialists and postmillennialists, and fixes his eye upon the nature of the second appearing itself. This he finds to be the reincarnation of the spirit of Christ in moral and social betterment. Christ began to come as soon as men took him into their hearts and began to live the life of self-sacrifice and service which led him to the cross. It is a suggestive little book, altho the methods through which Mr. Campbell's conclusions are reached may be open to serious objections.

The Fourth Gospel in Research and Debate. By BENJAMIN WISNER BACON, D.D., LL.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University, New Haven. Yale University Press, 1909. Second Edition, 1918, xii-544 pp.

This "series of essays on problems concerning the origin, and value of the anonymous writings attributed to the apostle John," represents careful work upon the question of the authorship and historicity of the fourth gospel and kindred topics by a scholar of a keenly critical mind and abundant learning. It was brought together from various periodicals and magazines some ten years ago and put into the formidable volume before us. Its republication now without material change means that the author sees no reason for revising his conclusions. It is well known that Professor Bacon's views are radical and do not altogether command the approval of many

scholars of first rank, who insist on less "critical divination" and stricter limitation of theory to the data of fact accessible. Nevertheless the reprinting of the volume will be welcomed as furnishing a ground for the further discussion of a problem which is still far from a satisfactory solution.

Sex and Sex Worship (Phallic Worship). A Scientific Treatise on Sex, its Nature and Function, and its Influence on Art, Science, Architecture, and Religion—with Special Reference to Sex Worship and Symbolism. By O. A. WALL, M.D. 372 Illustrations. C. V. Mosby Company, St. Louis, 1919. 10 x 6½ in. xvi-607 pp.

No other subject gives so large occasion for erratic, unbalanced opinion or deduction as that which is the putative subject of this large volume. The fact that the author is a physician gives a basis of authority to that (considerable) part of his volume which deals with the physiological side of his subject. His discussions of the ethical and practical phases of sex relations are in general and particular excellent. He is also right in doubting whether "phallic religion . . . was a religion from all other religions apart." Doubtful is it, however, that there was "never" a real worship of the generative organs, but rather a use of representations of the phallus and yoni as symbols for certain religious ideas which were embodied in nature-worship." The concrete precedes the abstract, the actual precedes the symbolic, especially in religious practise and dogma. And so, most likely, reverence of the natural objects preceded religious use of symbols. When the author, in this respect a layman, assumes a study of comparative religion, and makes his volume an omnium gatherum of alleged religious facts, and of a symbolism which is at many points doubtful, while the statements are indiscriminatingly collected from sources which include such an unauthoritative source as the daily press, he can hardly expect the same consideration for those parts of his book as may be claimed for what is within his own province. And that is only one criticism to be passed on this volume.

The book defies analysis, both in text and illustrations. It recurs again and again to mythology and mythological conceptions, but with no orderly treatment of the subject. It deals with the age of mankind:

the nature of sex reproduction (from amoeba to man); the status of woman; cosmogonies; sex in plants and totemism; gratifications of the senses; art and ethics; lycanthropy (!); origin of religious ideas; phallic, plant and animal worship; "some of the gods" (!); water, is there an immortal soul? &c.

Unsystematic in its general arrangement, it is as curious in its development of chapter topics. Here, for instance, is the "contents" analysis of the chapter on "Origin of Primitive Beliefs":

"How myths travel, Unitarianism, Trinitarianism, What are the Gods, ancient ideas, Neo-Platonists, pantheism, Pithagoreans (*sic*), Hesiod's fable of hawk and nightingale, *Homo est creator dei*, religious intolerance and persecution, burning at the stake."

One gathers from the preface that the reason for the volume was the fear, either of the author or of his acquaintances, lest a large stock of knowledge be lost with him. The answer is that little in the book has not been better given elsewhere. The large number of illustrations may commend the book to some, but the character of many of them suggests the advisability of keeping the volume out of the family reach. One can only regret that so much labor and expense has been put into a volume that contributes little or nothing to clarifications of a subject which needs wide and mature knowledge and sanely balanced, orderly, expert treatment.

"**Busy,**" *The Life of an Ant.* By WALTER FLAVIUS MCCAULEY. Harper & Brothers, New York, 1919. Octavo, 180 pp.

In this volume the author gives in autobiographical form the life history of the common harvest ant of Texas and the southwest. The story begins with the hatching of the nymph into a mature ant and gives what the author presumes must be the feelings of the baby as he became acquainted with the world.

While the impressions and conclusions of this ant may be thought by some to be more human than otherwise, the story follows the true life experiences of the harvest ant, and for this reason is valuable. The style will lead many to read it who would not

otherwise do so. The book is especially valuable for children and teachers.

The Natural History of Staunton Virginia. By ALPHONSO WILLIAM MURRELL. W. A. Merrill, New York, 1919. 8vo., 216 pp.

This book takes up the geology, fauna, and flora of the region described in rather complete detail, giving location where each may be located. The book is made up from the field notes of the author, covering the explorations of a number of years in which he was engaged in teaching in the city.

The book should prove of especial local interest, but teachers will also find it valuable in doing similar research work in their vicinity. The book is illustrated with three colored plates of the most striking butterflies found at Staunton, and one full-page half-tone of a hybrid fern found growing in the vicinity.

I - Wonder - Why Stories. By GEORGE ADAM. Compiled by Max Henkey. George H. Doran Company, New York, 1919. 151 pp.

These stories were originally used as sermons for children, and cover a wide variety of matters of fascinating and timely interest. The concrete subject of each tale has its ethical analogy: thus, the wireless message is prayer, the submarine chaser is conscience, floating mines are evil words, the lighted candle means sacrifice. The stories are told in an easy, vivid manner calculated to hold the child's attention, and the writer does not make the mistake of being too insistently didactic. In another department of the magazine we give one of the tales.

Practising Christian Unity. By ROY B. GUILD. Association Press, New York, 1919. 7½ x 5 in. 85 pp.

The stress of this little volume is on the first word of the title. It is largely a volume of testimony, showing what has been accomplished by local cooperation and how it has been accomplished, as well as exhibiting the power for larger and wider effectiveness such as the Interchurch World Movement aims to reach.

A "practical" handbook on "getting together—the way and the how."

JAMES H. PETTEE

WAS born at Manchester, N. H., July 16, 1851. A.B., Dartmouth, 1873; graduated from Andover Theological Seminary, 1877; D.D., Dartmouth, 1898; Iowa (now Grinnell) College, 1898.

Was ordained to the Congregational ministry, May 8, 1878; missionary of A. B. C. F. M. in Japan, 1878. Trustee Doshisha Schools, Kyoto, Japan, Okayama Orphanage; president Japan Society Christian Endeavor, 1915; chairman committee eleemosynary work Federated Missions in Japan. Japan correspondent of *The Congregationalist* and *Christian World*, Boston, 1880.

Author: *Mr. Ishii and His Orphanage*, 1891; *A Chapter of Mission History in Modern Japan*, 1894.



JAMES H. PETTEE, D.D.

(See page 347)

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A Long Distance Call

Just when life seems peculiarly crowded with items of complexity and importance the telephone rings a determined significant kind of ring. This is evidently no ordinary passing-the-time-of-day affair. I interrupt my weighty concerns and take up the receiver with expectation. I say "hello!" but there is no answer, no human recognition. The wire hums and buzzes, instruments click far away, plugs are pulled out and pushed in. Little tiny scraps of remote, inane, unintelligible conversation between unknown mortals furnish the only evidence I get that there is any human purpose going forward in this strange world inside the telephone system where I can see nothing happening.

Suddenly a voice which is evidently hunting for me breaks in: "Is this Mr. —?" "Yes." "Hold the wire, please." I am led on with increasing interest and confidence. Somebody somewhere miles away in this invisible world of electrical connections is seeking for me. I forget the multitudinous problems that were besieging me when the telephone first rang, and I listen with suppressed breath and strained muscles. All I get, however, is an immense confusion. There is no coherence or order to anything that reaches me. Faint and far away in some still remoter center than at first I hear clicks and buzzes, vague unmeaning noises, and the dull thud of shifting plugs that connect the lines. Once more a kindly voice breaks in on the confusion, a voice seeking after me from some distant city: "Is this Mr. —?" "Yes." "Wait a minute."

I do wait a minute as patiently as I can. I dimly feel that we are plunging out into yet remoter space and that I am being connected up with the person who all the time has been seeking me. A low hum of the far away wire is all I get to repay me for the long wait. I grow impatient. I shout "hello!" "Is anybody there?" "Do you want me?" Not a word comes back, only endless, empty murmurs of people who have found one another and are talking so far off that the sense is lost in the mere broth of sounds. This dull world inside the telephone seems to be a mad world of noise and confusion but no substance, no real correspondence. I am on the verge of giving the whole business up and of returning to my interrupted tasks which at least were rational.

Suddenly a voice breaks in, this time a voice I know and recognize. The person who had been seeking me all the time, across these spaces and over this network of interlaced wires, calls me by name, speaks words of insight and intelligence, and gives me a message which moves me deeply and raises the whole tone of my spirit. When finally I "hang up" and return to the things in hand I have renewed

my strength and can work with clearer head and faster pace. The pause has been like a pause in a musical piece. It has been full of significance, and it has helped toward a higher level.

Something like this telephone experience happens in another and very different sphere—a sphere where there are no wires. In the hush and silence, when the conditions are right for it, it often seems as tho someone were trying to communicate with us, seeking for actual correspondence with us. We turn from the din and turmoil of busy efforts and listen for the voice. We listen intently and we hear—our own heart beating. We feel the strain of our muscles across the chest. We push back a little deeper and try again. We feel the tension of the skin over the forehead and we note that we are pulling the eyeballs up and inward for more concentrated meditation. All the muscles of the scalp are drawn and we notice them perhaps for the first time. Strange little bits of thought flit across the threshold of the mind. We catch glimpses of dim ideas knocking at the windows for admission to the inner domain where we live. Then, all of a sudden, we succeed in pushing further back. We forget our strained muscles and are unconscious of the corporeal bulk of ourselves. We get in past the flitting thoughts and the procession of ideas contending for entrance. The track seems open for the Someone who is seeking us no less certainly than we are seeking him. If we do not hear our name called, and do not hear distinctly a message in well-known words, we do at least feel that we have found a real Presence and have received fresh vital energy from the creative center of life itself so that we come back to action, after our pause, restored, refreshed, and “charged” with new force to live by.

Some time ago a long distance call came to my telephone and I went through all the stages of waiting and of confusion and finally heard the clear voice calling me, but I could not get any answer back. I heard perfectly across the five hundred intervening miles, but my correspondent never got a single clear word from me. We found that something was wrong with our transmitter. The connection was good, the line was pervious, the seeking voice was at the other end, but I did not succeed in transmitting what ought to have been said. Here is where most of us fail in this other sphere—this inner wireless sphere—we are poor transmitters. We make the connection, we receive the gift of grace, we are flooded with the incomes of life and power and we freely take, but we do not give. We absorb and accumulate what we can but we transmit little of all that comes to us. Our radius of out-giving influence is far too small. We need, on the one hand, to listen deeper, to get further in beyond the tensions and the noises, but on the other hand we need to be more radio-active, better transmitters of the grace of God.

Rufus M. Jones

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THE MORAL AND RELIGIOUS OUTLOOK IN JAPAN

JAMES H. PETTEE, D.D., Tokyo, Japan

THE Japanese have been called in turn the Americans, the British, the French, and the Germans of the Orient. There is a measure of truth in each of these characterizations. They are the Americans of the East in their alertness of mind and a constant desire to better their condition. They can mobilize their industries, their finances, their philosophies, and even their religions, as well as their armies, with astonishing rapidity. They are the British of the East in their insular position hugging a huge continent, their command of the sea, and their commercial ambitions. They are the French of the East in their artistic skill, their punctilious politeness, and their tendency to value national mannerisms more highly than international ethics. And in recent years they have been the Germans of the East in their unquestioned devotion to the reigning emperor, their adherence to a centralized bureaucratic government under imperial sanction, and their increasing belief in militaristic expansion.

They are, indeed, a wonderful and fascinating people who deserve the title of world leaders in their emphasis upon love of nature, physical cleanliness, simplicity of culture, artistic temperament, courteous conduct, and loyal devotion to acknowledged leadership. Their gravest faults, and they have their full share, grow out of an inability or unwillingness at times to recognize truth as truth and facts as facts. They see things as they wish to see them, and, like the carved monkeys at Nikko, will not look at things or facts which they do not wish to see or think they ought not to recognize, will not listen to some evidence which they fear may be painful, and will not speak by the book so much as by the exigencies of the occasion.

As Dr. Ladd and other analysts pointed out years ago, they are temperamentally sentimental, and this tends to make them opportunists in the strict sense of that term. They are not markedly individualistic. They are far more communistic than Westerners, but in small groups and with a restricted sense of the obligations of loyalty.

In a word they are Orientals, with all the peculiar characteristics, both good and evil, that such an inheritance implies. This should never be forgotten in judging of their individual or collective acts. There is a difference between the East and the West, whether viewed as a type of mind or the outward expression thereof in a material civilization, but the difference (or those differences) should never be interpreted as justifying implacable hostility, suspicion, and estrangement. The roots of all ethics and the great religions are the same, and they found their earliest home in the East rather than in the West. But with somewhat more freedom and rapidity of movement than their Eastern rivals have shown the nations of the West in the providence of God have led in the task of encouraging the inner spirit of man to develop into a wonderful fulness of life and breadth of service. A belief in the unity of the human family and the world mission of Jesus Christ is just getting under full headway, and we of the West are the apostles thereof.

What we need to remember with reference to our Japanese friends is that they have definitely aligned themselves with the forward-looking men of the West and are entitled to be treated as trusted allies. They have done this in the face of centuries-old Eastern conservatism and a modern German propaganda that ap-

pealed powerfully to a sense of obligation as well as of personal interest. Their Mecca is no longer the ancient China of Confucius nor the India of Buddha. It is steadily ceasing to be the Prussia of Germany. It more closely resembles the Great Britain of Gladstone and Earl Grey, or the America of Washington and Lincoln, of Roosevelt and Wilson.

But that progressive national spirit is still hampered by tremendous difficulties of fightings within and fears without. The nation, altho one of the most compact, homogeneous, ambitious-spirited people on the face of the earth, is sharply divided into warring camps and the fight is on. It is a contest between militarists and civilians, between sticklers for the old order and promoters of the new; between the haves and the have-nots; between those who care only for to-day and those who have an eye on the to-morrows. The principles of democracy are being discust in all circles of society. It is increasingly recognized, says one Japanese journal, "that militarism, like fire, is a good servant, but a bad master, and that one of the lessons taught by the war is the wisdom of having civilians at the head of the army and navy departments."

Thanks to persistent pressure brought to bear on Premier Hara (himself a commoner, be it not forgotten) and his cabinet by prominent Christians representing the federated churches of the Empire and others of like progressive ideas, the military government in Korea, which was appointed by a previous administration and which was responsible for cruel injustice in certain well-known cases, is to give place, the cable informs us, to a civil administration headed by Baron Saito and Mr. Mizuno, men well qualified by temperament and training to lead the new order in the peninsular dependency.

So far as Chino-Japanese relations

are concerned and their bearing on the peace treaty and league of nations goes, Americans need not be unduly alarmed. The proposed Versailles settlement of the Shantung problem is not ideally correct, but it was necessitated by existing conditions in China, including the extra-territorial privileges there still insisted upon by Western nations, America included. Japan's prompt, efficient and tremendously helpful assistance in the war, the refusal at Versailles by representatives of the white nations to take a stand against racial discrimination so valiantly championed by Japan, and the other well-known compromises in the treaty as finally framed.

When China can be induced to pull herself together and set up a stable government recognized alike by her northern and southern sections; revise her civil and criminal codes, and introduce other reforms, she will have no difficulty in securing such a revision of all her treaties as to make her a sovereign nation in every essential.

Moreover, if Japan misbehaves. China always has one weapon she can use and that is the boycott. Japan fears it more than anything else. She must keep on good terms with China, and she knows it. This not merely to preserve the peace of the East, but to hold her own best markets. Neither the shell nor the core of Shantung province will remain permanently in Japanese possession unless China collapses entirely, and the surest way to prevent that is to have the proposed treaty ratified promptly, with such interpretative explanations or supplementary statements as shall save America's face and help hold Japan to the keeping of her pledge, get the league of nations started, and then by indirect methods (including the missionary propaganda), help each nation to work out its own salvation, but with an eye as well to the interests of the other.

The whole nation, with the possible exception of a few profiteers, seems turning away from thoughts of war and cruel force to the arts of peace and the ways of friendly cooperation. On July first "Japan's great peace holiday was ushered in by the ringing of joy bells at all Buddhist temples throughout the country," and celebrations of various sorts succeeded each other until the evening. The *Herald of Asia*, a "Weekly Review of Life and Progress in the Orient," published in Tokyo, entirely prepared and controlled by Japanese, contains a long editorial article on "Return of Peace," in which it asserts that too much hardness and inhumanity still mark the relations between vanquishers and vanquished, and closes with these striking words:

"Neither the League of Nations nor any other organization can eliminate war until the heart of the world is purified by the love of God. The League of Nations is young; but even in its youth and innocence can it claim to be wholly free from injustice and contravention of the very principles it was formed to propagate and enforce? In spite of protests and affirmations the world does not yet worship the Prince of Peace."

While commercially and industrially the Japanese nation has made enormous strides during the years of the war, "so that her national gold holdings have jumped from 353 million to over one billion six hundred million yen, and her total foreign trade in 1918 was three times that of 1914, it is a grave question whether the people as a whole are better off than under pre-war conditions. The money is more plentiful, wages have not advanced in proportion, and prices are higher than at any time in the nation's history. Strikes are increasing in number. One newspaper says:

"Peace finds Japanese labor and industry anything but satisfied with after-war conditions. Our rich have become richer and our poor poorer. In this, of course, Japan is not singular, for much the same state of

affairs obtains in the other Allied lands. The only difference is that the poor of Japan are less able to cope with the situation. Unless something be done soon to reduce the greatly inflated currency and bring down prices to a figure permissive of living for the poor, the situation may become acute."

Several of the vernacular papers attribute the growing tendency to violence and crime to the materialism of their educational system. To quote one of them:

"It is obvious to all, that there is as much crime if not more among the educated classes in this country as among the illiterate. Indeed, we now boast of having no illiterates, with some 98 per cent. of our children at school. This high percentage is not to be relied upon, however. . . . Thus to educate the body and mind without reference to the soul is to set a beast in the saddle. Education should give a man stern discipline over mind and body, so as to make the man master of himself. The body must be subservient to the mind and the mind under mastery of a consecrated and noble will. Education should teach man to make his will one with the will of heaven. An education that is independent of what history and experience and religion have revealed to be true and essential to man is futile and dangerous. To depend on it is to hang the nation on a broken reed."

The blind gropings of the people to meet new conditions by short-cut methods is humorously illustrated by a recent experience in Tokyo. Automobile and motorcycle accidents have increased so alarmingly that the authorities decided to observe a "Safety First' Week." Badges were put on sale and the people urged to buy and wear them. Contrary to expectations, the number of street accidents greatly increased, because the non-wearers who were in the large majority interpreted the badges to mean that the wearers would look out for themselves. The situation was further embarrassed by several of the newspapers protesting against the slogan "Safety First" as being contrary to "Bushido," which teaches "Duty First."

It is interesting to note that the prohibition movement so much in evidence here in North America sees also to be taking hold somewhat

Japan. Baron Sakatani, ex-mayor of Tokyo, and other influential leaders of society are joining hands with the W. C. T. U., the Japanese Temperance Society, and other Christian forces to push a vigorous campaign. The economic argument that it is a waste of more than fifteen million bushels of rice a year is beginning to have weight in addition to the moral question involved. The matter of social vice is also receiving increased attention, the churches and Salvation Army leading as usual in all these agitations for moral reform.

Buddhist priests of the better sort are interesting themselves more and more in the condition and needs of the poor, and have in the last ten years made great advance in their conduct of eleemosynary institutions, especially in the matter of material equipment. But Christian nurses, house-mothers, doctors, and superintendents are still at a premium because of their finer inner spirit (and other things being equal) their greater practical efficiency.

More is expected of Christian workers than of others, and missionaries, pastors, professors, Bible women and lay workers are under a terrific strain to meet the increasingly exacting demands of the times. In the recent division of sentiment among the faculty, trustees, and alumni of Doshisha University over the question of its presidency and general conduct, and still more recently in that of the Y. M. C. A. and the churches at large over the question of Mr. Uchimura's preaching and conduct—whether its sum total is a real help or a hindrance to the Christianization of Japan—it is instructive to note that both parties in each case claimed they were standing for the higher moral interests involved. These cases and other similar ones in the political and social, as well as religious, life of the nation show that the Japanese are still far from

being broadly democratic in their instincts and activities. They are clan-nish and find it difficult to yield gracefully to a majority vote that calls for team work on a large scale.

It is specially incumbent upon Christians to be clear-sighted and broad-minded in their spiritual leadership of the nation at the present time. Japan urgently needs the gospel of Jesus Christ with its high emphasis on personal and national righteousness, its world-wide fellowship, and its imperious call to unselfish service.

The nation half recognizes this need. Dr. William Axling, who is at the head of the great Baptist Tabernacle in Tokyo, testifies as the result of a recent preaching tour through eastern Japan that crowds collected everywhere to hear the gospel message and the number of earnest seekers is larger than ever before. Rev. Paul Kanamori, the most successful living Japanese evangelist, who during the past three years has held consecutive revival services in cities and towns all over the empire and induced thousands of his fellow countrymen to enroll themselves as believers in Jesus Christ and followers of him, is so convinced of the need and the opportunity of the hour that he is on his way to America (he is now in Hawaii delivering his message there) to visit the churches and urge them to strengthen in every possible way their missionary work in Japan.

All the missions are short-handed and badly crippled financially. The times demand at least a two-fold increase in the number of workers, including Japanese supported from abroad, and a threefold increase in financial support. The leading educational institutions under Christian control, like Meiji Gakuin (Presbyterian), Aoyama Colleges (Methodist), and St. Paul's (American Episcopal), in Tokyo; Doshisha University, Ky-

oto; Kwansei Gakuin (Methodist) and Kobe Jo Gakuin (College for Girls, Congregational), in Kobe; Tohoku Gakuin (Reformed Church in U. S.), in Sendai, and half a score of others that might be listed should have their equipment and endowment very largely increased. Outstanding union organizations like the Christian University for women in Tokyo opened two years ago, the proposed Christian university for men in the same city; the Christian Literature Society of Japan (which has an unlimited field for telling service and no reserve resources); the schools for foreign children at Tokyo and Kobe, and of course the Bible societies; the Y. M. C. A.'s and Y. W. C. A.'s; Christian Endeavor, and similar societies, should all be given a prompt and generous backing that will call out their best efforts for an aroused, anxious, aspiring people.

The question is not: Do we like the Japanese? Do we approve of all they

have done? The point to remember is they are a compact, homogeneous, well-governed, ambitious, powerful people. They are in a position of unquestioned prominence and tremendous possibilities. They urgently need the gospel of Jesus Christ. They are in a receptive mood. For the Christian Church to fail them in an hour like the present would be a calamity indeed. It would go far toward being an ignominious confession that there was truth in the calumny, "Your religion can lift up the lowest of the heathen and rescue the dregs of society, but it can not save the highly refined or meet the exacting demands of an advanced civilization." Not one of us believes this. Let us to the task then of disproving the slander. God bless and save and sanctify the Empire of Japan, and make her truly great in sacrificial service, international fellowship, and spiritual as well as material achievements.

THE STRUCTURE OF THE FIRST EPISTLE OF JOHN PSYCHOLOGICALLY STUDIED

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THE analysis of St. John's First epistle has long been a puzzle. With regard to the tracing of its structure in recent years, it is safe to say that the praiseworthy attempts made have been anything but satisfactory. From among the many testimonies in support of the correctness of this statement, it will suffice to cite the opinions of two eminent and representative commentators: the late Bishop Westcott, who made the Johannine writings a special study, asserts that such efforts to analyze the epistle "have been only partially successful." Mr. England Brooke, the writer of the volume in the *International Critical and Exegetical Commentary*, speaks

more definitely upon this subject, and states that "the letters of St. John consist of aphoristic meditations which defy analysis."¹ It may, therefore, be instructive at the outset of this paper to consider the chief causes which seem to have hitherto led to a failure so admittedly complete.

First, writers have approached their task with a certain degree of pessimism and felt that no real success could possibly crown their labors. St. John was regarded as one of those thinkers whose ideas could not be brought under the ordinary laws of

¹ See *A Companion to Biblical Studies*, edit. by Emery Barnes, 1895.

logic. In fact, the very endeavor to do so was alike absurd and improper. The sacredness and awe of the subject seem to have largely damped analytical ardor. Amid the general wail of commentators it is encouraging to find that Dr. A. Plummer, Master of University College, Durham, while frankly admitting his own and other peoples' failures, remarks: "The difficulty of framing a satisfactory analysis must not lead us to acquiesce in the indolent and impotent conclusion that the epistle has no plan."

Secondly, many writers like De Wette, whose scheme was adopted only to be abandoned by Hutter, have tried in an artificial manner to strike out purely homiletical divisions in the apostle's thinking, such as "Light," "Love," and "Righteousness." As Dean Farrar remarks, "a formal analysis of the epistle can not be made upon these three terms; they throw light on the order of thought, but are not pivots of arguments." But an attempt of this kind which tries to force eastern thought into western sermonic molds is foredoomed to failure.

Thirdly, Bengel divided the epistle with reference to the Trinity, a division which he was misled to adopt by the spurious verse about the three heavenly witnesses (5:7). "Certainly the epistle illustrates the famous remark of St. Augustine, *Ubi amor ibi Trinitas*; but the reference to the Trinity belongs to the subject but not to the writer's extended plan."

Fourthly, several critics have made divisions which do not stand related to each other in sequence of thought or only casually related at the best. As an example of this, take Bishop Westcott's main divisions arrived at after frequent interchange of opinion between himself and Dr. Hort.²

1st. God and true light: goodness and indifference (1:5-2:17).

2nd. Sonship to God, and hence likeness to his Son, and abiding in him (2:18-3:24).

3rd. Faith resting on knowledge of the truth, the mark of the divine Spirit, not indifference (4:1-21).

4th. Faith in the manifested Son the condition of love and obedience (5:1-17).

Fifthly, an attempt has been made to frame an analysis on the basis of St. John's frequent use of rhetorical antitheses such as the world and the Church, the children of God and the children of the devil, light and darkness, righteousness and sin, love and hate. But if we wish to discover the ruling thought we must not be content with merely considering the accidental style, we must take into account the entire character and the general spirit of the composition.

Lastly, attempts have been too often made to construct an analysis without first carefully ascertaining what was the dominant thought in the mind of the apostle and what were his chief designs. In the case of a mystic of the eastern type, like St. John, who will not permit his intuitions to be fettered by any consciousness of formal divisions, you can not, by a microscopic inspection of the parts, arrive at the conception of the whole. It is only after long and continued study of the entire epistle that the mind of the writer can become, so to speak, the mind of the reader, and then the dominant thought reveals itself quite naturally. The intuitions as well as the reasoning faculties, the finer feelings of the heart as well as the powers of the intellect must be allowed full and free play on the part of any who desire to obtain a true analysis of this epistle. St. John's thoughts are arranged according to the laws of Chris-

² *The Homiletical Review*, October, 1869, p. 368.

tian feeling, instincts, tastes, and aspirations, and appeal to the imagination of the spiritually minded rather than to the cold, unimpassioned, academical theologian.

Perhaps all the causes of failure may be traced to an important preliminary oversight. Those who have hitherto handled the structure of the epistle seem not to have equipped themselves previously with necessary definite principles for their guidance.

To avoid, then, all such sources of error as those above referred to, it is desirable to state clearly what are the considerations to be borne in mind, what the methods to be pursued, and what the points in the problem to be solved before definitely attempting to display the structure of the epistle. It were, indeed, useless to undertake the task of analysis unless we are convinced that the apostle had a dominant thought as well as a definite design in the whole epistle, both of which are never entirely lost to sight. If such be the case, we may rest assured that we have only to let our minds be in complete harmony with that of the apostle to discover these points. In other words, we need to find a title which will correctly describe the thought behind St. John's mind. Until this is achieved analytical labor will not be to much purpose. A casual study of the epistle will suffice to show that in the introduction (1:1-4) and in the conclusion (5:13-21) the general design is stated, but the dominant thought only slightly intimated. But in the main body of the epistle (1:5-5:12), there does not appear to the reader at first sight to be any definite unfolding of ideas in a regular sequence of thought. There are no formal indications given in what precise manner the design of the epistle announced in the preface (1:1-4) or the dominant idea, whatever it may be, is worked out. The main body of the

epistle (1:5-5:12) consists of a number of paragraphs. Each of the paragraphs is a meditative and sometimes a polemic study around some central thought, which is evidently one of a series of subdivisions lacking its main division, a branch, so to speak, without any visible supporting trunk.

Undoubtedly, one of the necessary duties is to discover the thoughts around which the apostle's mind revolves in the paragraphs, and label them in relation to each other and to the main divisions. But, before thus naming the paragraphs, it is requisite to arrive at the dominant thought of the whole epistle and the main divisions to which the paragraphs form subdivisions.

Of course, a study of the subdivisions may help to the discovery of the main divisions and the study of the main divisions to that of the dominant thought. Nevertheless, hitherto this method of procedure has not led to satisfactory results. The sounder one is rather by a study first of the whole body of the epistle then of the divisions, and, lastly, of the paragraphs in detail in order to arrive at the dominant thought; and, until this discovery has been made, not to undertake the task of grouping subdivisions or paragraphs under their respective headings and ruling ideas so as to show their condition. In fact, whether as regards the epistle viewed as a whole or in regard alike to its main divisions and subdivisions, the same progress of trying to arrive at the apostle's underlying thought must be diligently followed, if we are to make an analysis worthy of its name and really helpful for Biblical study.

Let us now seriously enter upon the task in hand. In the preface St. John distinctly states his design in writing, namely, that his readers might have the fellowship which he

himself enjoyed with the Father and the Son, and that by profession of this high privilege their Christian joy might reach its maturity.

It is important to bear in mind that the design of a writer is not always the same as his leading thought, tho, as in the present case, it reveals it in a general way. From the apostle's statement regarding his aim in writing, it is clear that the topic upon which he is about to expatiate is broadly divine fellowship. But, in order to find the precise idea in his mind respecting divine fellowship, we need to proceed in a tentative way. One title after another to describe the contents of the epistle must be tried until that which best meets all the requirements of the case is found. In short, we must employ Bacon's method of induction and eliminate all that is not fit, or, to be more definite, the law of the survival of the fittest must be the guide.

An example of the proper method taken from natural science may be here helpfully introduced. Before astronomers were able to explain how the seasons came in their regular order they needed to find the exact angle which was formed by the axis of our globe with the plane or elliptical path along which it moved. In like manner it is requisite for Bible students, if they desire to follow the varying ideas of the apostle as his thoughts roll along, to discover (so to speak) the precise angle at which he consciously or unconsciously views the subject of divine fellowship, rendered possible by the incarnation.

To put the matter quite plainly, we must ask what is the exact phase of divine fellowship which St. John has in his mind? What is the unexpressed proposition respecting this phase which he is about to unfold, in order to carry out the expressed aim of his taking up his pen, namely, the sharing by his readers with him-

self of the privilege of divine fellowship? In brief, what is the exact title to be given to the meditative and mystic musings in the epistle?

As the result of numerous trials, we found that the topic upon which he enlarges may be thus regarded, namely, the present conscious enjoyment by all the sons of God of divine fellowship. This is the theme which is his dominant thought from the first verse in the epistle to the last, ever concealed but ever present to his mind and in all his musings never lost sight of. The literary form of the composition is always of a meditative character, but also sometimes polemical. St. John speaks from his own personal experience respecting fellowship with the Father and the Son, constantly viewing it in the face of dangers to which it is exposed on account of antagonistic forces.

The apostle, in his opening remarks (1:1-4), bears his testimony respecting the manifestation on earth of the eternal Word residing in God, as furnishing the historical basis for the enjoyment of the divine fellowship in the present state of existence. In his closing remarks (5:13-20), the eternal Word is described as the source of eternal life which is the essence of divine fellowship and the acme of its enjoyment.

Having settled the dominant thought, we now turn to the examination of the paragraphs (1:5-15:12) as a whole, and look for the main divisions under which they may be grouped. These seem to be two in number, the first (1:5-2:28) dealing with the whole subject of divine fellowship, and the second (2:29-5:12) relating more to one particular branch of it, namely, the sonship of believers. If we now proceed by a like tentative method as before we shall find that the central thought in the first division may be stated as the fact of fellowship with God, who is

Light, and this announcement is worked out by a review of the character, conduct and duty of those who enjoy this fellowship (1:5-2:28) in the face of hostile forces.

Upon further examination, there will be found to be four subdivisions in this first main division (1:5-2:28).

The first of these describes the character of God with whom we have fellowship (1:5); namely, that he is Light, and in him is no darkness at all. He is unmingled and diffusive holiness. The second gives four requisites of communion with God, which serve also as tests respecting the reality of personal enjoyment of divine fellowship; namely, walking in the light, and what it involves (1:6-7); consciousness and confession of sin (1:8-2:2); obedience after the pattern of Christ's righteousness (2:3-6); and brotherly love as contrasted with brotherly hatred (2:7-11). Each of these requisites is not formally announced as such, for St. John, like all writers of his style, leaves somewhat for the thoughtful and devout mind, the sanctified sense and the spiritual insight of his readers to discover.

The next sub-division contains an expression of confidence in various classes of his readers—fathers, young men, little children—by way of encouragement to resist adverse influences about to be named (2:12-14).

The last subdivision is an admonitory description of forces hostile to walking in the light and enjoying communion with God. His readers are warned against the world which is not to be loved (2:15-17), and against anti-Christian (evidently gnostic) teachers who are to be withstood, the real method of effectual resistance being abiding in Christ and in the truth (2:18-28).

As the result, then, of the previous investigation, it may be affirmed that the first main division of the epistle

(1:5-2:28) is composed of sublime passages of spiritual musing, which, when sympathetically studied, reveal the apostle's dominant thoughts in such orderly sequence as to satisfy even a fastidiously scientific mind.

The second main division of the body of the epistle (2:29-5:12) is more complex and polemical than the first. Nevertheless, it possesses a definite structure; and proceeding again upon the tentative method, we shall find the central thought to be the divine birth and sonship of believers, which evidences alike the possession of eternal life and the intimate nature of the divine fellowship. This subject is germane to the apostle's main theme, and forms a fitting complement to the first division of the epistle. For, in accordance with laws of the spiritual life, every child of God, whether he be an apostle or the humblest believer, can and ought to possess the blessings of communion with the Father and the Son; the subject of the divine birth and sonship of believers is treated not only with a view to illustration, but also to refute the current false (apparently both incipient gnostic and antinomian) doctrines which were fatal to the enjoyment of divine fellowship.

As in the case of the first division of the epistle so in that of the second, there are clearly marked subdivisions, of which, as we shall presently see, one is parenthetical and polemical in character.

In the first subdivision the apostle considers, in a meditative form, righteousness viewed in relation to sonship (2:29-3:10), &c.

This subdivision contains five sections and their contents may be given as follows:

Firstly, there is the introductory statement respecting doing righteousness being the sign of the new birth from God (2:29). In passing, we would remark that possibly the men-

tion of the judgment day (2:28) may have suggested the thought of a righteous God and thus furnished a bridge to lead from the first to the second main division. The apostle then proceeds to trace the connection between sonship and righteousness. He declares the reality of the sonship of believers, the recognition of which leads to perpetual self-purification (3:1-3), and this self-purification is evidently regarded as a necessary preliminary to doing righteousness. Next, the duty of righteousness is enforced by considering the evil of the opposite course, viz., the commission of sin, which is incompatible with the work of redemption (3:4-5), communion with Christ and birth from God, and is compatible only with being the children of the devil (3:6-10).

In the second subdivision the apostle considers brotherly love which is viewed in relation to sonship (3:11-24). He enlarges upon brotherly love which is the essence of righteousness and the dividing line between the children of God and the children of the devil. He declares love to be inevitably bound up with life—Christ's prescribed rule—and contrasts it with hatred inevitably bound up with death—the world's natural principle (3:11-15). Then he views God's love as the measure and motive of brotherly love (3:16-18). Lastly, he describes the happy consequences following the exercise of brotherly love, viz.: (1) the consciousness of our being the true children of God, (2) confidence toward God, (3) the granting of our prayers, (4) the intimate relationship between God and ourselves made known to us by (5) the possession of the Spirit (3:19-24).

In the third subdivision there is a parenthetical warning against false teachers who lack possession of the Spirit (2:18-28), deny instead of confessing Jesus and furnish a complete

contrast to believers in fellowship with God (4:1-6).

In the fourth subdivision the subject of brotherly love is again taken up (see 3:24), being viewed this time in connection with our birth from God and knowledge of him who is love itself. This subdivision contains three sections. In the first the apostle exhorts to brotherly love, which is the evidence of birth from God and knowledge of him (4:7-11). In the second section brotherly love is declared to be the real practical way of loving the unseen God, the condition of divine fellowship and the means of the full development of the believer's love toward God (4:12-19). In the third section love is stated to be a duty upon common sense grounds, as being a divine command, and on account of family relationship (4:20-21).

In the fifth subdivision belief in Christ and confession of Jesus as the Christ is viewed in relation to sonship (5:1-12); this subdivision contains three sections. In the first brotherly love is viewed in relation to the new birth, the principle of brotherly love, and love to God, and obedience to his commandments (5:1-5). In the second section there is named the witness furnished by God to the divine sonship of Jesus upon which faith rests (5:6-8). In the third section there is stated the consciousness, respectively, of receiving by faith or rejecting by unbelief God's witness respecting the sonship of Jesus (5:9-12).

The study of the second division, even more than that of the first justifies the views already expressed in the practicability of satisfactorily tracing the train of the apostle's thought.

As the dominant thought in the first main division (1:5-2:28) was the fact of divine fellowship worked out in regard to character, conduct, and duty in the face of forces hostile to

those who enjoyed this privilege, so in the second the dominant thought is the fact of sonship, and it is worked out under four leading ideas, viz.: (1) righteousness viewed in relation to sonship (2:29-3:10); (2) brotherly love viewed in relation to sonship (3:11-24); (3) brotherly love also viewed in connection with our knowledge of God (4:7-21); (4) belief and confession of Jesus as Christ viewed in relation to sonship (5:1-12).

Interposed between the second and third ideas respecting brotherly love is a parenthetical warning against false teachers who form a complete and an admonitory contrast to believers in fellowship with God (4:1-6).

In the whole range of literature it would be difficult to find another writer like St. John, who, first of all, is so intuitive, and, second, is seen to be truly dialectical, when once the reader is able to place his mind in sympathy with that of the apostle.

The closing remarks of the epistle (5:13-21) not only restate and recast the truths previously dealt with, but contain additional thoughts. These remarks fall into four parts. In the first is the statement that the design of the apostle's writing was that his readers might have conscious possession of eternal life through believing. The evidence of this will be found in their prayers being effectual, instruction being given respecting the possibilities and limitation of intercessory prayer (5:13-17). In the second there is a restatement with retouches of three facts respecting which believers have certain knowledge intimately connected with the enjoyment of divine fellowship, namely, their new birth, their relation to the evil one and his kingdom, and their relation to the Son of God (5:18-20a). These three certainties have been aptly termed the signatures of sonship. In the third there is an epitome of the teaching of the epistle. The

God who is portrayed—the Father who is revealed to us through the Son—is the true God, in contrast with the false gods, and even Jewish limited views, and he is the absolute and final source of eternal life (5:20b). "This is the true God, and eternal life." Finally, there is a farewell warning against idolatry (5:21) which is a sin directly opposed to fellowship with the true God.

It may be well briefly to sum up our remarks respecting the present investigation of the structure of the epistle.

It falls naturally into four parts. The first of these is the prolog and the last is the epilog, in both of which the apostle indicates the purpose of his writing, but not the exact path by which he travels when dealing with it. That path seems to be expatiation upon the fact of the present conscious enjoyment by all the sons of God of fellowship with the Father rendered possible by the incarnation.

In the first main division St. John deals with the fact of divine fellowship; in the second, with the new birth and sonship which needs to be explained, because it is only in proportion as believers fulfil the duties of sonship that they realize and enjoy divine fellowship, the highest privilege which the creature can possess.

In the analytical study of this epistle the thought seems to grow upon one that it resembles a picture which requires the spectator to stand at a certain angle if it is to be seen without a blurred appearance. The question to be asked concerning any analysis consequently is: Does it exhibit the apostle's lines of argument and his contemplations without disturbing their proper focus? Unless a satisfactory answer can be given, no analysis can lay claim to be regarded as a serious contribution to the study of St. John's thoughts.

THE CHRISTIAN MOVEMENT IN INDIA

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[Was born at Bombay, India, March 18, 1847; was educated at Yale (A.B., 1868; A.M., 1871; D.D., 1895), and at Andover Theological Seminary (1873); he taught for two years in Connecticut and Massachusetts; was ordained for the Congregationalist ministry, 1874, and the same year went as a missionary to Ahmednagar, India, under the A. B. C. F. M. There his activities included those of educator, editor, general worker, organizer of relief in time of famine, helper in political construction and in census taking. He was Hyde lecturer on foreign missions at Andover, and is author of *Missions from the Modern View*; an *Interpretation of India's Religious History*. For services in connection with the Indian famine of 1899-1901, he was awarded the Kaiser-i-Hind gold medal in 1901.]

[The above subject is the Prayer-meeting topic for Nov. 16-22. See p. 381.]

THE two most significant movements in India to-day are the political and the religious. An attempt to estimate the Christian movement would be imperfect without somewhat considering the political and the larger religious movements, which are increasingly intertwined. The most intense is the political movement. It is evidence that Great Britain has helpfully administered and developed India that there is widespread desire, and even demand, for an immediate large increase of self government by Indians; of conviction that now India as a whole has fitness for much more political power; and that, even if such change should in some places and to some degree give a worse government, the advance must be granted. The present Viceroy and the Secretary of State for India are wisely endeavoring to give a large increase. Conservative Europeans are unwisely trying to limit the increase. The result is bitterness and a limited revolutionary effort. The latter will probably be temporary. This intense nationalist spirit naturally infects religious thinking and effort as well as political. This is creating a Neo-Hinduism much like the Neo-Platonism in the Roman Empire sixteen hundred years ago. In politics this nationalist spirit says "India for Indians;" in religion it says "Reformed Indian religions for Indians." National Neo-Hinduism is retarding the Christian movement. The problem for Christian leaders, Indian and for-

eign, is how to deal wisely with this double nationalism, and how to use it to help and not to hinder the Christian cause.

The Christian movement in India is varied, wide-spread, strong, and growing. In this article some of its phases and tendencies will be indicated. The bases for the estimate are the writer's experience for forty-two years as an educationalist, editor, general worker, and for some years a member of the political Indian National Congress; the government census; statements by some English officials; and booklets by well-informed writers.

There is a marked indirect Christian movement shown by non-Christian leaders in imitation of many Christian ideas and practises. Social and religious reforms are everywhere being attempted. All are clearly inspired by Christian examples. They all take the name of *Samaj*, which is the Indian equivalent of the Greek word *ecclesia*, a public gathering to express community desire. Thus there are the Brahma Samaj, the Prarthana Samaj, the Arya Samaj, the Deva Samaj, &c.

With two exceptions all non-Christian religious movements express great reverence for the Lord Jesus Christ. Among Hindus the exception is the Arya Samaj; among Mohammedans the Ahmadiya Movement. The leaders of the Arya Samaj try to depreciate Christ by such unworthy interpretations as that Jesus was disrespectful to his mother, that his al-

lowing a sinful woman to bathe his feet showed that he had improper relations with her. The Ahmadiyas accuse Jesus of drunkenness, lack of philanthropy and deceit. They claim that the New Testament is unhistorical. Another modern movement which seeks to retard the Christian movement is the Theosophical Society. Yet that organization professes deep reverence for the Lord Jesus Christ.

In their organizations and methods all non-Christian religious movements imitate the methods of Christians. To retain hold on their young people and to stimulate their activities there are the Young Men's Buddhist Association, Young Men's Mohammedan Association, the Arya Kumar Sabha (meaning the Arya Young Men's Association), &c. All non-Christian religions have begun to imitate the literary efforts of Christians by organizing publishing societies, printing books and papers, employing colporteurs, &c. The one unquestionably fundamental doctrine of true Hinduism is that only one born as a Hindu can be a Hindu. But the example and power of Christian missions have recently brought into existence the anomaly of Hindu missionary societies with their missionary magazines for the defense and propagation of Hinduism, printed in Bombay, Allahabad, Kolhapur, and even in Sringeri, the seat of what was once the most orthodox Hinduism. The Depressed Classes Mission is a vigorous effort, practically connected with the Prarthana Samaj, which seeks the elevation of "Untouchables." Its motives are twofold; a sincere philanthropic and patriotic desire to promote the welfare of unfortunate fellow countrymen, but also an effort to arrest the going of the huge deprest community into the Christian fold.

Now turning to the evidence of the

direct Christian movement, we consider first the numerical increase of those who call themselves Christians. According to the census the Christians are now the third largest section of the population of India proper, Hindus being the first and Mohammedans the second. In Burma, which is outside India proper, Buddhists are the largest section. The census of 1911 gave the following figures:

Total population	315,156,396
Hindus	217,337,943
Mohammedans	66,647,290
Christians	3,876,203

The rates of increase of Christians in the decade from 1872-81 was 22%; from 1882-91 was 34%; from 1892-1901 was 31%; from 1902-11 was 34%. In this last decade the Mohammedans and Parsis increased 6%, the Hindus 5%, the Christians 34%, of whom the Protestants (apart from Romanists) increased 40%. The next census (which will be taken in 1921) will show a very large increase in the Christian community. In the forty years from 1872 to 1911 the population of India increased less than 50%; while the Christians multiplied threefold, or 300%.

Numerically, the Christian movement among the educated class in India is limited. The reasons seem to be that an open profession of Christ by baptism causes serious social separation from non-Christian relatives and friends; joining the Christian Church seems to imply that to the convert Hinduism and Mohammedanism have little spiritual verity; many educated non-Christians feel unable to subscribe to everything in the ordinary creeds of Western churches; the devout non-Christian not only feels fairly satisfied with his eclectic thinking and life, but separating himself from his community by joining the Church interferes with his liberalizing influence on his society.

Nevertheless there are many educated men who make no Christian profession who are greatly influenced by the Lord Jesus Christ in their thinking and their living. The most influential Parsi editor of twenty-five years ago said to the writer, "I am practically a Unitarian Christian, tho I do not openly say so. If my son should to-morrow say, Father, I wish to become a Christian, I would not object."

Numerically, the great Christian trend is in mass movements among the sixty millions of the deprest classes or untouchables who are outside the pale of Hindu society. But from apostolic times not many wise after the flesh, not many mighty, not many noble have been called; but God has chosen the foolish things of the world that he might put to shame them that are wise; and God has chosen the weak things of the world that he might put to shame them that are strong; and the base things of the world, and the things that are despised did God choose, yea and things that are not, that he might bring to naught the things that are: that no flesh should glory before God. In India he is following the same policy. Thoughtful non-Christians recognize that every consideration of self-improvement should lead these untouchables to respond to the Christian approach. The American Methodist Episcopal Church has received 350,000 of these people into its fold and sums up its present situation thus:—Baptized by our church in India in the year 1914-15, 35,000; refused baptism in 1914-15, 40,000; inquirers who have waited for baptism in vain, 150,000; total number or caste in which this movement is taking place, 11,000,000.

One marked characteristic of the Christian movement is the gratifying increase in the literacy of the Christian community. The words of the *Census Report* are these:—

"Altho Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lowest Hindu castes who are almost wholly illiterate, they have in proportion to their numbers three times as many literate persons as the Hindus and more than four times as many as the Mohammedans."

In the Madras Presidency Indian Christians exceed even Anglo-Indians in general education, and stand second only to Europeans and Brahmans in English education, and nearly equal to the Brahmans. In the Madras Presidency Indian Christian women are far above any other Indian community, 15% being literate in English compared with the Brahmans among whom only 2% of the women can read and write in English.

Again while Christians constitute only about one per cent. of the total population, of all who are engaged in the teaching profession seven per cent. are Indian Christians. No Indian community has as large a proportion of its total number as Christians who are engaged in giving primary education. "To become the teachers of young India and to spread throughout the length and breadth of the land the blessings of education, even an elementary education, is no mean privilege."

The character of every community is its most important index. As in every country and in every race so in India there are three varieties of Christians—good, middling, and poor. According to ancient and present customs in India, classifying everyone's religion depends on the assumption that everyone has some real religion, and that he really belongs to that religion in which he was born, or in connection with which he has undergone some religious ceremony. A man is accounted a Mohammedan if his parents were such, or if he has been circumcized, even if in belief and conduct he is not a Mohammedan. Similarly he is called a Christian if his parents belonged to the Christian

community, or if he has been baptized, whether he has or has not Christian convictions and living. In consequence there are too many nominal Christians who are a discredit and a hindrance to the Christian cause. Yet the writer and many a missionary testify to the high Christian character of a goodly number of Indian Christians, and acknowledge spiritual help from association with them. The *Madras Mail* reporting an address by a European district officer to an Indian Christian audience said, "The Church has contributed an ever increasing number of able officers to the public services and also given a large percentage of good and able men to other professions."

Of course at first the Christian movement in India was due to foreign missionaries. Even now they constitute a powerful force. In 1912 in connection with 117 foreign and 19 indigenous missionary societies working in India there were 5,200 foreign missionaries. Of these 1800 were single ladies and 335 were medical missionaries working through 609 hospitals and dispensaries. The figures for 1917 are not available. They must be larger than in 1912.

Yet it has now become a commonplace saying that India must be evangelized by Indians. There are encouraging indications that Indian Christians are more and more realizing such responsibility. In 1912 there were 38,456 Indians employed by missions as Christian workers. That number is now greatly increased. Still a relatively too large number of Indian Christians are paid mission agents. Within the last few years there has been an encouraging increase of unpaid and voluntary Christians who at some seasons or regularly do definite Christian work.

The truest test of fine attainment in the Christian movement is the condition of the Indian Church. Previous

statements in this article give encouraging indications of its numerical, intellectual, social, and spiritual condition. Additional characteristics are as follows: The Indian Church has begun to realize that now it should definitely try to stand on its own legs, and to depend less and less on foreign missionaries. In some missions nearly all the congregations of Christians are ministered to by Indian pastors. A few of these pastors serve without remuneration; some are wholly and many are partly supported by the gifts of their congregations. Sustentation funds, raised by Indian Christians, supply grants to supplement the stipends of the paid pastors of the weaker churches. In some districts all or nearly all Christian work is wholly in the management and in the hands of the Indian Church, or of committees of Indians. In a district 800 miles to the north of Tinnevely in South India the Tinnevely Missionary Society, wholly managed by Indian Christians, supports six Indian missionaries, forty teachers and evangelists, two boarding schools, and one industrial-school. It annually raises from Indians Rs 15,000 for this undertaking. In 1905 the National Missionary Society of India was organized by representatives of many denominations. It aims at uniting the Christians of all denominations into one great Indian missionary organization for the evangelization not only of neglected parts of India, but of adjacent lands. Its principle is, The Indian Church to supply Indian missionaries under Indian management and supported by Indian money. Already in five districts this National Missionary Society conducts its own missions, each field being considered the special field of some one denomination. The churches and congregations of each mission are affiliated to the church of the nearest denomination.

In some sections of this Indian Church a number of leaders are eager for the formation of one National Indian Church. The denominational peculiarities of Western churches have little attractiveness for Indian Christians. If foreign missionaries and missionary denominational organizations would absolutely give to these Indian leaders an entirely free hand in deciding their creed and form of government, a National Indian Church would probably be formed. Yet unavoidably western missionaries have naturally given the Indian Christian community connected with a hundred foreign societies so much of a bent to thinking, rites, and modes of administration, that it will be difficult to unite them all into one National Indian Church.

Modern world-conditions and the late war have modified and probably simplified the convictions and the purpose of the Christian Church in the West and specially strengthened the right of self-determination. The present intense nationalistic spirit which controls political and non-Christian religious life is sure to become infused into the Indian Church. Will foreign missionary leaders welcome or seek to retard such a development? Take a suggestive illustration.

Thirty-five years ago Keshub Chandra Sen, the leader of the most advanced section of the Brahma Samaj, had a frank conversation with a group of missionaries of whom the present writer was the youngest. A venerable missionary asked Keshab, "Can you accept the Pauline interpretation of Christian principles?" Keshab replied for substance; "Jesus Christ is my spiritual Master. The desire and effort of my life is to lead my countrymen to follow Christ. But how can I make an interpretation of spiritual verities exactly as Paul made his? By birth and training he had been a Jew of the Jews, a Phar-

isee of the Pharisees, and had become saturated with a legal interpretation of all spiritual truth. The Jesus Christ freed him from subjection to the law, yet in many of his marvelous writings he shows that, even as a disciple of Christ, he was unavoidably much influenced by his inheritance and environment. I was born on the Ganges. All my intellectual and spiritual inheritance and environment are unlike Paul's. I have not the remotest interest in the relation of the Mosaic dispensation with Christ's glorious gospel. How can I, why should I, make an interpretation of my Master like Paul's to my countrymen whose antecedents and assumptions, like mine, are so unlike Paul's? Should not, must not, Paul's principles, to become all things to all men, lead me to try to gain Indians by being to them as an Indian? Keshub did not influence the missionaries. They did not change him. He never was drawn into fellowship with the Church. Who can judge whether by a more sympathetic fellowship he might have been changed, or whether he would have brought injury to the Indian Church? While the western Church recognizes that the Pauline, Petrine, and Jacobean viewpoints differ, and that the various theologies of the churches of many lands for nineteen centuries have somewhat differed, yet they could all be held in the Church by men who were loyal to the Lord Jesus, still as a whole the missionary body in India practically required that all connected with the Church must substantially accept one type of theology which must be the Pauline. But not a few devout Indians who are powerfully influenced by Christ and who even would wish to be called his disciples feel unable wholly to accept all Western creeds, while desiring to be obedient to that Indian interpretation of the Lord Jesus which the Holy Spirit seems to them to give.

Take another illustration. Probably in no country does the sacred book of a religion have greater reverence from its followers than in India. In no country have so excessive claims been made for the verbal infallibility of sacred books as by Hindus and Mohammedans. The absolute and infallible inspiration of the Vedas was one of the few essential doctrines of orthodox Hinduism. Allegorical explanations removed troublesome doubts. Few intelligent Hindus now accept the Vedas as infallibly inspired. Mohammedans believed the Quran to be so infallibly inspired that it was impious even to translate it. In order to retain such faith rationalizing interpretations have been given. But the most intelligent Moslems no longer hold to the verbal infallibility of the Quran. How difficult and even obnoxious it is to thoughtful Hindus and Mohammedans who have lost faith in extreme claims for the infallibility of their own sacred books to be asked in advance to accept, on the dictum of foreigners, faith in the verbal infallibility of another sacred book consisting of sixty-six different writings, composed by many writers at long intervals, and to assume that they all are verbally infallible, even before a careful examination is possible! It is very gratifying that many non-Christians frankly acknowledge the spiritual helpfulness

of the Bible, and specially of the New Testament. Some regularly read parts of the Bible, apply these to their daily lives, and write appreciations of it which are given at anniversaries of the Bible Society. Finding the Bible inspiring they gladly count it inspired.

The things that are retarding a rapid growth of the Christian movement in India are, the un-Christian conduct of many in the West who have been supposed to be Christians, especially as revealed by the late war; un-Christian ways of some nominal Christians in India, both Europeans and Indians; modern materialism; inadequate missionary effort by the Church of the West and by the Indian Church; the nationalist spirit which puts politics aside from and above religion; the assumption that Western creeds and divisions of Christendom must be accepted by all who make a Christian profession; the power of the flesh. The upward power of the Christian movement is in the character of Christ and inspiration from him; in a growing Christlikeness in some Christians and Christian communities in the West and in India; in the Church's sympathetic appreciation of some measure of truth which God has given to India; in an increasing receptivity to the guidance of the Holy Spirit in thought and life.

THE NEW EVANGELISM

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THE new evangelism that is truly and thoroughly evangelical is essentially one with the old and apostolic (1 John 2:7). The message of its preachers is the message of "Jesus, the same yesterday, to-day, and forever." "Seek ye the kingdom of God and his righteousness. Keep my commandments. Take up your cross and

follow me." With this its missionaries are making disciples to him of all nations as his apostles did. How, then, is it, and why must it be, new as well as old?

1. Because our world is new in knowledge, thought, and life. Astronomy and geography have given us new heavens and a new earth

Biology and psychology have disclosed truths deep seated in man's mystic frame. Archeology and history have opened the long sealed record of man's slow rise to knowledge, power, and wisdom. A new spirit has given birth to new institutions, displacing despotisms by democracies, and transferring authority from edicts to consciences. New problems have arisen, demanding new adaptations of the old evangel to the unabated need of God's sinful children to be reconciled to his kingdom of righteousness, and peace, and joy in the Holy Spirit.

2. Because of a rival claimant to the name of old—the champion of a theology formulated in the fifth century, and reaffirmed by Protestant reformers. The authority of that creed as intellectually credible is the crucial issue between the new evangelism and the so-called old. Since Horace Bushnell decried it seventy years ago dissent has steadily swelled in numbers and in weight. Is our knowledge of God and our thought of him to be fixt for all time by that of old time? Must it not, as Paul prayed (Col. 1:10), be an ever-growing knowledge, fed by daily communion with the indwelling Father, "above all, through all, and in all" (Eph. 4:6)? This is the heart of the new evangelism, and is utterly foreign to the creed of Chalcedon and its modern echoes. These put God and man asunder as unlike natures miraculously conjoined in Jesus for our salvation. Irreconcilable is this with what Jesus taught Jewish peasants, and Paul taught philosophic Greeks, of the universal fatherhood of God, and his immanence in our humanity. This is the central truth of Christianity. When it floods the mind as truth experienced, it transfigures an old and doubtful theology as the

rising sun transfigures the shadowy landscape.

3. Because it proclaims the entire gospel. It sees that the earthly as well as the eternal welfare of mankind was of capital consequence in the mind of Jesus. With its ancient message of salvation from sin through Christ it preaches as never formerly was preached a holy war against the evils and wrongs that make sinners faster than preaching can convert them, and that wreck innumerable lives. Ignorant critics scold the Church for neglecting these. Here are the facts. In 1908 the Federal Council of the Churches of Christ at its first meeting proclaimed an itemized bill of rights to "complete justice for all men in all stations of life." At its next meeting in 1912 it reaffirmed this in amplified form. The gist of it was incorporated that year into the platform of the Progressive party, and carried seventy-seven electoral votes in its presidential campaign—prophetic of larger returns in the social reconstruction now beginning.

The new evangelism of the Federal Council is in line with Jesus' inaugural at Nazareth (Luke 4), with his corresponding life of service to sufferers of every kind, and with the heart of it in his continual call to a consecrated life of reconciliation to God through him for filial service to brother men. Such a spirit irrepressibly engages in spiritual sacrifices (1 Pet. 2:5) of brotherly love at God's altars of human needs. That is a mutilated gospel which preaches reconciliation to him and not perpetual war upon the evils that darken his world and ruin his children. And a gospel of ethics and humanitarian deeds apart from salvation from sin, the mother of evils, is no gospel at all.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

Indian Nationalism and Modern Christianity

THE part which India played in the war has greatly strengthened her claim to national recognition, and there are few thinking men to-day who would ignore that claim. Dr. D. S. R. Rao, in expounding Indian nationalism in the columns of *The Challenge*, emphasizes its relation to Christianity. It was the increasing influence of Christian missionaries and the growing number of converts, even from among the highest castes, that gave truth to the religious side of the national movement. It caused the leaders of national thought to bestir themselves to recover the lost treasures and ideals of India's ancient religion at its purest. Social service in India, while owing its initial inspiration to Buddhism, was given a fresh impetus by Christianity. Dr. Rao thinks that the British missionary has for the most part been too insularly British to appreciate national tendencies at their true value. He is convinced that the missionaries have done India an incalculably beneficent service, but feels that their British sympathies and narrow outlook have gone to strengthen the arm of bureaucracy rather than the best aspirations of the Indian people. The Indian Christian Church, too, has kept itself aloof from aspirations and ambitions which the average missionary terms "heathen." He rejoices that some of the modern missionaries are taking a wider outlook, and that the rising generation of Indian Christians are keenly interested in national aspirations. "India," he concludes, "must work out her own salvation. She stands for a fifth of the human race. Christ was preeminently a prophet of humanity, therefore all the human elements in Indian nationalism

can not help striking a chord in the heart of Christians all over the world."

A Light That Failed

In Friedrich Naumann, pastor, Christian socialist, politician, and publicist, there passed away one who recapitulated in himself the whole tragedy of Germany. He survived the defeat of the fatherland by only ten months; with that defeat the dream of a German hegemony over "Middle Europe" to which he had sacrificed many of the finest spiritual elements of his earlier life had been shattered for ever, and there was nothing left to live for. Beginning his career as assistant of the famous Rauhe Hans, near Hamburg, he came under the influence of its founder, Wichern, one of the great pioneers of Christian social service. As pastor in an industrial village near Chemnitz he acquired an intimate knowledge of the lives of the poor and was the brother of all working folk, opening his door to tramps and making outcasts welcome. His weekly paper, *Die Hilfe*, was eagerly read by not a few in England and America who hailed him as a German Kingsley. His beautiful devotional articles in that weekly were collected into a volume and became a religious classic. In 1890 he left his village to take up the post of organizer of home mission effort in Frankfurt, and there, in the course of years, his attitude changed. The Christian element receded and he became a State socialist and was elected Radical deputy for Heilbronn. In coming to place and power he yielded to the prevailing materialism of outlook, and his dream of the kingdom of God was swallowed up by the nightmare of a German Middle Europe.

A Famous Novelist's Challenge

Mr. Maurice Hewlett, writing in the *Daily News*, is amazed at the spiritual obtuseness of our latter-day prophets. He complains that the things they find to report are "so trivial," and that the really great issues escape them, and he passes their "reports" under searching review beginning with Mr. Clutton-Brock's "What is the Kingdom of Heaven?" It is too negative for him. It emphasizes the Church's failure rather than the un-failing resources of Christ. "Mr. Clutton-Brock," he says, "is in the stream, but he is not a bold swimmer." He believes that poverty is of the essence of true Christianity and that "luckily for us" poverty is now coming upon nations and individuals alike. When we are really poor together—in heart as well as in purse, Christianity may at last have its chance. But that is a hard lesson to learn not merely for the man rich in goods, but still more for the man stored with knowledge. "How," asks Mr. Hewlett, "are Mr. Clutton-Brock and those like him to become as little children? How will Mr. Wells manage it? He, too, is in the stream, splashing about and apparently enjoying himself. And what of Sir Oliver Lodge and Sir Conan Doyle—are their outpourings symptomatic?" He does not think so, and in stating his reason he sounds a vital spiritual note. "They are concerned with a future life, whereas those who seek a common religion will take no account of life at all, past, present, or to come, once they have found the kingdom of God." These words deserve to be pondered, for with all our altruistic emphasis, we have not yet learned the simple truth that he who would save his life must lose it.

A Layman's Protest

One of the characteristics of the post-war lay mind is its desire for in-

struction. This is especially true of the hundreds and thousands of men who for the first time, and very largely through the educational agencies of the Y. M. C. A., have learned to read and to think. They have come to realize how little they know of matters which they discuss glibly in years gone by, and particularly of religion. For the first time in their lives they have realized that Christianity has a history such that even the most fossilized of organized churches can not be disposed of with a sneer. And they want to know what is behind those doctrines whose official formulations are so unattractive to them; to know how it is that the Church they abuse has survived so long. Everywhere there is a new eagerness for instruction, and the preacher or teacher who can give religious instruction in an enlightening, interesting, vitally suggestive fashion will always be sure of a "worthwhile" constituency. A layman, writing in *The Church Family Newspaper*, voices the desire of thousands of church-goers when he challenges preachers not to waste time in "over done" appeals, when an ounce of information would be more effective than a pound of rhetoric. He instances a "collection" sermon in which the preacher devoted nearly the whole of his time to pleading for a revival of Christian generosity, and only made a brief closing reference to the object for which the collection was asked. The anonymous layman's concluding words should give many a preacher furiously to think. "Missionaries abroad," he observes, "have to teach the heathen the doctrines of Christianity, and I have a shrewd suspicion that many intelligent 'natives' know far more about the essentials of our religion than do many of the Christians at home who supply the money for their conversion."

The Future of the Prayer-Meeting

Why is the prayer-meeting obsolescent? Rev. A. M. Chirgwin, writing in *The Christian World*, lays his finger on the spot when he says it is because it has become hopelessly individualistic. There is no corporate consciousness, no catholicity of petition. Common prayer is all but lost. Mr. Chirgwin sees the dawn of a better day in the growing desire for common, silent prayer, such as the "Fellowship of Silence" promotes, and also for the liturgical element. He agrees that liturgical prayer can never take the place of spontaneous, individual prayer, which remains "the *fons et origo* of personal spiritual life." But unless the prayer-meeting is transformed from "a heterogeneous collection of isolated praying units" into a genuine "fellowship of prayer," its days are numbered. For this purpose liturgical prayers, litanies, and responses, silent prayer and guided intercession, always mixed with "free" prayer, are exceedingly helpful. The writer advocates a return to ancient forms of prayer for the liturgical portion of the meeting—not because of any antiquarian or even esthetic interest, but because only prayers that answer undying needs can survive the centuries.

The League of Faith and Labor

The question of the relation between Church and labor is always with us, and so far organized attempts to

bridge the gulf between the churches and the working classes have tended to die of premature decay. The reason may probably be found in the fact that most such movements have been considerably over-organized, with the result that while ecclesiastics have felt quite at home in the official atmosphere created by such means, the working man has fought shy of them, and in time what was intended to be a conference has ended as an ecclesiastical monolog. A new English movement, however, which has recently celebrated its first anniversary, is of a more human order and seems to have come to stay. This movement, the League of Faith and Labor, stands primarily for fellowship. In its meetings church and labor come together, not officially, but as represented by sympathetic individuals who agree to "cooperate in a spirit of fraternity and social equality, to find solution for the problems of the modern world in harmony with the spiritual basis of human life." They agree in standing for the value of human personality, the wrongfulness of social inequalities and of class divisions, the need for industrial reconstruction and for the vital expression of faith, truth, and beauty. The league is based upon the conviction that our first need is fellowship, and that it is only in fellowship that we can work out the redemption of human life. To put God and fellowship in lieu of creeds and programs is a hopeful point of departure for any movement.

Editorial Comment



TWENTY centuries ago Caesar wrote of the Gallic tribes he had subdued to the Roman yoke "Of all those the Belgians are the bravest." True to that ancestral type are the dauntless three—their cardinal, their king, **Cardinal** their queen. Coming hither to thank us for our succors in their **Mercier** sufferings, our people have welcomed them with plaudits such as are offered only to conquerors in a righteous cause. The invincible courage with which the royal pair inspired their army against outnumbering foes was matched by the courage of their great churchman in braving the German despoiler of his flock. What Moses was in defying Pharaoh, what Elijah was in overawing Ahab, what John was in rebuking Herod, what Bishop Ambrose was in compelling his Emperor Theodosius to do penance for his cruelty, that is Belgium's saintly hero, Cardinal Mercier. In the words of the Hebrew psalmist, "strength and beauty were in his sanctuary." In the beauty of his holy life he was a bulwark of Christian civilization against pagan barbarism and savagery, a monumental embodiment of the spiritual strength that upbore his people through seas of horrors.

Five months of massacre, rape, and ruinous devastation of villages, cities, and churches had passed, by which the German fury had planned to crush the spirit of its victim by sheer terror, when the dauntless cardinal rang out defiance to the foe in his pastoral letter to his suffering flock at Christmas, 1914, urging it to patriotism and endurance. "I hold it," said he, "as part of my episcopal office to instruct you as to your duty in face of the power that has invaded our soil and now occupies the greater part of our country. The authority of that power is no lawful authority. Therefore, in soul or conscience you owe it neither respect nor attachment nor obedience." This letter was read in every Belgian church outside of the firing lines. The Germans burnt fifteen thousand copies of it. It was ultimately read from the Catholic pulpits of all the allied and most of the neutral nations.

A year later this spiritual athlete launched a flank attack on the enemy in his "Appeal to Truth," address to Catholic cardinals and bishops in Germany, Bavaria, and Austria, courteously remonstrating with them as allied with a governmental policy of flagrant inhumanity and nefarious calumny of outraged sufferers. Another message to his flock, entitled "The Voice of God," encouraging them to hold fast to the fundamental truths, breathed the spirit of Jesus: "We can not exclude any from our prayers, even our enemies."

In October, 1916, the bitterest drop was added to Belgium's cup of gall and wormwood—the forcible deportation of thousands of her working people, men, women, and girls to slavery in German factories and fields, where many were reduced to physical wrecks. Again their faithful shepherd appealed to their despot—the wretch who had Edith Cavell shot two hours after midnight to forestall her possible reprieve on the morrow by the Kaiser. "Two years ago we faced death, pillage, and conflagration, but it was war. To-day it is no longer war; it is cold calculation, premeditated destruction, the victory of might over right, the debasement of human nature, a defiance of humanity . . . May God, whom we invoke with all the ardor of our soul in behalf of our oppressed people, inspire in you the pity of the Good Samaritan."

This arrow rebounded from an ironclad heart. Governor von Bissing's reply laid the blame for the alleged "necessity" of the deportation on England's practise of isolating German prisoners of war.

The invader's wrath was roused by the stout-hearted cardinals denunciations, but they dared not arrest him lest the Catholic world rise up against any indignity to his person. His last resort was another pastoral letter, "Courage, my Brethren," reiterating his first on "Patriotism and Endurance," and followed up in January, 1917, by an address to the deans of Belgium at their annual reunion on "Christian Vengeance." "Let us not," said he, "confound hatred, a vice, with the spirit of vengeance, a virtue. For us war is the means of making honor respected and right triumphant . . . therein lies the grandeur of war and the justification of all its sacrifices."

Such is the man whom America has uprisen to honor, the noblest figure in the five years' tragedy of nations, whose red curtain has been rung down by peace. As our most venerable ally he belongs henceforth to our national history, and to our churches of whatever sect or creed as a saintly hero of the universal Church of God.

The record of this noble Catholic reads a lesson to every Protestant pastor, however humble, on what it is to be what he called himself, and was, "an apostle of Jesus Christ"—faithful and fearless. Such was Paul, whose preaching of "righteousness, temperance, and judgment to come" made Felix, his governor, tremble. Such was Jonathan Edwards, exiled from his parish in Northampton for his plain preaching before fornicators in his congregation. Every preacher is liable to be tempted by fear of losing his pulpit to hold back unwelcome gospel truths that prominent sinners need for their salvation. Not a few succumb to it. Let such unfaithful shepherds forecast their final reckoning with the Chief Shepherd. The antidote to their temptation is suggested by Paul's parting words to his church in Ephesus: "I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."



About the first thing that catches the eye on opening a morning paper these days is the report of a new strike—often strikes—in some one or more of the numerous industries or organizations throughout the country. This unrest is gauged differently by different people, much depending on one's outlook and philosophy of life. It may prove to be a healthy or diseased sign of the times, largely hinging on the methods, motives, and ideals of those engaged in the controversy.

Strikes are declared for various reasons—better conditions, fewer hours, higher wages, greater prestige, and more power. When a fuller measure of recognition between man and man is sought; when a larger measure of justice is demanded, earnest, thoughtful, and fair consideration should be given to these matters. On the other hand, recourse to cruel, underhand, vindictive, and intimidating methods by any class of men or leaders, in order to win, should be frowned on; it is subversive of the principle of justice, and is sure in the end to bring defeat.

In any controversy or strike each side should be willing to leave the matter in the hands of those most acutely affected, namely, the community. The public conscience, enlightened by the facts in the dispute is, after all, the supreme court. The interest and well-being of the many are paramount.

We have reached a stage in the matter of strikes when the wisest counsel and experience is of the utmost value. Men everywhere need to be reminded that to accept wages without adequate and satisfactory service, and its concomitant, receiving acceptable service without due remuneration, are iniquitous. Rights and duties are bound together, and an outcry for the former without the equivalent will speedily bring ruin to the individual and to the country.



SHORT and sharp is the agony of victims of a lynching mob; long and rack-
ing the misery endured for months and years by thousands of prisoners in our
county jails, altho law presumes them innocent until proven
Infamous guilty. Not only are our States responsible for this crime
County Jails of inhumanity but also the Federal Government. Among
its victims are many Federal prisoners committed by
Federal courts to these hells. Unspeakable sanitary conditions await them
—foul air, scant light and warmth, swarms of vermin little and big, hardened
criminals herded with decent people. Shame of shames! Even children, proper
subjects for juvenile courts, are committed to such pest holes in the custody
of brutal keepers and, in many cases, of inhuman sheriffs. Each county
pays its sheriff in addition to his salary a fixt sum per prisoner for supply-
ing him with proper food. By scrimping this allowance certain sheriffs sup-
ply their own tables. The wife of one such said that she tried to make
enough out of the prisoners' food-money to set her table for a family of
never less than six throughout the year. After two years of confinement
under such conditions numbers are set at liberty, weakened in both body
and mind.

Rumors of these conditions, rivaling those of Russian prisoners, have
spread through the land. Committees of Congress have been busy for months
in investigating charges of maladministration in nearly every department of
the government. This in the department of justice has strangely not yet
been sniffed by the Congressional nose, altho it literally stinks to heaven.
More strangely still, the recent Attorney-General, Mr. Gregory, refused last
year to permit Mr. Winthrop D. Lane, editor of the *Survey* (New York's
journal of philanthropy), to visit some of the county jails where Federal pris-
oners are confined, to ascertain the truth or falsity of their alleged bad treat-
ment. Mr. Lane straightway undertook the plain duty. His report, from
which we quote, fills eight pages of the *Survey* for September 6, entitled
"Uncle Sam: Jailor." The infamous conditions it reveals in Kansas is known
to exist in other parts of the country.

Years ago the New York Prison Reform Association, through its secre-
tary, Dr. Samuel J. Barrows, a philanthropist of international note, unveiled
their ghastliness, and pleaded with our churches, each and all, to fight it down
as very antichrist whenever found within their range. A certain pastor
whose church stood near such a jail replied that he had not regarded the jail
as included in his parish. That plea was a voice crying in the wilderness.
It is still unheeded.

"I was in prison, and ye came unto me . . . in prison, and ye visited
me not." (Matt. 26:36, 43). How can any Christian pastor remain blind
to the duty thus enjoined by Jesus, and escape his judgment on all who
ignore it?

LAST November our land was ringing with shouts of victory and gladness in the return of peace—how prematurely, we soon discovered. Domestic peace-breakers with old grievances to settle began to raise their heads and score successes. Thus emboldened, avowed revolutionists now aim at the overthrow of constitutional government by law, substituting the edicts of their faction for the will of the people, and enforcing acquiescence by terrorism and violence. While this page goes to press these foes are unsubdued.

Foredoomed tho they are to fail, many good people who cling to their Bibles and carry coins inscribed "In God We Trust" are beclouded by the smoke of the struggle, and in no mood for a joyous Thanksgiving. They need reassurance; and, in order to reassurance, self-examination, whether they are in reality as well as in name disciples of Jesus. Whatever be the actual conditions at the dawn of November 27th, or any other day, every true Christian is bound both in faith and in reason to "thank God and take courage" like shipwrecked Paul. First of all, for God himself as our Sun and Shield, the indwelling Life of our life, the Oversoul of all souls. Too many professedly Christian people in the wreck of their hopes and possessions fail to count God first among what they still have and hold to be thankful for. That Old Testament saint, Habakkuk (3:17, 18), shames many "called to be saints" by the New Testament.

Evangelical thankfulness should go hand in hand with evangelical theology. Evangelical churches have drawn their theology largely from Paul, but little of his abounding thankfulness, constantly breaking out into doxologies. "In everything give thanks, for this is the will of God in Christ." "Rejoice in the Lord always, and again I say, rejoice." In place of this how much of unevangelical gloom! "Wherefore, lift up the hands that hang down, and the palsied knees, and make straight paths for your feet" (Heb. 12-13).

Furthermore, see what God has brought out of the world-war that many vaunted and some faint hearts feared as crippling the Church. Thank God for this year's great uprising and drawing together of evangelical churches already vying in a holy rivalry to "go over the top" in an aggressive campaign against the powers of darkness in our own and foreign lands.

Meanwhile the churches are praying for a general revival of religion. The thing supremely needed is the only kind of revival that will not burn out—a revival of the joyous religion that Jesus lived, and enjoined his disciples to ask and receive that their joy might be full. The spring of its undecaying life was his conscious sonship to the Father Almighty, his and ours, God's sons and daughters, said Paul. This is the indispensable keynote to which is attuned all thanksgiving that is thoroughly Christian.

TO OUR READERS

In the October number of the *REVIEW* we invited suggestions from our readers as to Prayer-Meeting topics for next year. Owing to the printers' strike that number was delayed in reaching our readers and consequently the response concerning the topics will come later than expected—perhaps too late for the editors' use.

The Preacher



Sing Me a Song—A Reverie

Sing me a song, O voice, whose pearly spray,
Like drops the dew-drenched roadside bushes spill,
With hints of beauty doth my being thrill,
Tinging with shimmering hue life's dusty way.
Such fitful chance-flung drops cannot allay
A heart's deep yearning. Weave thy casual trill
Of scattered notes into a strain, until
The ravished soul shall own a song's full sway.
Sing me a song with cadence full and free
Of rounded phrase and sequent chord, and rife
With dulcet tones and lilting melody.
My heart would know surcease of bootless strife,
And bathe its weariness in song's sweet glee.
Sing me a song of home and love and life.

Tune not thy lay to that fair home beyond,
Let angels sing of that who know it well.
Its state and splendor their fine note may swell;
But thy poor vision ne'er its beauty conn'd.
Nor that far-vista'd home o'er which the bond
Of childhood's memory holds its spell,—
With plashing brook and hill and bosky dell,
And wildwood's mazy path through tangling frond.
Sing not the callow love of these fond days,—
Its vapid raptures all so quickly sped!
Nor yet that love ecstatic mystics praise:
Nor ply thy note upon the life whose tread
Of affluent strength no touch of weakness stays.
Thou canst not these to fitting numbers wed.

Sing of the home whose helpful cheer I knew
Through the rich years of manhood's cresting pride;
Where baffled effort safe its shame could hide
Until through all the slackened fibers drew
The knitting cord of strength; and, born anew,
My better purpose alien forces plied
With vain resistance; and achievements grew
That through all time my true estate abide;
And where the little children came, and bound
To generous care and gently nurturing art;
And mellowing years' successive seasons found
The head grown sager but more warm the heart;
And life with truest, tenderest grace was crowned
That earth can know or heaven benign impart.

Sing of the love whose deep and constant flow,
 Bathing life's common days and ways with light,
 Invested earth's dun scenes with radiance bright,
 And spann'd its storm-swept sky with rainbow glow;
 That soothed beneath misfortune's direst blow;
 That nerved the soul with faith, the arm with might;
 That touched life's gladness with more warm delight,
 And made its wayside paths in beauty blow.
 Companioned love, of earthly bliss the queen!
 Enshrining fellowship! whose blended beam
 Shines on a little world the world within,
 Inviolat as realm of poet's regal dream,
 And fair as its best fancy-limnéd scene!
 Be this, O voice, thy song's inspiring theme.

Sing of the life that makes these mortal years
 Acute with painful bliss, with blissful pain.
 In alternating gay and somber strain
 Articulate its laughter and its tears,
 Its aims and hopes, dim struggles, doubts and fears,
 And faith resurgent leading on the train
 Of frustrate powers to battle's strife again
 Till victory's crown in promise bright appears;
 Its deeds whence grew the fine results,—cleared field,
 Rich harvests, garnered stores in barn and bin
 And brain and soul, with the fair fragrant yield
 Of gracious flowers, in garden plot, and in
 The heart; and strength, by patient love annealed,
 Bent in glad toil the human good to win.

And through thy song, O voice serene, the full
 Rich chord of natural piety inweave;
 The aspirations, yearnings, prayers, which heave
 The soul Godward; bright streamings through earth's dull
 Obscuring glooms; faith's subtile hands that cull
 The tree of life's divinest fruits, and cleave
 Resistant rocks and spirit thirst relieve
 At living fountains; monitions voiceful
 Of an interior life divine, nourished
 By dawns and stars, mountains, and midnight's pall
 Of vast solemnity and fair embellished
 Temple domes, with reboant hymn, and all
 Devotion's seemly pageant, and cherished
 Lays of poets, and instinct's native call.

If thus, O voice, thou ply thy minstrelsy,
 Discoursing on the things my heart knows best,
 Attuning the deep tumult in my breast,
 Molding earth's discords into harmony
 By thy large treatment, fine and full and free,
 With woven overtones' insinuant zest,
 And minor modes with tender wreathings drest,
 Thy song shall be the kindling prophecy
 Of all the heaven my heart can crave or know.

Suggestion rich of all that heaven can be;
 Apocalypse more fine than sneer can throw
 On scenic canvas; best and surest fee
 The heart can hold of all we hope shall grow
 On the fair tree of immortality.

The Gardener

THE WAR AND PREACHING¹

THE Fifth Avenue Presbyterian Church of New York City has acquired the habit of going to Great Britain for its pastors. One recalls the salient instances, Dr. John Hall and Dr. John H. Jowett. Its new pastor, Dr. John Kelman, is a Scot, who comes from the active ministry of St. George's, Edinburgh. This fact gives added interest to the latest series of Yale lectures on preaching by Dr. Kelman, published in the volume before us—fully worthy of its place in the noted series to which it belongs.

Only to a limited degree can the art of preaching be taught, says Dr. Kelman:

"There is not, and there never can be, any complete or satisfactory manual of preaching. Some hints may be given to one from the experience of another, and a few rules may be laid down. But such rules must be elementary at the best. The teacher of homiletics will guard men from mistaken methods, and train them for average work as preachers. But he who would scale the heights or break new paths in unexplored territory must do it for himself with little aid from any instructor. The achievement of excellence of any high grade in preaching must be the adventure of the man's own individual genius, and in reaching it the preacher may break every rule that can be laid down."

Accordingly, the lecturer professes to do no more than set forth his own experience, "what he personally has found preaching to be," and to relate it to the immediate present with a full

sense of realities as exhibited under war and post-war conditions. The work of the preacher he regards as falling under three categories: "Testimony, education, and appeal," each of which he defines, placing "supreme" emphasis on the last.

The lectures fall naturally into two parts of four each on: (1) Introduction—Reality, Dogma and Experience, Then Came the War, The Soldier's Creed; and (2) The Preacher as Expert, Statesman, Priest, and Prophet. The first lecture introduces the dominant note of the series, "reality in preaching"—a square facing of the facts and a squaring of action to the conditions. The second lecture reviews the ever-recurring cycle in history—"from experience to dogma, back from dogma to experience." How much trouble this cycle has wrought recollection of theological controversies and "heresy trials" easily shows. On the third and fourth topics Dr. Kelman is qualified to speak, having been much at the British front and receiving a high decoration in recognition of his services. The significance of these two chapters is realized when it is recalled that the soldiers were a very large proportion of the population and really represent and reflect popular conditions to-day.

¹ By Rev. DR. JOHN KELMAN. Yale University Press, New Haven, 1919. 7¼ x 5¼. 216 pp.

Of the last four chapters the two most needed in America are those on The Preacher as Priest and as Statesman. We are apt here to resent the idea of priestliness as assuming a right of interposition between man and God. The title "priest" is employed only in the "prelatical" churches; outside of them its significance is rather sinister. Nevertheless, there is a certain quality inherent in the term which should be carried over into the "ministry," and what that is and involves Dr. Kelman wisely expounds. It involves sacrament, prayer, attitude of mind, structure of service, personal bearing, "practise of the presence of God," denominational loyalty, and human sympathy based on an intimate knowledge of human nature.

The lecture on The Preacher as Statesman involves discussion of the preacher's leadership in matters of commercial and national life. It is not merely the "social gospel" as usually understood that is here in question, but a broad interest in whatever affects the external life of the individual. The dangers of interest in such matters as "politics" are noticed, the safeguards are indicated, and the beneficent results stated. In short, the work of the minister in guiding the tendencies of the *Zeitgeist* (Dr. Kelman uses the word) is wisely suggested.

This series of lectures is of unusual value—sound, timely, forward-looking, practical, fresh, and invigorating. They formulate for the preacher many conclusions which have probably been floating as vague feelings in his sub-consciousness.

The following excerpts (the captions are ours) are taken from the book:

Preaching as Adventure

In a day like this, a day when the every-where is daring and when faith is on its

trial before the new necessities and new demands of life, adventure is the duty of all who preach. "And where is faith," exclaimed Edward Irving, "if thus we are to travel by sight? This prudence is the death of faith; it leaves it nothing to do whatever; for, when all is seen and calculated to a nicety, where is there any more trust in God? A Christian's life—a Christian minister's life—is one great series of imprudences." There must always be a certain element of adventure in effective preaching. In Chesterton's well-known phrase, "the daisy has a ring of red," and the white flower of faith, too, has its tinge of passionate daring. Robertson, of Brighton, when attacked by a representative of cautious orthodoxy, answered every new assault by the words, "I don't care." Losing his temper, his assailant exclaimed, "Well, Mr. Robertson, you know what happened to Don't Care?" "Yes, madam," was his reply, "they crucified him on Calvary."

Non-Church Goers

There, at the front, for once, the ex-convict and the divinity student lived side by side—an excellent thing for the divinity student. For once, at last, the opportunity came for the Church to get into close contact and acquaintance with several millions of young men who were formerly quite outside her pale, and to whom she had no possibility of access. Home mission work, at the best, had only been able to touch the fringe of the problem. Then, in resting camps at the base, and in the dugouts and trenches of the line, ministers of the various churches were in close and constant fellowship with the men. They are unanimous in their report. Those who have hitherto drifted past the Church are not essentially bad men. In respect of all the distinctively soldierly virtues—courage, discipline, endurance—it would be impossible to draw any clear line between them and the church-going. In respect of general character and quality of spirit, while the fortifying and inspiring influence of the Church is more clearly perceptible, it remains true that in the vast majority of cases it would be impossible to conclude that the reason for their aloofness from the Church is to be found in any aversion from goodness or deliberate choice of evil ways. The simple truth of the matter

is that the reason why these men do not go to church is that they are not interested in the things which the Church provides. They are at one with the Church in many of her teachings, but it seems to them that she expresses those teachings in a different language from their own, different not only in words but in habits of thought as well. To them the Church is a great organized unreality. They neither desire it nor do they hate it. They simply leave it alone as a thing entirely out of their line.

Experience and Dogma

The general process in history may be summed up in these two phases: (1) From experience to dogma; (2) back from dogma to experience. The first process, both individual and in general history, is from experience to dogma. Neither the race nor the individual is born with any ready-made system of beliefs, any supply of intuitions or of known facts stored in his brain, "like so many peas in a box." We are born with capacities for acquiring beliefs, and with nothing more. As experience begins and increases, we gather, one by one, our store of facts, and form, one by one, our judgments and opinions. In his *Authoritative Basis of Faith*, Dr. Martineau has once for all disposed of all hope of finding an external authority which shall be the source of our beliefs, and has proved beyond dispute that all our real knowledge must begin within the soul in experience. Gradually, as the acquisitive process goes on, the isolated experiences group themselves into sets of opinions which may be expressed as dogmatic beliefs regarding life. These, at first the cumulative product of experience, become detached from the memory of the experiences which first gave rise to them, and remain as independent convictions. This is true of the individual, but of the nation and the race it is true upon a much larger

scale. The experiences of one generation produce the beliefs of that generation. These formed beliefs are taken over, already finished products, by the next generation, and are passed on to subsequent generations as traditional dogmas. They may or may not be verifiable by the experience of these successive generations. When they are, they are simply confirmed and adopted. When they are not thus verified, they may still persist as settled matters—*choses jugées*—while experience is building up a totally different group of convictions. Thus the experience of the past becomes the dogma of the present, and in cases where the present experience does not confirm them, dogmas are simply masses of petrified or embalmed experience. Where the dogmas are themselves arranged in larger groups, you have the scientific system, the social code, the religious creed. These systems, codes, and creeds are the museums in which masses of petrified experiences are preserved, together with more or less dogmatic matter which is not petrified but can be verified by present experience.

That is the initial process, but the second is bound to come in reaction—the movement from creed, system, code, back to the examination of the individual dogmas which compose these, and from dogmas back finally to experience again. This is the process characteristic of the later, as the former is of the earlier periods of civilization. In modern periods of history we have been living in the days of the process from dogma back to experience. It has been largely unconscious, an atmosphere which men breathe, a spirit which directs the tendencies of mind, rather than an intentional and expressed movement. It has, as we shall see, spread throughout the whole field of thought. It has been working with a stronger leaven than any other of the forces of recent times.

The Pastor

JUSTICE TO THE NEGRO

THE following call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country:

"The recent race conflicts in some of our cities challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

"In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking, therefore, at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the Churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and good-will between the races.

"We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

"The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The Church must offer the ideals, the program, and the leadership in this crisis. . . . To this end we therefore urge upon the Church, her ministry, and membership, this constructive program:

"1. The government, local, state, and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and

order are trampled under foot. We call upon the pulpit, the press, and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty, and the pursuit of happiness may be equally assured to all classes.

"2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

"3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

"4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

"5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

"6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

"7. Qualifications for franchise should be administered irrespective of race, creed, or color.

"8. Closer cooperation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of good-will in the relations of one race to the other. We recommend that the governor of each State appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal, and that Congress be re-

quested through a non-partizan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

"Racial understanding and cooperation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and 'fear hath torment.' Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity, and for permanent racial peace. . . . If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and good-will abroad, let us apply the same program at home."

Roosevelt on Church-going

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

*The Every-Community Service Endeavor in Montana*¹

"An almost impossible, and to many an altogether incredible piece of work has been accomplished. One great state has had its area, community by community, county by county, or valley by valley, "allocated" to the religious care and undisputed responsibility of one or more denominations. This has not been done by some outside authority, stepping in with an assumed wisdom and an arrogated power, but by the men of the state itself, the leaders chosen by the denominations themselves. It has been done, too, with unanimity and with enthusiasm. The undertaking is thoroughgoing and at the same time rests upon principles of complete democracy and liberty."

The preceding is the "foreword" of a pamphlet issued and obtainable from the Home Missions Council (156 Fifth Ave.), New York. The pamphlet describes a notable achievement in economy of administration, union and cooperation of effort, and elimination of unworthy rivalry in Montana that should have large results and be imitated in other states.

A Prayer

O God, when the heart is warmest,
And the head is clearest,
Give me to act:
To turn the purposes thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait.

We do not always fight.
There comes a dull
And anxious watching. After night
Follows dim dawn before the day is full.
But there's a time to speak, as to be dumb.
O God, when mine shall come,
And I put forth
My strength for blame or praise,
Blow Thou the fire in my heart's hearth
Into a blaze—
(Who kindled it but Thou?)
And let me feel upon that first of days
As I feel now.

From *Songs and Poems* by JOHN JAY CHAPMAN (Scribners).

¹An account of the organization of the Home Missions Council of Montana in July, 1919.

MIDWEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Nov. 2-8—Civic Apathy

(Lam. 1: 2).

MORAL inertia is the curse of the race. It is difficult to start good causes, and still more difficult to keep them going. People are particularly remiss concerning their political duties. They need to be prodded; they need to prod themselves.

The phrase "beginning at Jerusalem," taken in a political sense, means beginning at one's place of residence. There a man's political obligations center; from there they run out in ever-widening circles.

It is a fine thing when to civic obligation is added civic pride, and a man can say of the place of his abode what Paul said of the place of his birth—that it is "no mean city"; but if, unfortunately, it happens to be a city of which he has no reason to be proud, he ought to labor to make it so.

The passion of the Jew for Jerusalem touches the sublime. When an exile he exclaimed "If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy." And in the text referred to above, Jeremiah, lamenting the fate of captive Zion, fixes his thought upon Jerusalem and represents her as a solitary widow, clad in funereal weeds, sitting by the roadside and calling out: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow." It is a hopeful sign, if, when a city falls into a low estate, the godly sorrow that worketh repentance begins to stir within it. If she is insensible to her condition, her case is hopeless. The wound that bleeds inward is none the less deadly because it excites no alarm. Better the keenest pain than mortification.

There is no more urgent duty before the Church of to-day than that of creating a more sensitive civic conscience, and of elevating the standard of civic honor and righteousness by showing that patriotism is an integral part of religion and that civic obligation and Christian obligation are one. Can is the measure of ought. Duty is that which is due. What a man ought to do is what he owed to do. Duty is never optional, its neglect is never harmless. The "let alone" policy is always suicidal. It is a selfish thing to be a parasite on the body politic, a cowardly thing to put upon other shoulders burdens we ought to carry. Every man is a debtor to the past; he reaps the fruits of the labors of those who have gone before him, and it is his bounden duty to take up questions clamoring for recognition and unite with others in their settlement, that some return may be made for the unbought benefits that have come to him.

How to make "the indifferent different" is the problem. Unquestionably the first thing to be done is get people to begin to think. In one of the darkest hours in Israel's history the plaint of Jehovah was, "My people do not consider." From thoughtlessness indifference to the social welfare always springs. Another part of the remedy is to urge people to use their power of self-determination in arousing themselves to action. Every man has within him latent power which he can stir up and put into exercise. Scientists tell us that if all the beats of the heart in one day could be concentrated into one gigantic throb of vital power, it would suffice to throw a ton of iron a hundred and twenty feet into the air. Think what would happen if every citizen put his utmost into civic betterment. Th

coming of the New Jerusalem would then be no far-off event.

Nov. 9-15—What to Do With Our Burdens

(Gal. 6: 2, 5; Ps. 55: 22.)

Every man carries an invisible load. He bears "his own burden." It has been ascertained that the atmosphere presses upon the human body with a weight of about fifteen pounds to every square inch; so that a middle-sized man carries with him a weight of about fourteen tons. There are other invisible burdens, some of which are grievous to be borne.

There is, to begin with, the burden of personality. However much human lives may be intertwined, in a sense, every man stands by himself. He is a separate drop in the great ocean of being. When Samuel J. Mills, who led the haystack prayer meeting at which the American Board had its birth, was a boy, he came to his mother, exclaiming: "I wish that I had never been born." He was feeling keenly the burden of personality and the burden of responsibility that goes with it, as thoughtful children often do. His wise mother answered, "You can not help yourself, my son, you have been born, and the question is, what are you going to do with your life?" From the burden of personality no one can escape any more than he can get away from his own shadow.

Then there is the burden that comes from imperfections—physical and moral, and especially from our sense of failure. In some instances this burden is inherited, in others it is self-imposed; but, in either case, it is often meanwhile a burden that can not be removed, and the only thing to do about it is to keep a stiff upper lip and bear it sweetly and bravely to the end. It is no sin to be handicapped in life's race; the sin is to lie down in the middle of the road.

Burden sharing is as much a duty as burden bearing. Our own burdens—the burdens that lie in our path—we are to shoulder manfully; the burdens of others we are to lighten by sharing. There may be troubling by our side fellow pilgrims who are carrying loads heavier and more crushing than ours. Under these loads we are to put ourselves to the last particle of our strength. This we can often do by our sympathy. Trouble shared is trouble halved. We can also do it, as in the case of the burden of poverty, by rendering wise and timely help. Does some radical reformer remind us that what we are to do is to remove the cause of poverty? True; but its removal may take a long time, and meanwhile we must render "first aid" in removing the suffering that actually exists. Preventative philanthropy ought, of course, to be our ultimate aim, but in a world in which things are constantly going wrong remedial philanthropy will always be in immediate demand.

Besides burdens that we are to bear, and burdens that we are to share, there are burdens that are unbearable. What are we to do with them? Cast them upon the Lord. This we are to do with the burden of our guilt—staying ourselves upon God's mercy. This we are to do also with the burden of our troubles—staying ourselves upon his promises and providence. "Casting all thy care upon him, for he careth for thee," is the way in which the apostle Peter puts it. Your personal cares, your family cares, your business cares; your cares for the Church and the world, for the present and for the future, you are to cast upon the Lord and leave them there. He can carry them all. A woman carrying a heavy basket was invited to ride in a passing carriage. Seeing that she kept her basket in her lap the driver turned to her and said:

"Why don't you let your burden down. When I agreed to carry you, I agreed to carry your burden also."

"I and my burden, O Master! I come at thy merciful call,
And cry to the Infinite Goodness, that
healeth and helpeth us all."

Nov. 16-22—*The Christian Movement in India (Missions)*

(See Page 358)

Nov. 23-29—*Counting One's Mercies (Thanksgiving)*

(1 Chron. 29: 10-14)

The attempt to count our mercies is sure to lead to the same result as in the case of the little girl who attempted to count the stars. We are soon ready to acknowledge that we did not know that there were so many of them, and to exclaim in the words of the Scotch Paraphrase:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise."

Throughout all the ages and over all the earth the incense of praise has been ascending to God from those who have delighted in his great goodness. They have sung (1) of the abundance of his mercies; bestowed with a lavish hand, with all the largeness and munificence of royalty. (2) Of their continuity—without variable-ness, and without pause—constituting a chain that has in it no broken links. (3) Of their impartiality—resembling the sun which shines alike upon all, and upon which no one can claim a monopoly. (4) Of their undeservedness. They are, as the word "mercies" indicates, gifts of grace, given not to the deserving, but to the needy; given for God's relief more than for ours; given from the sheer joy of giving. A school boy from home, speaking the largeness of his father's generosity, remarked, "that is the kind of father I have." And that is the kind of heavenly Father we all have!

In his final charge to the people, as they brought their offerings for the building of the temple, David blest Jehovah, declaring, "Riches and honor come of thee." Therefore "we thank and praise thy glorious name." He wanted to impress upon them that in bringing their gifts they were simply giving God back his own; and that since from him all blessings flow, to him should all praise be given.

Temporal mercies are given with a spiritual intent. They are designed to bring spiritual blessings. If they are withheld it is for our good. But what of our trials? Are they "mercies"? Yes, if there is love at the heart of them. In our blindness and weakness we may question and wonder; but faith at its best can rise to heights sublime, and affirm that

"Light is mingled with the gloom,
And joy with grief;
Divinest compensations come,
Through thorns of judgment mercies bloom
In sweet relief."

During the Thanksgiving season of the present year of grace our thoughts should take a wider sweep; and include mercies national and worldwide, as well as mercies personal. The greatest mercy of all is the end of the cruelest and most unjustifiable war that ever scourged mankind. For four weary, agonizing years that war devastated the world. Looking back we can see how often the weight of a feather would have tipped the scales in the wrong direction; but, at the critical moment, an unseen Power intervened. And, as to-day, under sunnier skies, while we sing with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name," let us pray:

"Lord God of Hosts, be with us yet
Lest we forget, lest we forget."

Nov. 30-Dec. 6—*Making Life a Masterpiece*

(Luke 6: 40)

To make life a masterpiece we must, first of all, accept God's idea of it as

our ideal, and seek to work it out. Glimpses of God's idea concerning us, as exprest in our nature, and of his plan touching our lives we get in our supreme moments of vision, when we hear the voice that says, "See that thou make all things according to the pattern that was showed thee in the mount." Floating before the mind of the most prosaic is the ideal of what he should be, and is not. He knows that he was made for better and bigger things than he is realizing in his life, that there are possibilities within him that reach beyond present attainments; and that instead of saying, "The present is good enough for me," he ought to look upon it as a half way house, where he may rest in passing, as he presses on to the top.

This ideal life of which we catch fugitive glimpses is revealed in Christ, in whom God's thought for us finds complete expression. Because he could point to no higher he pointed to himself saying, "Follow me,—take me as your model." It was of himself that he was thinking when he said, "The disciple is not above his teacher, but every one that is perfect shall be as his teacher." In this saying he indicates that the direction in which perfection lies is that of "perfection in ministering." Speaking of himself, he says, "I am among you as one that serveth"; and speaking to his disciples he says, "the greatest of all is the servant of all." To the same effect is his utterance, "be ye perfect, even as your heavenly Father is perfect," that is, perfect in love, which is the essential quality in God's nature, so that like him you will minister to the thankless and thoughtless, and pour out your lives in service without thought of what returns you may win.

In his quaint fashion George Herbert, referring to this element in God, which we are called upon to imitate, as the thing in which we are most apt to come short, says,

"Thou art too hard for me in love;
There is no dealing with Thee in that art.
That is thy masterpiece, I see.
When I contrive to plot and prove
Something that may be conquest on my
part,
Still Thou, O Lord, outstrippiest me."

Yet the Supreme Lover we are bound to follow; and the closer we approach to him, the nearer do we come to making life a masterpiece.

In the universal judgment of mankind it is this quality of unselfish self-giving that makes a common life glorious. From "Flanders Field" a wounded soldier sent this message back to his father in America: "We've been carried up to the Calvary of the world when it is expedient that a few men should suffer that all generations to come should be better. Whatever happens, I know you'll be glad to remember that at a crisis I tried to play the man." To lay one's self thus upon the altar of patriotism and be ready to make the supreme sacrifice for the welfare of humanity is to reach the heights of moral sublimity.

How is this ideal to be attained? By striving to realize it; by determining to live for the best; and by continually affirming, "I can, I ought, I will." But that is not enough. In climbing after the ideal good we must lean upon the everlasting arm. A man who was boasting of being self-made was asked by a friend, "Do you not think that you would have succeeded better if you had got some one to help you?" To make the most of ourselves we need the help of others, and especially the help of God. With his aid all things are possible, without it life will be an egregious failure. Our hope of attainment lies in the fact that he is constantly at work upon us seeking to fashion our lives into something glorious. In so far as we cooperate with him in the working out of his purpose can life become a masterpiece.

The Book

STUDIES IN THE LIVES OF PETER AND JOHN¹

Professor JAMES MOFFATT, D.D., D. Litt., United Free Church College, Glasgow, Scotland.

Nov. 2—Temperance Lesson

(Jeremiah 35:1-8, 12-14a, 18-19.)

THE incident described in our lesson was intended as an object lesson in obedience. The Jews were disobedient to God's word, and Jeremiah dramatically rebukes them by showing how this clan of Rechabites were faithful to the injunctions of their ancestor. Yet their ancestor was dead, and God was living! The Rechabites were nomads. The traditional principle of their clan was to eschew agriculture and any settled existence; this involved a prohibition of vineyards, and in obedience to the severe code of their clan these men had lived. It was only the approach of an invading army which had temporarily driven them inside the walls of the city. But they refused to touch wine, as they had been ordered long ago by Jonadab.

The story tells itself. But its application needs a word or two. (1) The great virtue and principle of faithfulness is often bound up with some homely habit. The Rechabites are praised and rewarded for their refusal to touch wine. It was a negative proof of their scrupulous conscience; it concerned what they put into their mouths; but so far, it was crucial. Religion is more than meat and drink, but it has often to do with meat and drink. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In choosing or refusing certain foods and drinks, we may be exhibiting the highest principles of our faith. Abstinence, even

in what is apparently so trifling a matter, may be the proof of our moral obedience, whether we abstain for the sake of others or because we are conscientiously convinced that it is wrong. (2) Circumstances ought not to alter our convictions. The Rechabites were placed in new surroundings, but this did not affect their staunch loyalty. No amount of hardship or ridicule was allowed to impair their faithfulness to principle. And this enters into obedience also. Temperance is temperance, in any climate or in any emergency. One of the supreme tests of our faith is whether we are true to it when circumstances alter and when unlooked-for conditions surround us. For us this is more essential than it could be even for those Rechabites. The ground of Christian temperance is not, as it was for them, merely negative; it is positive. Wherever we go, we carry with us the obligation to be true to our principles. It is only thus that we experience the happiness and reward of obedience to God. To obey God is always a channel of blessing—if we obey him always, not simply when we choose or when circumstances render it easy.

Nov. 9—Peter's Great Confession

(Matt. 16:13-24.)

1. It was, like all great confessions of faith, due to personal experience, not to hearsay. There were many admiring opinions current about Jesus. He was compared to one or other of the great prophets of the past; some

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series.

even thought that he must be John the Baptist come to life again. But Peter knew he was himself, God's son, the long-hoped-for Messiah. No great figure in the past could explain Jesus. Peter felt that, because he had lived with him, hence his confession is direct and personal. Whatever people say about Jesus, his word to us is finally, "What do you say?" And if we are to say anything of value, it must be something more than what we have caught up from outsiders.

2. But, altho it was due to personal faith, that faith was an inspiration. Peter's insight into the real meaning of Jesus was not the result of his unaided sagacity; he owed his insight to God. Jesus at once replies, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." For faith is always the result of revelation. Those who have come to see in Jesus the divine Son never attribute their vision to their own insight, to any shrewd arguments on their part; it remains for them a gift of God, as it did for Paul, when he wrote, "It pleased God to reveal his Son in (to) me."

3. This personal faith is the foundation of the Church (verses 18-19). It is not a possession which can be transmitted, and yet it is the basis of the Christian fellowship. Amid the welter of opinion Jesus saw, in Peter's personal faith, the rock that was to be stable for others as well as for the man himself. Peter's primacy among the disciples was not official, but personal; he was the spokesman and principal support of the new company, on account of his deep insight and faith. And in the emotion inspired by the utterance, Jesus utters his great word about the Church, his Church, a new people of God. He saw that this faith would spread, through the influence of this believing nucleus of adherents. He is confident that it will last, and he recog-

nizes that the disciples as disciples have a power of discipline, i.e., of determining what is or is not compatible with the fellowship.

4. The confession came from a man who had still much to learn. This is the point of verses 21-24. Peter did not yet realize that membership involved suffering, and presumptuously attempted to turn his Maker from the way of the cross. Faith may be sincere and real, and yet require further training. At the back of praise and congratulation comes the stern reproof of Jesus, bidding Peter enlarge and deepen his outlook. For it is not enough to be well-meaning, as Peter was in his devotion to Jesus. We require from time to time to allow our prejudice to be removed or corrected by a closer acquaintance with the real aims and interests of him whom we propose to follow.

Nov. 16—Witnesses of Christ's Glory

(Luke 9:28-36.)

The point of the story is that Christ's glory involved suffering; he was not to escape death in some mysterious way, but to die openly at Jerusalem. The incident thus carries on the lesson already given at Caesarea Philippi. The law (Moses) and the prophets (Elijah) witness to his coming passion. The sympathy which Jesus failed to receive from the unintelligent disciples came to him in this vision from heaven, as he prayed; while his adherents could not yet enter into the tragic necessity of the cross, he found his own faith rallied by a revelation.

There are only two words. (1) Peter's naive outburst, as he woke up, means, "It is good for you that we are here." He is not reflecting, as our version suggests, that it is good to be on the heights of vision. What he says is, in effect, "We are plain men,

we are incapable of such trances, but any rate we can put up tents." He assumed that the two mysterious visitors had come to remain for a time; he was anxious to be of use to his Master, and so he offered his practical service in words which show how completely the honest man mis-conceived what was happening around him. (2) God's word (verse 35), "This is my Son, my chosen one; listen to him," is a reminder that Jesus has the last word to say upon himself and the kingdom of God. He is the supreme authority, not Moses nor Elijah; the law and the prophets witness to him, but he is the final manifestation of God, and from him alone is the secret of the cross and the kingdom to be learned.

The conclusion (verse 36) brings out two points. The disciples find themselves alone with Jesus, when the vision passes; but it is with a Jesus who has been solemnly accredited to them as God's own authority. Again, they said nothing to outsiders about the vision. This is significant. Many people dissipate the effect of such high moments by talking about them, instead of pondering quietly. The lips had better be closed from lavish talk, if the impression is to remain. The heavenly voice says, "Listen to Jesus," and there is never any fruitful listening in a life which does not know how to be wisely quiet and reticent.

Nov. 23—Jesus Corrects John's Narrowness

(Mark 9:33-42; 10:13-16; Luke 9:46-56.)

1. Jesus knows how to rebuke and correct people wisely. He overhears the angry dispute on the road, as the disciples behind him wrangle about their respective claims to superiority, but he says nothing at the time. It is only when they are all indoors that he gives them a quiet lesson upon

humility as the true spirit of greatness in his kingdom.

2. Humility is not necessarily the effect of a sense of sin—otherwise Jesus himself would not have been humble. It is produced not simply by penitence but by a proper sense of our position toward God and man; it means that we are willing to take any place that God appoints for our service, and to stoop to the lowliest tasks if need be, without putting ourselves forward or thinking that we are too good to be wasted on some menial lot. The humble soul thinks not of rewards but of duties, and where this spirit obtains in any company, disputes vanish.

3. This (verses 49-50) is the only place in the gospels where John speaks himself. Perhaps his conscience had been touched, or perhaps he is speaking as if he expected to be praised for his exclusiveness. But Jesus broadens his mind. "He who is not against you is for you." There is a tone of reproach in the words, "At least this man whom you have rejected is not an opponent, and it is something to find that nowadays! He is at work for me, doing good. Why be hasty to excommunicate him?" The man had been invoking the authority of Jesus in exercising demons—which implied that, at any rate, he recognized a divine power about Jesus, even altho he was not formally enrolled in the company of the disciples.

4. James and John then (verses 51-56) have to be rebuked for their bitter resentment of the Samaritans' discourtesy. The Son of Man has no racial antipathies, no religious fanaticism. Passions of this kind cling to strongly religious natures, but the Spirit of Jesus is bent on eradicating them.

All these incidents illustrate the Golden Text. The love we have for Jesus Christ must be a love answering to his aims and interests. It is

not enough to love him. Cruel and harsh things have been and are being said and done by disciples who are honestly devoted to his cause, simply because their love has "corruptible" elements mixed up in it. It is our duty not simply to love the Lord, but to be sure that our love is genuine, tinged by no narrowness of which he disapproves, and marked by no sectarian passion which is more intense than Christian.

Nov. 30—Jesus Teaches Peter True Greatness

(John 13:1-16, 36-38.)

Peter learned two lessons at the supper. (1) He was taught to know his own place. When Jesus went round washing the feet of the disciples, Peter protested; he thought he knew better than Jesus what was becoming; his impulsive nature led him to assert himself. And Jesus has to tell him that he does not yet understand the meaning of the rite. He did not, till Jesus explained it. And then Peter learned (2) the meaning of greatness as Jesus defined it, greatness measured by service, greatness to be reckoned not by what we can get from others, but by what we can give to them.

The precise point of the lesson lay in the fact that, till Jesus moved, none of the men was willing to rise and perform the task of washing the dust off the feet of the company. This was a menial's duty, and they were all too proud to stoop to such a humil-

iating service. Jesus, by performing it, showed them that such thoughts of their own importance were incongruous. If he the Master did such a service, was it beneath them? He gave them this lesson in act as well as in word, which they would never forget.

"Thy heart
The lowliest duties on herself did lay."

Such is Wordsworth's final praise of Milton as a sublime leader, and it ought to be deserved by every Christian.

The closing paragraph (36-38) carries on Christ's rebuke of Peter. He had been told that he did not yet know the meaning of what his Lord was doing to him (verse 7: "Thou shalt know hereafter"). Now, he is told with disconcerting plainness, that he can not yet do what he thinks he can do for his Lord. Peter was less reliant and strong than he realized. He thought that he at least required no lesson in moral heroism, and he was soon to learn that he did. He still lacked that other element of real greatness, a humble consciousness of weakness, a distrust of his own powers. For the humility which is the soul of greatness, in the teaching of Jesus here, has its two sides. One is toward our fellow men, the willingness to serve them in any way, however humble. The other is toward God, a willingness to wait for his word and not to start forward as if we know best, or as if we wished to distinguish ourselves.

MAN'S RESPONSE TO GOD'S LOVE

PSALM 86:12 underlines the main element in man's response to God's love: "I will praise thee, O Lord my God, with my whole heart." The love is unsparing, and the response to it must be whole-hearted and undivided.

"Love so amazing, so divine
Demands my life, my soul, my all."

And this demand is for a praise which is far more than hymns or verbal thanksgiving. We praise God by occupying the place he assigns us in his order of things, by fulfilling with

contentment and vigor the duties that fall to us in his discipline. God's love is a moving power, instinct with self-sacrifice, alive with forces that make us think and act for his own ends. To praise love is to commit yourself. And this is the thought of Paul's outburst in Phil. 3:7-14.

His entire life has been reset by the new values which Christ revealed. God's love alters the proportions of life; it teaches us to value him more than anything else, and to act upon our estimate. "I count . . . I count," the apostle repeats. God's love, meeting him in Jesus Christ, has compelled him to revise his estimates of ambition (7-8). Above all, it has given him a new sense of religion. No longer is religion a product which he is to manufacture by himself, a meritorious achievement which he may one day present for God's approval; it is the outcome of an entire personal surrender to Jesus Christ (9-11). "Christianity, is not acquired as an art by long practise," said Jowett; "it does not carve and polish human nature with a graving tool; it makes the whole man; first pouring out his soul before God, and then casting him in a mold." Such is the truth of these verses. The response to God's love is not the promise to go away and work at religion till we produce something more or less up to God's standard; it is to yield ourselves to God, and allow him to inspire and remold us altogether.

At the same time, this does not mean passivity. God's love requires our wills and minds, in order to be completed (10-14). The alteration of center takes place at once, but the results have to be worked out patiently and humbly. Faith commits us to the ends and aims of love; it brings us under the power of this divine will in Jesus Christ, which makes inces-

sant demands upon us. Paul instantly corrects the possible misapprehension that he was "perfect already." No one, honestly face to face with divine love as revealed in Christ, will ever say, "I have done enough, I have gone far enough." He has no time for pluming himself on his attainments, such as they are. "I press on." For the distinctive feature of love in God or in our fellow men is that we never can allow ourselves to imagine we have done enough to deserve it. Love is ever urging us to enter more and more deeply into its experience; and, under its spell in Jesus Christ, not the most advanced Christian will for an instant permit himself to think that God is satisfied with his attainments. To say at any point, "That will do," is to be undone.

Bible Renderings

In *A Companion to Biblical Studies* there is a chapter on "Botany of the Bible," by the late Rev. W. Houghton, which gives added emphasis to what we printed in our editorial pages in April and August under the caption, "Get the Best."

"The A. V. is conspicuously weak in its renderings of the names of trees and plants. The translators of 1611 had in fact very little knowledge of the flora of Palestine. The names 'oak,' 'elm,' 'fir,' 'apple,' 'chestnut' are applied to Palestinian trees which have no British representatives. Several of the A. V. renderings are not even approximate!

"In the text of the R. V. many false identifications of the A. V. are left standing. On the other hand the margin of the R. V. contains many improvements. A good many real equivalents are introduced; thus we find *terebinth* (Gen. xii. 6); *storax tree* (xxx. 37); *mastic* (xxxvii. 25); *pistachio nuts* (xliii. 11); *papyrus* (Ex. ii. 3). The first step, therefore, toward studying the botany of the Bible is to look out the renderings of R. V., and specially those contained in the margin."

Social Christianity



PUBLIC WELFARE AND THE RAILROADS

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Nov. 2—*History of the Railroads*

SCRIPTURE LESSON: Jacob's sons illustrate the early methods of transportation, using asses as beasts of burden (Gen. 42:26).

INTRODUCTION: It is difficult to estimate how much of our civilization is due to improved communication and transportation. In the jungles of Brazil and of Africa people are backward largely because they are isolated owing to lack of facilities for communication. You are not likely to have any great desire to visit a friend six miles away if you have to cut your way through all kinds of dense underbrush, braving, in addition, dangers from reptiles and predatory beasts. If you can make the trip in thirty minutes without danger, you may wish not only to see a friend, but to see him often. It is the greater ease or difficulty of intercourse which has brought people together or kept them apart. This means a broadening or a narrowing of the mind, respectively. Hence every advance in civilization has been marked by an improvement in communications, and this has, in turn, given impetus to the broadening of the mind. This principle should be kept in mind constantly.

PRIMITIVE TRANSPORTATION: All intercourse has for its purpose an exchange of goods or of ideas; or, ultimately, of ideas only, because goods are produced on the basis of ideas. Where people have few ideas they have few desires, and, consequently, few inducements to utilize the materials furnished by nature. Exchange was, therefore, reduced to a minimum in primitive times, since the few wants of people could be satisfied on the spot by every man. This meant a very simple system of transportation, namely, vital power, at first of human beings and later of domesticated animals. To this day gangs of porters are still the means of transportation through jungles and over mountain paths in Asia, just as the camel serves that purpose in deserts. Even in civilized countries domesticated animals still

furnish the bulk of "horse power" for short hauls.

Just as the means of transportation were primitive, so were the roads. War chariots were about the heaviest vehicles that could travel over the primitive roads until the Romans built their magnificent highways through Italy and conquered provinces. These fell into disuse after the fall of the Roman empire, and for a thousand years little was done to improve them. In 1554 the maintenance of public highways by compulsory labor was decreed by the British Parliament, and in 1663 a road-tax was substituted.

How limited passenger travel was under these conditions may be illustrated by a few figures. In 1672 the total number of passengers by "stage-wagons" over the three routes from London to York, Chester, and Exeter was only 1,872, while before the World War the central station of the Great Eastern Railway in London had a daily capacity for 200,000 passengers. In 1776 an eight-horse wagon with four tons weight took six weeks to make the round trip between London and Edinburgh; in 1895 the distance between London and the northern part of Scotland, 523.5 miles, was made in 518 minutes.

These few figures prove that the term "primitive transportation" was applicable to the conveyance of goods and passengers until very recent times. The well-known case of George Washington's being dead and buried two weeks before the news reached Boston is a good illustration of the slowness of communication at the eve of the nineteenth century. It was, indeed, only with the introduction of steam power that a radical change was introduced into transportation.

The "rail" road preceded the application of steam to transportation. Some time in the seventeenth century thousands of carts were employed in carrying coal from the collieries to the barge-ports in many parts of England. As late as 1813, there were col-

lieries which had each from 600 to 700 carts in this service. The rails and the road bed were very different from the well ballasted railroads of to-day. Wooden cart-wheels were fitted to run on short timbers laid on cross-ties or sleepers. Where the wear was heavy, on steep grades, or on sharp curves, the surface of these timbers was protected by strips of wrought-iron, for which cast-iron rails with inner flanges were subsequently substituted. In 1788 these were replaced by the "edge-rail" and the flanged wheel, and the modern railway was born. To the invention of this simple device by William Jessop is due the substitution of mechanical power in land-transportation throughout the world. Owing to the poor substructure, the surface of these roads was so cut up in bad weather that the ordinary loads of seventeen hundredweight were at such times greatly diminished. These wooden railways, as adjuncts to collieries, were later employed as feeders to canal boats, and the total number of miles in South Wales alone was over 150 by 1812. One of these roads, thirty-four miles in length, overcame an elevation of 990 feet. The only advantage these railroads had over turnpikes was the reduction of friction between the wheels and the road.

The next step to be taken was the improvement of motive power. In 1813, Blackett discovered, by experiment, that a carriage could be propelled on a railway by the machinery which it carried, the power being transmitted to wheels fixed on the axles and the traction exerted simply by the adhesion of the wheels to the rails. A year later George Stephenson built his first locomotive—the power of which was to supersede the draft-horse. Both the flanged wheel and the motive power in railroading are, thus, English inventions, and they created an instrumentality for land-transportation which, in capacity for traction, endurance, and speed, exceeded anything that muscular power or vital force could provide. The use of mechanical power, both in industry and transportation, is really the beginning of a new age in the history of man.

The first railway in actual operation was the Stockton and Darlington Railway, chartered in 1821. It was on this railway that Stephenson operated his locomotive in 1825. The Liverpool and Manchester Railway Company was chartered in 1826, and Ste-

phenson scored as a winner in competitive trials at Rainhill with his "Rocket" in 1829. This victory settled the question of superiority between mechanical power and vital force as a means of propulsion.

Only a few words are needed concerning the importance of railroads. It is not too much to say that without railroads civilization would still be confined to ocean shores and river banks. The "hinterlands" would be unable to enter into communication with each other, and with countries across the seas could communicate only in a precarious manner. Owing to the cheapness of travel by rail millions of people have been able to travel in others parts of their own country and in other countries; and owing to its speed, famine-stricken regions may now be succored quickly from localities with abundant crops.

Nov. 9—National Ownership in Europe

SCRIPTURE LESSON: One can apply here the general injunction of 1 Tim. 6:2, that all share in the benefit of what is good for everyone.

INTRODUCTION: Owing partly to lack of initiative of individuals and partly to the small size of many countries of Europe, but owing chiefly to the needs of military strategy, the railroads on that continent are nationalized either by control or by ownership. Paternalism has always been more dominant in continental Europe than in Great Britain or in the United States. Individuals were, consequently, inclined to satisfy only their immediate needs for transportation, as between two neighboring cities, and leave the development of more extensive railway systems to the government. The United Kingdom is the principal exception to this rule.

RAILROADS IN GREAT BRITAIN: Notwithstanding the opposition of canal companies and other water carriers, the construction of railways progressed rapidly after the first impetus was given by the success of "The Rocket" in 1829. By 1850 the United Kingdom had a mileage of 6,635. The canal companies had forgotten their obligation to the public and were thinking only of large dividends. The people resented the resulting "squeezing" and eagerly turned to the promotion of railways. Parliament was lib-

eral with charters, and seventy-one separate roads, with an average length of less than thirty miles, were in operation by 1843. From 1844 to 1847 Parliament granted 637 separate charters with an aggregate length of 9,400 miles. Sharp competition was inevitable, and difficulties arose. A halt had to be called to irresponsible construction and consolidation had to be resorted to so as to avoid ruin. The crisis of 1847 accentuated the situation and called for a new policy. In 1853 a parliamentary commission, of which Gladstone was a member, investigated the railway situation, and recommended amalgamation. The Railway and Canal Traffic Act was passed (in 1854) primarily with the purpose of protecting local roads in their long-distance business. This afforded, however, only partial and temporary relief, and combination became unavoidable. This proceeded very rapidly after 1865, some times by direct absorption; sometimes by permission to run trains over the lines of another road, and again by long leases. The present London and Northwestern Railway, for instance, is a consolidation of the London and Birmingham Railway, the Manchester and Birmingham, the Grand Junction, and the Liverpool and Manchester, and scores of other lines in later years. The other leading companies have a similar record. The great trunk lines are competing, and none of them enjoys a monopoly over any considerable area. The mileage has developed as follows: 10,410 in 1860, 15,310 in 1870, 17,935 in 1880, 20,073 in 1890, 21,855 in 1900, 23,108 in 1907, 23,709 in 1916. On July 1, 1913, the higher rates, permitted by act of Parliament, went into effect in order to recoup the roads for the advance in wages. Within the last two years much discussion has been had concerning nationalizing the railroads, but thus far without any tangible results.

RAILROADS IN FRANCE: Midway between the English system of free competition and the German of almost full nationalization is the system of France. Unlike the English system, it developed neither early nor without regard to national needs. Owing to the lack of courage and initiative on the part of private capital, much time was frittered away from 1833 to 1842 in vain discussion. In 1842 the State, under the leadership of Thiers, took the lead. A national railway system was to be built on the following plan:

The national government was to furnish the earthworks, masonry, stations, and one-third of the land. The departments (corresponding to our States) were to pay the cost of the other two-thirds of the land in instalments, and the companies were to lay down the rails; maintain the permanent way; find and work the rolling-stock, and operate the roads. After forty years the whole was to revert to the State. Meanwhile the central government was to guarantee dividends, exercise extensive control and close supervision, and participate in any surplus profits.

Nine great lines—seven of which radiated from Paris—were laid out on a carefully considered plan, avoiding parallel lines and waste of capital. The roads prospered and shares rose to fifty per cent. premium, and the revolution of 1848 found France with over 1,000 miles of railway. Under Napoleon III. further extensions were made and, by 1857, the country had 4,475 miles. But speculation had been too extensive, and a panic ensued. The companies had built only into districts which promised large business, and each had a monopoly within its own territory. In 1863 a new agreement was made; the companies were to build 6,900 miles of new lines, the State agreeing to pay for them in seventy-four annual instalments of 13,000,000 francs each. The six lines—three of the original lines had been merged with others—demanded, however, a guarantee of high interest, as high as 13.5 per cent. in the case of the Northern Railroad, and the State was to participate only in earnings going beyond 22.1 per cent. In 1908, the State acquired, in addition to some smaller lines it had previously built or bought, the 3,690 miles of the Western Company. France has, thus, a very complicated system of ownership and control, and agitation for complete nationalization is gaining ground. The extension of mileage has been as follows: 18,650 in 1885, 24,755 in 1904, 31,553 in 1912, 31,958 in 1914. During the war many miles have been added, but it is impossible to tell how many. Of the mileage in 1912 about eighteen per cent., or 5,543 miles, were owned outright by the State. This mileage has increased considerably since.

RAILROADS IN GERMANY: The first railroad in Germany was built in 1835 from Nuremberg to Fuerth, the second from Leipzig to Dresden in 1839. Owing to the

political disunion each State proceeded to build as it saw fit until 1871. Bismarck was anxious to unite the railway systems of the Federated States under one central control, but met with opposition everywhere; all that was possible even within recent years was an agreement as to rates and through trains. It is interesting to note that what the imperial government could not accomplish was brought about by the socialist government—a complete amalgamation of all German railroads into one system owned by the German State (see *New York Times*, August 27, 1919).

As in other countries, so in Germany, railways were built for local needs. But with the unification of the country the necessity for State ownership was constantly asserted for military reasons. The Federated States gradually acquired all the main lines, and built new ones for strategic purposes. In 1880 the States owned 13,888 miles of railroad out of a total 21,028; in 1910 they owned 34,596 out of a total 36,894. The railroads of Germany, and especially those of Prussia, have been exceedingly well managed. They were safe, fast, punctual, clean, comfortable, and impartial. All shippers were treated alike, and all passengers, not excluding the kings, had to pay their fares. Economically, they were a source of revenue to the States, making, *e.g.*, in Prussia, five to six per cent. net profits after deductions for amortization, interest, depreciation, and all running expenses.

Nov. 16—Private Ownership in America

SCRIPTURE LESSON: Read Gen. 6:4. The builders of American railways were giants in enterprise, especially the creators of the first transcontinental lines.

INTRODUCTION: America is *par excellence* the land of private or corporate ownership of all kinds of public utilities, from the shoeblacking trust to the railroad monopoly. This is due to historical conditions which created a certain mental attitude of independence and daring, or, in some cases, speculation. These conditions have largely passed away, but the attitude has remained and is likely to stay, because it is a trait of all Anglo-Saxons. Yet, the conditions were different in America from those in Great Britain. We had an undeveloped continent with vast resources, a weak cen-

tral government, a rapidly increasing population, and the initiative of pioneers. There was nothing that an enterprising and resourceful man might not do. In Great Britain there was a strong central government, a well exploited densely populated country, but—the world was open to the Scotch and the English. The pioneer spirit had fewer opportunities at home but infinitely more abroad. Even the “stay-at-homes” could not escape being influenced, especially since the increase of population compelled the Britisher to manufacture for a foreign market. The need for more rapid and extensive transportation was thus brought home to every merchant and manufacturer. And the men who had ventured into the wilds of Africa, and had met the wives of the Orient deemed themselves strong enough to look after their own railroads and ocean-shipping. The government, thoroughly democratic as it was, proved its wisdom by leaving well enough alone.

In both Great Britain and America the change in conditions has created much discussion as to what is to be done. The world is no longer what it was in 1850; it is more densely populated and more civilized. It may need an Anglo-Saxon to invent the locomotive and the steam boat, but a Chinese coolie can be trained to run a train. Civilized men have given of their scientific bounty without stint; the weapon is likely to prove a boomerang unless the recipients are moralized and socialized.

In America the free land has disappeared, and natural resources have either been wantonly destroyed, *e.g.*, our forests, or they have passed into the hands of trusts and monopolies. The advice, “Go West, young man!” has almost lost its force.

In both Great Britain and America there has been a deterioration of the population, owing partly to immigration and partly to city dwelling with its congestion and poverty in the slums. The teachers of socialism and Bolshevism have filled the minds of the masses with socially and economically unsound ideas; much of the sturdy independence is gone, and we have been mentally Prussianized, even tho none believe any longer in the kaiser. Prussianism means ultimately not so much a belief in militarism as a belief in the omnipotence of the State, and that implies a weakening of individual morale.

All of these changes made the history of American railroad building an interesting chapter in civilization, because it provides a fruitful comparison between a type of population which was and one that has arisen in the last half century.

THE BEGINNING OF RAILROADING: The first railroads in the United States were tramways, operated by horse-power; they were the Quincy tramway, built in 1828 to convey stones to the Bunker Hill monument from the quarry, and the Mauch Chunk tramway, built in 1827, to carry coal to the Lehigh River. The first use of a locomotive was on the Delaware and Hudson Coal Company's road at Honesdale, Pa., in August, 1829. Work on the Baltimore and Ohio began in 1829, but only thirteen miles had been completed in 1830; the Washington Branch was, however, opened in 1835. The first road chartered specifically for steam-operation was the Charleston and Hamburg railroad, from Charleston, S. C., to Hamburg, on the Savannah river, opposite Augusta, Ga., a distance of 138 miles. It was opened in 1831, and was at the time the longest railroad in the world. Other companies were soon organized, and railroads spread over the Eastern and more populous region. This lesson would have to become a mere catalog if the names of the new enterprises were to be given. A brief summary of the rapid extension must suffice. There were 20 miles of railroad in 1827, 2,818 in 1840, 9,021 in 1850, 30,914 in 1860, 52,922 in 1870, 93,267 in 1880, 167,191 in 1890, 198,964 in 1900, 249,992 in 1910, 266,031 in 1916. The railroad mileage of the whole world was 721,397 in 1916, so that the United States had more than thirty-six per cent. of the total.

It stands to reason that much of this expansion was speculative. Says Henry S. Haines:¹

"Adventurers seized the opportunity to promote railway construction in regions as yet undeveloped. Their projects were made attractive by promises of the results which were to follow realization; they were furthered by brokers who sought to share their profits, and by bankers who made advances of capital at high rates of interest, until their stocks and bonds could be passed on to confiding investors. Their spoils were garnered from every field that proffered a harvest. Where railways were most wanted, they sought the aid of the State. Legisla-

tures were besieged by lobbyists whose schemes were furthered by the legislators themselves—some of them innocently, others from concealed personal motives; while combinations of promoters secured legislation by mutual support of each other's projects."

The financial crisis of 1873 was the result, and railroad shares and bonds passed into the hands of shrewd and able bankers who at once commenced consolidating and reconstructing the lines on a basis of efficiency and profit. The era which concentrated control in the hands of a comparatively small number of men was thus ushered in. It was a necessary step.

The transcontinental lines deserve special mention. It became evident during the Civil War that the Pacific must be linked to the Atlantic. Capitalists looked askance at the project of building a railway for 2,000 miles through a virtually unknown region of deserts and mountains, inhabited by savage Indians. Hence the public credit had to be pledged and large tracts of the public domain had to be granted—an area equalling in extent the entire territory of New England and the Middle States. The bill passed Congress in 1862, and on May 10, 1869, the transcontinental line was opened via the Union Pacific and the Central Pacific railroads. Six other lines have since been built in the United States and three in Canada.

Only a few words can be said concerning the social importance of our railroads. The more compact populations of European States needed railroads primarily for the purposes of trade and manufacture. America needed them chiefly for political and social consolidation. They have brought Portland, Oregon, nearer to Washington, D. C., than was Boston in 1800. They have made possible migration westward on a large scale, and permitted the Pacific Coast to keep in contact with the East. A social integration has thus become possible, which has been denied to other countries with large territories like Turkey, China, and Russia. A similar level of high civilization has been maintained East and West, North and South—a united people, as the recent war proved.

Nov. 23—The War and Public Control

SCRIPTURE LESSON: Read Ezek. 23:24. The modern "tank" is a modification of a

¹ *Efficient Railway Operation*, p. 14. Macmillan Company, 1919.

locomotive, and serves the purpose of a war-chariot, only more efficiently.

INTRODUCTION: Ever since railroads have become means of transportation, their importance in warfare has been recognized. In the second lesson it was noted that Germany had built many of her railways with the view of serving strategical purposes, both for defense and offense. The same statement holds concerning Russia, Austria-Hungary, France, and other European countries. Where lines are laid out in such a way that troops and munitions can be rapidly concentrated at a point of danger, a tremendous advantage accrues to the military leaders. This fact was so obvious during the recent war in the case of Germany, that other countries have seriously considered a reconstruction of their lines with a view toward national defense. The Germans were able to shift their men rapidly from one front to another, whether east, west, or north, and this ability almost doubled their fighting capacity. The lesson was not lost on our own country. While no new lines had to be constructed, the necessity for a strong central control became evident even to decentralized America, because this was the other great advantage enjoyed by Germany and other European belligerents.

THE IMPORTANCE OF RAILWAYS IN WAR: Only a few figures need be given to illustrate campaigns without and with railways. The second campaign of Xerxes against Athens took place in 480 B.C. For two years the forces were gathering at Sardis, on the coast of Asia Minor. After the alleged host of 1,700,000 footmen, 80,000 cavalry, and 20,000 desert Arabs had finally crossed the Hellespont, it took four months for the journey to Athens, a distance of 480 miles, an average of four miles a day. The same trip back required, however, only forty days, or twelve miles a day, because a disastrous defeat had given wings to the Persians. These two figures represent the maximum rapidity of movement on the part of large armies and of individual travelers, and remained, with the exception of a few hundred years during the supremacy of Rome, the standard down to the French Revolution. About 1800 the English army allowed fourteen days for a regiment to march from London to Liverpool, a distance of 200 miles—a march of fifteen miles per day.

In 1851, a division of 14,500 men, 2,000

horses, 48 guns, and 464 vehicles was transported by rail from Cracow for a distance of 187 miles in two days. Formerly, such a movement would have required at least fifteen days. During the Italian campaign of 1859 the French transported by rail an army of 604,000 men and 129,000 horses from various parts of France to Northern Italy in eighty-six days. In September, 1863, General Hooker's corps of about 23,000 men was transported in eight days from Virginia to Chattanooga, a distance of 1,200 miles. The Germans conveyed between July 24 and August 7, 1870, an army of 350,000 men, 87,000 horses, and 8,400 guns and vehicles to the French frontier. If the trans-Siberian railroad had been completed at the outbreak of the Russo-Japanese war, the victory might have gone to Russia. As it was, the Russians pushed construction during the war with such energy that about the time peace was concluded, September 5, 1905, they were able to assemble at the front in Manchuria 1,000,000 men with the necessary supplies. Their lines of communication were just getting into condition to supply the needs for continuing hostilities, while the Japanese were approaching the exhaustion of their financial and industrial resources.

RAILROADS AND THE WORLD WAR: All the facts mentioned concerning the superiority of railroads as means of transportation in war are eclipsed entirely by the prodigious amount of work rendered during the recent war. Mention has already been made of Germany's railroad plans. Timetables had been supplied to the officers throughout the Empire, supplies had been collected at pivotal points, and within a few hours after the declaration of war all the railroads of Germany passed under the control of the Military Railroad Office, which had previously been supplied with various plans for mobilization and needed to be given only the number of the plan selected.

"Four million men had been called to arms, and were to be transported to the field of action with the supplies necessary in time of warfare. There were 800,000 horses to be transported and fed. For this movement, there were twelve double-track lines from the interior of the Empire that reached the Rhine for 125 miles along its banks, and were connected by eighteen bridges across the river with the strategical lines to the French and Belgian frontiers. Each army corps, normally garrisoned in a

district, had a double-track line at its disposal, and eight to ten cavalry divisions could be moved simultaneously with the army corps. Four brigades with their cavalry and artillery contingents required ninety-six trains, and all of these trains could be dispatched in the same direction within twelve hours. The movement of fifty-eight army corps to the western frontier in August, 1914, was accomplished between August third, afternoon, and August fourth, noon, and Liège was assaulted on August fifth.²

This achievement was perhaps the highest ever attained in railroad transportation. The French plans were not nearly as perfect, as may be seen from the fact that it required twenty days, August 1-20, to send 1,800,000 men to the front, most of whom had to be transferred three times, 10,000 trains being kept in continuous operation.

The problem of our government was entirely different. Our country was a basic zone with an area of 3,000,000 square miles, covered with a network of over 260,000 miles of rails extending from ocean to ocean, and an equipment of 2,500,000 freight cars, 56,000 passenger cars, and 65,000 locomotives, and manned by 1,750,000 employees. The problem was to train men, ship food and munitions to the Allies.

From August 1 to November 27, 1917, the movement to training camps and embarkation points included over 1,500,000 men, of whom 500,000 were transported in overnight travel in sleeping-cars furnished by the Pullman Car Company. In one case, 8,000 men were conveyed across the continent for 3,700 miles in less than a week. What is, perhaps, more important, is the economy and efficiency taught the railroad by the War Board. At the end of April, 1917, there were 148,627 empty cars scattered over the lines; it had been reduced to 77,144 cars by the end of June. The War Board increased locomotive-mileage by 6.8 per cent. and car mileage 7.2 per cent., the average car-load by 11.1 per cent., and the train-load by 10.4 per cent. Roads operating 220,000 miles of line had increased their ton-mileage 20.2 per cent.

These were tremendous gains. It is plain that they could have been made only by an efficient, central, and authoritative body. The temporary nationalization of the railroads was a necessity, and was justified by

the events. It created a desire in the minds of many, that nationalization be made permanent.

Nov. 30—The Future—Private Or Public Ownership

SCRIPTURE LESSON: This whole question may be properly settled by the application of the principle of service. Luke 22:24-30; Eph. 6:5-9.

INTRODUCTION: The question of private or public ownership is not to be decided on any preconceived ideas, but solely on the basis of service. Neither public nor private ownership is inherently right, since there is no sanctity about either. The socialist errs as much as the individualist if he defends one system to the exclusion of the other as being eternally right under all conditions. Public utilities are not mathematical formulas which, owing to their abstract character, are true under all conditions and in all times and places. They are commodities, working under certain conditions, and the difference in conditions may make national ownership render better service in Germany than in Russia. Much confusion would be avoided if the principle of service were steadfastly held in view.

THE GERMAN RAILWAYS: Germany's railways are referred to here not for the sake of invidious comparison, but because they were acknowledged by all experts as the best managed and most efficient nationally owned public utilities in existence. While these lines were in many cases laid out with an eye to military necessity, this fact does not militate against social and industrial usefulness. The city and the mine and the manufacturing center are useful not in war only but in peace. The unity of the plan on which the lines were constructed made possible great economies by avoiding competition, and the capital saved was applied to the building of lines which were commercially not as important but socially necessary for the development of out-of-the-way regions. By the end of 1907 the normal tracks in Germany constituted more than one-sixth of the railway mileage of Europe, being exceeded only in Russia. The railways have been an important agency in the industrial development of Germany, without being a burden to the tax-payer, since they have netted between five and six per cent. on the investment after covering interest,

² *Efficient Railway Operation*, Henry S. Haines, p. 498.

depreciation, extensions, improvements, and sinking fund. The trains before the World War ran frequently, regularly, and with fair speed. The treatment of employees was good both as regards wages and old age pensions.

THE AMERICAN RAILROADS: American railroads were constructed, primarily, with a view to profit, and where that was for a number of years impossible, subsidies by means of land-grants had to be resorted to. Again, owing to competition, there has been, in many cases, an expensive equipment of trains and stations. The dining cars, for instance, have never been a paying investment, and the loss had to be charged up to the general account. During 1915 the Southern Pacific Company ran dining cars nearly 11,000,000 miles and fed 3,207,000 persons. In October, 1914, the New Haven line ran twelve dining cars, valued at \$400,000, for a total mileage of 88,700 miles, and served 33,440 meals—the average per trip being ninety-six passengers. The "limited" trains are still more expensive; they average 100 passengers per trip between New York and Chicago. The weight of the train exclusive of the locomotive, is about seventy-five times that of the paying load. Library cars and observation cars were absolutely dead weight and were of doubtful advertising value. It is true, tho, that the fast trains on our best railroads were easily the most luxurious and, with two exceptions, the fastest trains anywhere.

A comparison of the rates between national and private roads may be interesting. The average rates were 0.78 cents per ton-mile of freight and 2.02 cents per passenger-mile in our country; 1.40 and 1.2 cents, respectively, on German roads; 1.50 and 1.0, respectively, on Austro-Hungarian roads; 2.50 and 2.25, respectively, on English roads. One should remember, tho, that about twenty-five per cent. of the passengers in Germany traveled "fourth" class, having no seats and fully fifty per cent. of them traveled "third" class, provided with wooden benches. Taking into account the conveniences offered, American passenger rates were lower than German. One reason why English rates are higher than German and American is the expenditure connected with the roadbed, eliminating all grade crossings and otherwise making the roads safe. Notwithstanding the claim made for

nationalized railways as to superior service, those privately owned have done at least equally well, if not better.

NATIONAL OR PRIVATE OWNERSHIP: The World War has everywhere stimulated the idea of national control of public utilities, and our experiment in government control of railroads has brought the question to the fore. The arguments *pro* and *con* may be summarized briefly as follows: (1) From the point of service there is little to choose; if there is a difference, it is in favor of the privately owned British and American lines. (2) Political considerations are as important as industrial. In Germany the people are submissive and tractable; a position in the service of the State is looked upon as honorable, and competent men can be had for comparatively small financial reward. In America this element counts for little, if anything, the tendency is against employment by the public. (3) The experiment made during the war is not conclusive, since it was made for too short a time, and under extraordinary conditions. (4) National control resulted in several important economies which, if continued, would bring about important improvements. (5) These economies may continue under private control, provided the railroads are not permitted to go back to cut-throat competition. (6) It is true that there has been a deficit of \$217,000,000 in the first full year of Federal control and nearly \$250,000,000 during the first six months of 1919—always including the rise in wages of railroad employees. (7) These deficits are explicable because the railroads were guaranteed a return on the basis of the three prosperous preceding years, because the cost of building and other materials has risen disproportionately to the raising of rates, and because many railroads were on the verge of bankruptcy when the government took them over. (8) The attitude of the railway employees in regard to nationalization is not a point of importance, because they know that it is easier to "hold up" Congress by a threat to cast their votes the other way than it would be with a private company. (9) The so-called Plumb plan is one-sided, favoring the employees only, and laying an undue burden on the public. (10) The attitude of the American public is against class legislation of any kind whether it favors employers or employees; threats will not improve matters.

Sermonic Literature

THE REALITY OF LOVE

JOHN KELMAN, D.D., New York City

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:28, 29.

THIS is one of those great messages upon which the world has rested through centuries of sorrow. St. Paul was not a man easily persuaded. He was a man full of argument, who tended to contest everything that was set down before him, who took no truth upon trust nor received any gospel lightly; and while other people were being persuaded of all manner of things around him, he reserved his judgment; he very frankly and honestly told us when he was not sure.

But there were certain things that even Paul was as sure of as he was of his own existence—things which grew deeper into the very blood of him as the ages went on and he grew old. And here is one of them—nay, the greatest of them all, this great persuasion with which he begins this great passage.

What could it be that persuaded the unpersadable apostle? He has had much experience of life. He has fought with wild beasts at Ephesus and elsewhere. He has found friends turn traitors. He has known the buffeting of the elements and of human nature and all manner of opposition; been hindered, been lied against, been imprisoned, been beaten, been betrayed. This man—this rag of a man, all that is left of him when they have done their worst—will be persuaded of pain, will he not? "I am persuaded that the world is full of sorrow; I am persuaded that no man need expect to smile long in this land of ours," he might have said. Or, judging from the point of view of other men, he might have been persuaded of the cruelty and brutality about him. Do you know what he was persuaded of, this man, this rag of a man, all that was left of him, all strength gone from him? He was persuaded, above all other certainties, just of love. And if there is one wonderful thing in all the Bible, I think it is

just that—that there is something here which can defy earth to do its utmost and still leave man persuaded of the reality of love. And that is the very essence of the gospel.

Now let us look for a little while at this message, as it comes to us this evening, of the love of God that persuaded Paul—not, you will observe, his love to God, but God's love to him. Christianity has too often grown very sad because it has centered itself in the analysis of one's own soul. What is my faith like? How much do I love God? How much do I know and feel toward the God whom I say I worship? That has been supposed to be the message of the gospel, and often there has come a kind of cloistered sadness upon the face, and poor souls have been flogging up dead hearts to try to realize something of the right feeling and the right movements of their spirit toward the Highest. There was truth in it, great and blessed truth, but it was not the whole truth. There was once a way of astronomy which told men many of the secrets of the earth and the stars and the sun, but it did not tell them one thing, and for want of this explanation men still sought and sought until they found the new thing. And while the old system had centered all astronomy in the earth itself, the new cast the center out from the earth and saw earth wheeling with her sister worlds around some point elect of God. So it has been in religion. While religion centers in you and me, while it sets itself to explain and investigate merely the facts of our human nature in their relation to the Highest, it will never give us true satisfaction. Not until we have escaped from ourselves, and let ourselves drop altogether, and found the center of our faith and hope, not in anything that we are or have or hope to be, but only in what he is and what he feels—not till then will faith persuade us.

God loves you—there is the great message; God loves you—there is the last word. "In Christ Jesus," however; for the love of



JOHN KELMAN, D. D.

JOHN KELMAN

BORN June 20, 1864. Educated at Royal High School, University, and New College Edinburgh. Broke New College course by three years' travel and work in Australia; one session at Ormond College, Melbourne; after finishing at New College, was (1890) assistant to Rev. (now Principal) George Adam Smith; D.D., LL.D., in Aberdeen; minister of Peterculter, Aberdeenshire, 1891; of New North Church (United Free Presbyterian), Edinburgh, 1897-1907; of St. George's United Free Church, Edinburgh, 1907-1919; now minister of Fifth Avenue Presbyterian Church, New York City.

Publications: *The Holy Land; The Faith of Robert Louis Stevenson; Honour Towards God; The Light that Saves; From Damascus to Palmyra; The Courts of the Temple; Ephemera Eternitatis; The Road, A Study of John Bunyan's Pilgrim's Progress; Among Famous Books; Salted With Fire*, a volume of sermons connected with the War.

God is so easily misconceived, and our human loves are all stained and cheapened by our human failures to love aright and perfectly. And the divine—our thought of it suffers from our experience of the earthly. God loves, and Christ has shown us how. The Pharisees thought of his love as a partial fancy, a mere passionate fancy for a very curious set of people. God only knew why he loved them, but he seemed to do it, and the arbitrary conditions of birth or doctrine which they superimposed upon the love of God Christ swept away with that great demand that men everywhere should look into the Father's face and see him loving them. It was fair and broadly human, this love of God to men that Christ knew, and the conditions of it were open to every child of the earth.

Or, again, people trespassing upon the love of God in all ages have regarded it as a kind of careless good humor, a firt smile upon the face of God. Christ thrust in his cross to check that misconception, and told us that the love of God is earnest and solemn as death itself; that there is a command in it; a demand for character or the love can not be had; that there is a great sacrifice in it and a love with forgiveness in the heart of it. That was the love that Paul was persuaded of.

And it is very wonderful that you and I should be taken up with this tremendous love. It almost terrifies us. We feel it is too great a thing for me to believe just for myself. It might have been for the hero and the saint—but for me? And so St. Paul has buttressed this all through his chapter. Read it for yourself at your leisure and you shall see what I mean. He knew that it would be difficult in theory for any of us long to believe so wonderful a thing as this, and so through all this chapter there lies a double strain, like two strands intertwining, and we wonder why, until we see in the close that these things were necessary to prepare us for so colossal an assurance.

The first great difficulty about believing in the love of God is just our insignificance. For, as science rolls out its new records, ever more and more plainly it is revealed how infinitely small we are, how unimportant in the sum of things, weak and timid and changeful and mortal, nay, mere specks and atoms, invisible dust in the sunshine that falls about the universe, and nature, so full

of men and time, brings them in such vast relays—how shall God particularize, you say, any individual in this mighty world of men and women? How shall any atom in this vast and incomparable universe claim that he has the love of the eternal God within him and know that he is beloved?

So our thought of the greatness of the universe makes faith difficult. There was a king in Egypt who built himself a temple of great magnificence. And when he came to worship at his temple the very enormosity of its gates dwarfed him and he felt that his temple was shaming and humiliating him. And he had two huge statues set each on one side of the portal, and then as he came to worship he saw himself written large in the stone statues that always waited there. And he knew the meaning of his own parable; that a man's soul is as mighty as the thoughts it can think and the hopes it can lay hold upon, and he saw himself written large enough to worship any god; no god dwarfed him any longer.

Have you noticed that through this chapter there runs the strange doctrine of election? All about foreknowledge and predestination and all the rest of the language of the doctrine is there, and people have imagined it a dwarfing and belittling doctrine that made men cowards before the mighty hands of the universe personified in God. But St. Paul had understood it differently, telling us this: God in his universe from the first has had a place for you and me. In the ages that come from eternity and stretch on into eternity your life is included. Can you call it little any longer? Can you doubt that God, who has so needed you, can cease to love you?

But more than that, and worse than that, there are things in all of us that keep us from loving ourselves. There are things in all of us that make us wonder how those who know us best can tolerate us at all. And, as we get the shame of sin more and more upon us, we find more and more a sense of shame come over all our hopes and faith, and we wonder whether it can possibly be true. God knows us better than we know ourselves. How can you believe that he goes on loving such unlovable creatures as we all are?

Ah: But did you notice along with the doctrine of election in this chapter the doctrine of the Holy Spirit also? And have

you set aside the doctrine of the Holy Spirit as mere spiritual romance, perhaps a dream which no man really understood? Nay, but it comes right home to your experience and mine. When our hearts are shaming us, is not God, greater than our hearts, telling of something else within? Is not the very shame proof that sin is not all that is within us, but that something is wrestling against it? Are there no desires after good, and hopes, and clings to the better things that are so easily vanishing from our grasp? Have we not a wistfulness that makes us homesick for the clean, sweet land beyond, that we have never quite entered yet? And do not call these things vanity, the fluttering of a bird with broken wing. These are the movements of the mighty Spirit of God, the greatest truth, the mightiest vitality in the universe. And he who has within him this witness of the Spirit—in any sigh after righteousness, in any longing after a finer purity, in any shame of sin at all, he has the witness written there. For why would that be in him if there were not this great love out after him, following him through all his wanderings?

But in the last place there are enemies of this assurance. St. Paul counts this persuasion so tremendously important that he will buttress it against all possibility of shaking in the minds that will receive it. He particularizes four practical enemies that war against the love of God in life. Here they are—first, his experience of death and life. "I am persuaded that neither life nor death shall be able to separate us" from this love. Death, just a crude fact, how forbidding and terrible it is. The whole question of our mortality comes in upon such a faith as this, and when we say God loves us, what does it look like when we or our beloved are mortal? When I am dead and the eyes are closed that now see and love, when I am dead and the hands are still, all seems over, and it is too great a strain to lay upon so short a thing as life this love of God; death is so cruelly falsifying in so many lives and for some of you death has done its worst. There was a man who died in Switzerland some years ago, lost in a great crevasse, and with the years the poor body came down to human sight again and they took it reverently and laid it in the churchyard of the village. It had been swept into death by an avalanche, it had been received in the icy grasp of a

great glacier; it had been cast out again by the cruelly regardless forces of the weather. And they wrote upon the little cross that covered it in the churchyard, "It is I; be not afraid." "It is I; be not afraid." Death shall not separate us from the love of God. Death is but an incident in a career, a moment, an episode in life, and nothing more. And the love that reigns up to the grave reigns on beyond it, and God loves us still, and death has no power against love whatever.

But life is more dangerous, if you like, for it does so seem to separate us. You who are far from death, you who never think about it at all in the brilliance, the gaiety, the glow of the day, when the hot blood is tingling within you and all your pulses are beating strong, how will it be when middle age shall cool that heat, and work and care shall come upon you? How does it seem to-day to you, the love that lies behind? Believe me, the love that is stronger than death is better than life also, and lies behind it, and in the gaiety and the glow and in the care and sorrow and in the whole plane of all work and activity that make up our human life, God's love is still behind. And those things that sometimes make us for an hour forget God have not made him cease to love us, and when we turn our eyes to him who has loved us in our childhood, he loves us still through all the brilliance and shadow of life beyond it.

But now comes another set of enemies—the unseen world. Death and life—we see them every day. These things try to get between us and the love of God. But what about the things we can not see and feel? St. Paul has a very clear conception of them—angels, principalities, powers. We know pretty well what it was he was thinking of. In the demonology of those early times the ranks of the devil all mustered in their authorities and relative positions, out for the souls of men, to steal from them the finest spiritual treasure. There have been different views of it, and there are people who will tell you to-day that it is only "nerves." I have not the faintest conception what it is, but this I know, that the fact of it is the worst of it. You rise in the morning with all your being tuned for a true day's life, and before the day is over some power or other has got you and broken the back of your resolution. All you say is wrong

and every deed you do is wrong. It does not matter what the explanation is, compared with the horrible fact that it is there; and whatever it is, devils or nerves, or what you please, this is true about it, that there is nothing in all experience that makes a man feel so clean abandoned as just that kind of thing. If this is happening now, what is to happen next? There is no use telling us God loves us when we can not speak nor do a right thing for some thwarting power that we have no control of, and that has broken the back of our day. I know not what they are; but this I know, that if they are hell-hounds they are upon God's leash, and that he holds the end of their chain, and that these things also serve some loving purpose, and that through the bewildered and broken day, when nerve is tingling and all is wrong and nothing can be done right, still serene above and full of purpose, God loves you yet. Turn your eyes, your distracted, restless, weary eyes from the scene of your unequal conflict with the world. The unseen seems out against you for evil, but remember that God sees the end from the beginning, and that God loves you all the time.

Lastly, time shall not separate us from the love of God. "Neither things present nor things to come." Time takes much love from all of us.

Friend after friend departs;
Who hath not lost a friend?

We grow lonely as the years go on, and we can not make new friends like the old. And in one's life there often comes a change, and the keen vitality of a younger day seems no longer capable of the old intensity, and the very power of loving seems to pass from some. Slowly much dies out of a man, and he wonders if the old eternal promises of his faith can be true at all. But one thing that will surely remain through everything is the love of God. Fix your state ten years, twenty years, a hundred years, a thousand years forward into your future, and you and I know nothing whatever about each other or about ourselves; but we know that God will love us then. Time shall not separate us from the love of God, and we may boldly face to-morrow, knowing that it may take from us what it will, but it can not steal this jewel, for this one and this alone is a thing hid with Christ in God.

"Nor height nor depth," the last enemy of love. I suppose he means success and failure, and the accompanying moods of them. Sometimes we feel as if we could believe in the love of God. On some brilliant crest of the wave, when the sun is catching the sea and all its splendor is about us, love does look fair enough to justify so magnificent a faith. Then comes a change, and we are in the depths again, and out of the depths we cry a different thing. The moods are only the weather of the soul; at best they have nothing really to do with its career. The great secret of life is to steer a clean course through them, as the ship reaches at last the haven where it would be. Through the weather to the haven, that is the word of God, and the love lies waiting in the haven and the weather matters nothing at all.

"Neither height nor depth." How you are tossed about with varied emotions, sometimes deprest beyond words, and sometimes almost too exuberantly glad, and there comes a sense of unsteadiness about all your experience and uncertainty about all your affections! Here is a thing, thank God, that lives beyond the weather, and lasts through all. Feel as you may, God loves you. Whatever comes, through it all lasts, the magnificent persuasion of "the love of God which is in Christ Jesus our Lord."

There is one thing that separates—one only that I know. It will separate you from any love on earth. It is separating multitudes of men and women from love. If you will not believe in the love that is offered you, if you absolutely refuse to believe in it, and close your heart and your affection against it, that love will never reach you, that love will be separated from you, while unbelief shall last. And unbelief is separating multitudes from the love of God to-day, and they do not know it. But they are slandering God. God loves them, and they refuse to believe it, and that is the great ultimate slander which makes souls live in the darkness who might be in the light.

If any of you have doubted, persuaded yourselves that you are living in a loveless universe, oh! come back and open your heart and eye and believe the greatest, surest thing in all the world, the love of God for you which is in Christ Jesus our Lord.

GOD'S PROVIDENCE IN AMERICA

MARION JUSTUS KLINE, D.D., Altoona, Pa.

How precious are thy thoughts unto us, O Jehovah.—Ps. 139:17.
Jehovah hath not dealt so with any nation.
 —Ps. 147:20.

"OH, God! how their land grows rich in loyal blood,
 Poured out upon it, to its utmost length,
 The incense of a people's sacrifice,
 The wrested offering of a people's strength.

"It is the costliest laid beneath the sun!
 'Tis priceless, purchaseless! and not a rood
 But hath its title written clear and signed
 With some alain hero's consecrated blood.

"And not a flower that gems its mellowing soil
 But thriveth well beneath the holy dew
 Of tears, that ease a nation's straining heart
 When the God of battle smites it through
 and through."

Patriotism and the perpetuity of national life are inseparable. The fires of patriotism are kept burning by the nation's gratitude. Republics are not ungrateful. Deep devotion to the memory of noble men who laid down their lives upon her altars, and grateful love of those who still may receive their expressions are characteristics of our great republic of the Occident. We cherish in grateful memory those who are "under the sod and the dew," and we hold in abiding affection our heroes who are yet in life.

Meditation and reflection upon the nation's history are always profitable. It stimulates patriotism. Particularly is this the case when we come to the celebration of our great national festivals. Preeminently is this true following upon the termination of the greatest war in history, from which has come a new birth of freedom and liberty to the peoples of the world.

On July 4th, 1776, one of the greatest documents in the evolution of human liberty in the world's history was signed and sealed by brave-hearted men who loved liberty more than they loved life or feared death. Freedom's bell had molded into its very metal the prophetic words: "Proclaim liberty throughout all the land unto all the inhabitants thereof." When that bell of liberty sounded its tocsin, it pro-

claimed to the peoples of the earth that a new nation had been born and that its strength and virility were consecrated to the largest realization of the inalienable rights of man and of human liberty. From that fateful moment, the greatest in American history, and numbered among the greatest in world history until this year of our Lord, nineteen hundred and nineteen—with one possible exception—there has never been so great an occasion for jubilant celebration as there is to-day.

It is well for us as a nation to think upon some things which are of vital import to us in our history. And it is of solemn moment that we should then turn from this study and look into the distant days with a larger hope and a more trusting faith in the goodness and wisdom of the God of nations and of battles.

If ever the hand of God guided the destinies of a nation; molded and fashioned its very life; shaped its purposes; inspired its ideals, and intervened in its behalf in crisis times, then this is true of the republic of the western seas. Never since the days of the Hebrew theocracy has this been so true as it is to-day. I firmly believe that the United States of America has been a thought in the mind of God from all eternity. It is the latest and greatest opportunity for the out-working of self-government which God has given to man.

I have been profoundly impressed by three editorials which appeared this week in three different papers. They are of the first importance and, to my mind, profoundly significant. I shall quote at some length from them.

"When Solomon penned those emphatic words, 'Righteousness exalteth a nation, but sin is a reproach to any people,' he uttered a warning that has proved true, again and again, throughout the annals of history. Its latest exemplification, in the terrible crash of the whole structure of German nationalism, is apparent to all. It also illustrates the admonitory words, 'He that exalteth himself shall be abased.' At one time Germany stood at the head of the countries of the world in civilization and education. The names of her scholars, statesmen, poets, artists, scientists, and musicians formed a roll of honor. She was prospered on all sides. But, sad to say, in her prosperity she became proud and arrogant, and we

know what happened. In her last states of self-exaltation, her leaders indulged in a worship of their own greatness and the superman became her God."

A second editorial has this, among other suggestive thoughts:

"There are men who are confident that the hand of the Invisible has been actively engaged in shaping American history from the very beginning. Not in any spirit of arrogance, but with deep humility and not without fear, they feel that the United States is the chosen nation of the later dispensation. When they review the history of the country, observe its relations to other lands, perceive the mighty events in the shaping of which it has had a hand, they feel that it has been selected as a leader in shaping modern events, and in maturing those gifts which are yet to come to men and governments. They can not regard the American Revolution, the Civil War, the Spanish-American War, the World War for the curbing of autocracy, as mere accidents; they think that the great men of the Revolutionary period were not there when needed simply by chance. They feel that the western continent was hidden from human observation and knowledge for wise purposes. They believe that the voyage of Columbus and the subsequent adventurous journeys of the Pilgrim Fathers were not accidents. They believe that Washington and Lincoln were God's men, doing his work perhaps unconsciously, but none the less surely. In short, they do not believe that there are any accidents, and they feel that the hand of Almighty Power was in the war just ended directing events toward eventual betterment of the world and all its inhabitants."

Our attention is called, in a striking manner, to vital considerations in the third editorial, to which I have made reference:

"There is a vital relation between patriotism and religion. That such a relation exists has been proved thousands of times upon the battlefield. In many letters from the soldiers printed in this paper during the progress of the war—letters which came from the boys after they had participated in some one of the numerous drives or after they had been attacked by the German soldiers—almost without exception told how when machine guns were raining their hail of death amid the ranks, or when the shells were falling all around and the boys did not know what minute their lives would be snuffed out, their thoughts turned to God and they prayed for a safe deliverance. They knew where to turn for safety in the hour of peril. Man's extremity is ever God's opportunity. And it is a matter of note that many of these soldiers have not forgotten their Deliverer, but have decided to trust in him for all time and then for eternity. Yes, there is a vital relation between patriotism and religion, and these

boys who were willing to lay down their lives know it to be true."

These three editorials, from three secular papers, are remarkable. They evidence beyond peradventure the realization of the presence and power of God in the history of our country and the lives of our people. This conviction has added influence because it is the judgment not of priest, rabbi, or preacher, but of three capable and thoughtful editors.

Some while since, in a magazine I chanced upon a remarkable quotation from an unknown writer. This is the quotation:

"It would be easy to demonstrate that its physical conformation, its natural resources, its variety of climate, its diversity of products, the crisis time of its discovery, the strong character of its first settlers, its marvelous achievement of independence, its form of government as a republic, its wonderful growth and development, its civil strife, the abolition of slavery, the melting away into peaceful pursuits of myriads of armed men, its preservation and perpetuity of national union and federal integrity in the midst of most serious problems—all these are but successive parts of a divine plan and providence, evolved in his mind in infinite wisdom and love and brought to pass by his all-controlling providence."

How precious has been the thought of God toward this nation. "How great is the sum of them all. If I should try to count them they are more in number than the sands of the sea." The psalmist strikes the keynote when he writes, "Surely he hath not dealt so with any nation."

Consider the crisis time of the discovery of the American continent. For thousands of years this great continent was unknown and unthought of by the civilized world. God kept it in sacred seclusion away from the life of the world until he was ready to use it. Think of the many centuries before the coming of Jesus Christ, and of the fifteen centuries after his birth during which the existence of this continent was unknown to the rest of the world. China has more than four thousand years of authentic history. The United States of America has but one hundred and forty-three.

Hidden away from the turmoil and tumult of European and Asiatic political life, sheltered from the clash of dynasties, protected from autocracy, shielded from the blight of the claim of the divine right of kings to rule with despotic sway, this continent was kept in divine seclusion awaiting the accomplish-

ment of the purpose of the King of the kingless land. This continent was discovered in fourteen hundred and ninety-two because God's plans had matured and he was now ready for it to take its place in the life of the world.

To make this clearly manifest it is only necessary that we read one chapter in the history of the nation used of God for the discovery of the American continent. In fourteen hundred and eighty-three the Inquisition was inaugurated in Spain. The record of the Inquisition is one of the blackest pages in all Spanish annals. It was ruthless tyranny and oppression. It trampled upon all the rights of man. It smote—with mailed fist—the liberty of conscience and political freedom. It was unscrupulous antagonism to every right of man. Nine years after the institution of the Inquisition this same government and nation—Spain—was made the instrument for the discovery of a land that above all the lands of the earth should hold aloft the torch of freedom and should give liberty unto the oppressed and down-trodden of the lands of the earth; that should become the guiding star in the world's darkest night, and prove to be the champion of the weak against the strong, of democracy against every form of autocracy. Some may designate it as the irony of fate that the land of tyranny and oppression should be the nation to discover the land of freedom and liberty. But it is my conviction that it was brought to pass by the hand of God. The crisis time of its discovery and the manner in which this was brought about exhibits divine wisdom.

The war for independence was a part of the divine plan. Only the intervention of a beneficent, an all-powerful God can explain the victory of a poorly clothed, illy armed, inadequately fed, and untrained army, over a disciplined force of well-fed, comfortably clothed, ably officered, and trained soldiery. To my mind there is no other possible explanation.

Almost from the hour of its discovery this was a place of refuge for all who were oppressed for conscience sake, and for those who were struggling for political freedom. One hundred and forty-three years ago, hardy and courageous pioneers who feared no danger on land or sea, from wild beasts or savage man, were hewing out a new home in the almost untrodden forests of a prime-

val wilderness. They were building a ship of state which has proved staunch enough to withstand the tempestuous seas of a stormy voyage. They were constructing a civilization the like of which had never before been known in history. They were making an experiment in government which gave faint promise of any permanent value or success. But they inbreathed the air of freedom in mountain and vale; they could not endure oppression. They would not brook tyranny. And so they declared, with heroic courage, their independence, in one of the sublimest documents ever penned by man.

And so a new nation arose which, in the beauty and strength of its virile youth, proclaimed itself the knight-errant of freedom, the champion of liberty. It claimed the favor, protection, and guidance of God, for it owns the sway and dominion only of him as King of kings and Lord of lords.

How glorious was that struggle of eight years for independence. From the hour when the first American blood was spilled on the field of Lexington, from the seed of martyred lives sowed at Bunker Hill, from the horrors of Valley Forge, where barefooted soldiers marked the print of their footsteps by tracks of blood in the snow, on through to the surrender of Cornwallis at Yorktown, what a glorious struggle it was. Only through the power of Jehovah, the King of the kingless land, was this victory won.

, Voluminous tomes would be needed for the narrative of the marvelous development of the nation in the years following the achievement of independence and the firm establishment of the Federal government. Agriculture, mining, manufactories, industries of every sort flourished throughout the land. The development of untold resources began. Cities sprang up like magic in the wilderness. The fields were covered with the finest of wheat. The sunny southland was covered with its snow-like cotton. The hum of machinery, the sound of industry, the whirl of the spindles, the smoke and flame of forge and factory, all were making the history of the nation in the years of her peaceful development.

Then came the war for the preservation of the Union. Whilst the surface cause of the war of fratricidal strife was the abolition of slavery, yet far deeper and more

fundamental was the question of the preservation of the Union. The nation could not endure half slave and half free. The Declaration of Independence had declared the inalienable right of liberty to be the possession of all men. But in the outworking of that sublime thought there was a definite limitation and restriction which could not but be productive of conflict and strife. Slavery was the one blot upon the escutcheon of the nation's life. That blot was washed away by the precious blood of the sons of the Northland and of the Southland. Out of the welter of carnage of those four years of strife a new nation emerged, purified and ennobled by its baptism of blood and fire. "Government of the people, for the people, and by the people shall not perish from the earth."

The preservation of the Union made possible the winning of the World War. Had there been two weak States, between Canada and Mexico, instead of a strong and powerful Union, there would have been most serious danger of their conquest by European governments. The war for the liberation of Cuba sent forth the sons of those who wore the blue and those who wore the gray under the folds of the Star-Spangled Banner, and did more to bring about a reunion of mind and heart and purpose and a real loyalty to the Union and the flag than all the Federal enactments of a generation. Hence when the time of crisis came in the tide of war, when the forces of autocracy and militarism seemed about to triumph, it was a United States of America, a Union which had been preserved through the time of civil strife, which stemmed the rising tide of destructive forces, and contributed in largest measure for the saving of humanity, of liberty and of freedom.

If ever, in the annals of history, any nation engaged in a righteous war, that nation is the United States of America in the great World War. She had no selfish purpose whatever. She had no lost provinces to recover. She desired no extension of territory. There was nothing of material gain which could possibly accrue to her. Her entrance into the war meant only material loss. She had everything save one thing to lose. She had nothing save one thing to gain. It meant the interruption of her largest opportunity for industrial, economic, and commercial development. It meant the surrender—for a

time at least—of world commercial supremacy. It meant the turning of the brains and energies of millions of her choicest sons from the channels of constructive endeavor into those of destructive forces.

Carefully and thoughtfully, without haste, America deliberately made her decision. She turned her back upon opportunities for her own aggrandizement. She gave up great material gain. She was willing to lose her life, but she found her soul. "Whosoever will save his life shall lose it. But whosoever will lose his life, for my sake, shall find it," is the word of the greatest and most unselfish Man who ever lived. And this is as true of nations as it is of individuals. America had everything to lose, but one thing, and that she saved—her very soul, her honor, her ideal. She poured out in a golden stream her treasure of wealth. She gave her yet more precious possessions, the flower of her youth. From the North and from the South, from the East and from the West, from mountain and valley, from hill and plain they came, the mightiest, the bravest, the cleanest and the most efficient army the world had ever seen. Crusaders for humanity and for God, knights of the right of the weak against the strong, makers of a new democracy, heroic in the fight, valiant in the conflict, through the deluge of shot and shell they prest on to a triumphant victory. Emblazoned upon their shield was the motto "In God we trust and for God we fight."

Many of them paid "the last full measure of devotion." Beneath the poppies of Flanders fields, crimsoned by their own precious life blood and in many a God's acre in Northern France, they sleep in peace. Their earthly resting places will ever be garlanded with wreaths and strewn with flowers. Their memory will be enshrined in grateful love. Their deeds of heroism will be perpetuated in every temple dedicated to liberty and the rights of man. We pause, in this hour, in a moment of solemn, sacred silence, to honor them with our silent tribute of gratitude and affection, a tribute infinitely more eloquent than any uttered oration of man. We breathe a prayer that the God of nations will vouchsafe to their loved ones, as they "yearn for the touch of a vanished hand and the sound of a voice that is no more," his abounding consolation and beseech him that he will "—"

from eyes failing with wakefulness and sorrow" and give unto them a vision of the glory and the honor in which the memory of their departed heroes shall ever be enshrined by grateful nations and peoples.

"In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

"We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie
In Flanders fields.

"Take up our quarrel with the foe!
To you, from failing hands we throw
The torch. Be yours to lift it high!
If you break faith with us who die
We shall not sleep, tho poppies blow
In Flanders fields."

And now a concluding thought. What doth God require of thee, O America, land of liberty? To do justice, to work righteousness, to serve humanity, and to walk humbly before thy God. These are the conditions for obtaining his favor and blessing.

The decadence and downfall of the mightiest empires that the world has known dated from the hour when they forgot righteousness, justice and humanity, which is only another way of saying—when they forgot God. "Weighed in the balance and found wanting," is written by divine fingers in flaming letters upon the finished records of Babylon, Medo-Persia, Egypt, Israel, Greece, Carthage, Rome and—the Central Empires. God can be with a nation only as the nation is with God in his righteous purpose and holy ideals. Let us, as a people, keep in solemn remembrance, within the sanctum sanctorum of our national life, this vital truth. And so shall we continue to be the hope of the world and the inspiration of humanity. And thus shall we make real for the world those matchless words of one of America's greatest sons, Thomas Jefferson, when he wrote into the Declaration of Independence, "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Let us, as a nation, take fresh grip and firm hold upon the great fundamental principles of the fathers of the republic. Let us be loyal to God as our only King. Let us fashion the republic of earth in harmony with the divine ideals of truth, justice and righteousness. Let us this day consecrate ourselves afresh to our country and our beloved flag, which is now the symbol of hope for the down-trodden and the oppressed of the whole world.

Yonder flag, the Stars and Stripes, is the most beautiful and precious emblem upon which the sun in full meridian splendor shines.

Its stripes of red have been dyed by the crimson lifeblood which her heroic sons have shed upon many a hard-fought battlefield. For its defense many have paid the last full measure of devotion.

Its stripes of white speak eloquently of the stainless, unsullied purity of our beloved country's unselfish service for the oppressed and distressed of every land. Like the bright and stainless whiteness of the undriven snow, these stripes tell of clean, true and devoted American manhood.

The field of blue borrows its color of loyalty and devotion from the over-arching canopy of the skies—God's firmament. True and loyal forever is its message.

Its stars of silver, one for every sovereign State in the Union of States, are the forget-me-nots of the skies. They are God's lanterns on the battlements of heaven to guide every seeker of true liberty to the land of freedom. Long may it wave o'er the land of the free and the home of the brave.

Thus shall we be able to continue to say:

"How precious are thy thoughts unto us,
O Jehovah."

"Jehovah hath not dealt so with any nation."

And now let us pray the prayer of our great American poet—Oliver Wendell Holmes.

"Father of mercies, heavenly Friend,
We seek Thy gracious throne.
To Thee our faltering prayers ascend,
Our fainting hearts are known.

"From blasts that chill, from suns that smite,

From every plague that harms;
In camp and march, in siege and fight,
Protect our men at arms.

"Tho from our darkened lives they take
What makes our lives most dear,
We yield them, for their country's sake,
With no relenting tear.

"Our blood their flowing veins will shed,
Their wounds our breasts will share;
Oh, save us from the woes we dread
Or grant us strength to bear.

"Let each unhallowed cause that brings
The stern destroyer cease.
Thy flaming angel fold his wings
And seraphs whisper peace.

"Thine are the scepter and the sword
Stretch forth Thy mighty hand!
Reign Thou! Our kingless nation's Lord!
Rule Thou! Our throneless land!"

THE CONSECRATION OF THE TIMES¹

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*In the year that king Uzziah died I saw . . .
the Lord.*—Isa. 6:1.

ISAIAH'S influence over the children of Israel during the Assyrian war was due to his faith in God. He believed that God was the sovereign of this world because God alone was real. This conception was based upon two great convictions: righteousness and grace. Isaiah founded his doctrine of providence upon the character of God. God was regnant because he was righteous; but righteousness was everywhere tempered by grace, by loving kindness. The power of Assyria was limited by the divine purpose; the misfortunes and sufferings resulting from this heathenish outbreak were by grace to be turned into disciplinary mercies, fatherly chastisements. What was the source from which Isaiah derived this conception of God?

All great convictions grow in a certain soil; they do not rise suddenly in the mind, but develop slowly until they reach explosive force, whereupon they appear as a compelling intuition of truth, an imperative call to service, an unescapable vision of duty. Following their ordinary duties there suddenly emerges in the consciousness of the prophets an irresistible belief that they must do a certain thing; they become convinced that God is calling them. "I was patiently following my lowly occupation as a vine-dresser and a fig pincher, when suddenly," says Amos, "God called me to go prophesy to his people Israel." "I was bowed down in sorrow; my home was desolate, and my heart was broken," says Hosea, "when, suddenly, it became clear to me that this was a calling of God." And so it was with Isaiah. "In the year that King Uzziah died, I saw the Lord"; that was the beginning

of his conscious authority as a prophet, and it was this imperative sense of a divine calling that developed in his mind the great convictions about God.

Yet there is nothing irrational about such an experience. It can be explained in part at least, because it has a definite relation to past experience. In fact one is impressed at all points with the sanity of the prophets. They know definitely that God is calling them, yet they realize that their call is intimately related to their past experience; and this is due to the reaction of outward events upon states of mind. God uses the events of a man's life to develop a consciousness of mission; that is why Isaiah could associate his spiritual vision with a great secular event: "In the year that King Uzziah died, I saw the Lord."

Political and social changes often make men conscious of spiritual needs. This striking reaction of outward events upon states of soul may be illustrated over and over again. Many a spiritual Jew could say: "In the year that Antiochus Epiphanes sacked Jerusalem, I saw the Lord"; as many a spiritual man of our time can say: "In the year that Germany invaded Belgium, I saw the Lord." The reason in each case is plain. Bitter disillusionment is often the moment of superior spiritual vision. Change teaches the spiritual man to fear God. When we become aware of the instability of political institutions we are apt to realize our spiritual necessities; our souls are set on fresh quests for peace; and if we be righteously inclined we come sooner or later to have a more satisfactory knowledge of God.

With Isaiah the awakening to a consciousness of a prophetic mission coincided with a

¹ From *The Consuming Fire*. The Macmillan Company, New York.

bitter disillusionment. He was twenty-five years of age, and, doubtless, up to that time had been a nation-centered man; religious, of course, but patriotic, too, and sharing in the illusions of his age. Altho later he was to learn the bitter but salutary truth that his nation was degraded and godless, yet now to his young and unstained nature there was something pure, lofty, and ideal about this people. He greatly admired the king, who for fifty years had reigned over Judah, as great a man as Solomon, possessing many traits of character likely to attract the admiration of a youth. It was a time of prosperity and progress; when suddenly the great king died, a leper, rejected of God. It must have been a terrible moment to the young man; it was one of those moments common to inexperienced youth when utter desolation overtakes the soul. His ideal world had suddenly dissolved, leaving him alone and friendless in the garish light of day.

Even then, both Israel and Judah were feeling the influence of the terrible Assyrian advance, which had begun five years before. Israel's confidence in meeting her enemies was largely based on the power and prestige of great kings; but when Uzziah died, the nation drifted toward anarchy; its guidance was committed to weak and sinful men. The young man felt that he was living in a very unstable world. In a very real sense, the death of Uzziah marked the end of Isaiah's youth; it was a time when he felt that he must leave his ease to assume his responsibilities, but how? True, such an experience made him more mature, but less confident all the same of the future and infinitely less sure of himself and of his time; but in the hour of prostration the devotional habits of his life came to his aid, and led him to the house of God. He dare not try to think it out alone; it was too painful to him; he would go into the sanctuary and seek the consolation of worship. When he came within the Temple courts, sensitive, receptive, disillusioned, with every avenue to his soul open to spiritual impressions—when he came into the sanctuary, he saw God. Seeing here means something more than sense perception; what it means is that this was the moment, a definite period in his conscious life, when he transferred his faith from the nation to God alone. He learned for the first time a lesson he never forgot—the essential differ-

ence between a nation and a divine kingdom, between a patriotic passion and a spiritual relationship. It was the moment when his life became God-centered; and high above nations, peoples, and political movements, he saw the greatness and the glory and the onliness of God. Life, which in the hour of disenchantment had become a terrible experience, now takes on a deep and glorious solemnity. Breaking out on all sides of the Temple, cutting into shreds the ritual screen which had hitherto hidden the divine glory from his soul, Isaiah saw God "sitting upon a throne, high and lifted up." Here and not in Judah, nor yet in Assyria, nor yet anywhere on homely earth, but amid the ineffable glories of the eternal world was the real sovereignty controlling destiny. Thus to the receptive soul come moments of realization; material screens become transparent, and man sees spirit touching spirit and knows the meaning of reality.

This conception lies at the basis of Isaiah's preaching; to miss it is to miss the secret of his constancy and of his strength; above all, it is to miss the secret of his great peace. I think he had this sense of divine reality more deeply imprinted upon him than any other prophet. Jeremiah alone of others is fit to stand beside Isaiah. His task was in many respects far more difficult and discouraging; still he had the same advantage of knowing the greatness of God; yet we remember how he complained, hesitated, and sometimes doubted. But Isaiah never faltered; he never doubted or complained, because he was consistently loyal to the pole-star of his soul. His immense superiority appears best on the dark background of discouragement and defeat which overtook his nation. He stood among them in the hour of disaster the only great believer in God; facing the terrors of the Assyrian advance with a calm and confident spirit because he knew experimentally that God alone was real. He had seen the Lord.

This is the essence of religious faith. It is not to believe in certain theories of religion, or to possess certain habits and relationships, but essentially to believe God and to believe in God, that is to trust him because you know that he alone is real and only the real is permanent. Once to believe this is to gain that foothold beyond time, which, Carlyle says, gives a man a foothold within time. Isaiah could proclaim during the forty years of trial and disaster which

tormented even the most spiritual of his generation: in the year of bitter disillusionment when men's hearts were failing and old ideals were shattered; when the fair fabric of civilization was rent asunder by the ruthless teeth of the Assyrian boar; when God's people were sunk in lethargy and so befogged with delusions that they had no notion whither they were drifting, in that terrible, unforgettable year, "in the year that King Uzziah died, I saw the Lord, sitting upon a throne." The throne was the essence of reality.

It was from this tremendous intuition of the essential nature of God that Isaiah drew his great convictions that God was both righteous and gracious. He heard the heavenly singers singing of the holiness of God. It was no mere static, inactive holiness, but something intensely dynamic, potent, and terribly close to man's life. The whole earth was full of God's glory, and glory was nothing else but manifested holiness. Here we come upon the most radical and original notion of the prophet that holiness is an atmosphere of fire. It burned about the universe like a great devouring flame, it consumed everything that was unlike itself, and refined and purified everything that resembled it; therefore, holiness was the essence of reality. The righteous was the real, because it alone was fitted to live in the fire. What was Assyria then, with all her proud claims, but just God's ax, God's thing, to be discarded when the divine purposes were fulfilled? Assyria was doomed because she could not live in the fire; but the righteous man, the man of faithfulness, should survive, because he alone was fitted to live in the atmosphere of reality.

Is it any wonder, then, that the young man was overcome by this terrible, glorious truth, for he saw rising between them and God a great smoke screen. This smoke was occasioned by the contact of reality with unreality; of fire with that which could be consumed. The work of destruction was already beginning. Clouds and darkness were rising to hide the glorious throne from the eyes of the worshiper. The vision of God's reality was also the discovery of his unfitness; need we wonder then at his words: "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine

eyes have seen the King, the Lord of hosts."

This dark night of the soul overtakes a truly penitent man; it is the hour of austerity and searching self-examination; it is the moment when the awakened soul exchanges the episodic terror of unknown forces for the constant fear of a God who is being progressively known. Such an experience is always painful, but unless we pass through it we can never understand the glory of God's holiness, nor the greater glory of his mercy.

Disillusion was followed by self-knowledge. Thus began the practical realism that made Isaiah a man tremendously in love with facts; a root-and-branch sort of man whose soul had been searched by this terrible, this remorseless reality. He felt himself undone, paralyzed, and helpless. Most of all his very lips were unclean. Here had this soul-awakening truth come to him; it waited to be proclaimed from the house tops, yet he dare not declare it because his lips were soiled. He had a passion to worship and to adore; he longed to join in the hymn of praise, yet between him and God was this terrible smoke screen, and on his lips such defilement as to make him dumb forever. He had a truth for which the world was waiting, but its very possession made him an alien, a wanderer among men. There was nothing in environment to aid him, for he dwelt in the midst of a people of unclean lips.

He had knowledge of God enough to kill the soul with too much light, but he dare not speak of it; and, then, when he felt himself lost amid clouds and darkness, there came out of the mist a messenger with a living coal and touched his lips and made them clean. It was the keen awakening of this sensitive soul to that other truth about God which was the foundation of his faith, namely, that God is merciful and full of loving kindness. No prophet has equaled Isaiah's insight into the divine mind, for here this symbolism of the altar is a clear intimation of the cross and the atoning mercy of Jesus. I think we see this clearly, but do we as clearly apprehend the other implication, that of the ordeal by fire? Isaiah believed that God was real because he was holy; but holiness was an unescapable atmosphere of fire, burning around men, and nations, and things. It made men aware of their unreality, of their utter help-

lessness before God, their unfitness to live in the fire. How then could man dwell in the midst of this devouring flame? The answer is here. The fiery essence may, through the mercy of God, as here, become a cleansing medium; but do we realize that such cleansing by fire is always painful? God's mercy is mediated by the same agent that destroys the wicked. The righteous fire would eventually destroy Assyria, but the long, painful discipline resulting from the war would become to the righteous a cleansing fire of mercy; do we yet see that the ways of mercy may be as painful in their operation as are the ways of judgment?

The realization of this, that the pains and disciplines of the time were intelligible through the discovery of active holiness is the basis of Isaiah's unfaltering faith that God is working for Israel a "far more exceeding and eternal weight of glory." It took Israel a long time to see this. I wonder if we see it yet?

Here, then, is the source of Isaiah's great convictions. When holiness and sin touch each other, there is, first, mist, the destruction of that which is unholy; then, mercy, with its painful ordeal by fire; and then, this—the opening of the ears and the awakening to a consciousness of mission. We talk a great deal of understanding God, of spiritual discernment, but the only way to it is through the cleansing of the soul. When Isaiah's lips were cleansed, he got his ears open and heard the common but fundamental demand for service. The call to service is the authentication of the cleansing process, that without which the process is an illusion. This is the certain test of religious reality; not that divine mercy relieves man from responsibility, but that it definitely transfers his interest from himself and the world about him to God, and shuts him up to a clear-cut dedication of life to the divine will; hence we need not be surprised to hear the prophet's response: "Here am I, send me."

There is no suggestion here of argument, such as took place between God and Jeremiah; no questions are asked about the nature of the service required. It is utter self-devotement, and I think that is the most active expression of the human spirit. When a sense of such a mission comes to him, a man is reduced to pure action. Some-

thing he dare not resist possesses his soul, and when he hears the imperative voice calling, he is obliged to answer: "Here am I, send me."

If we may know the exact moment when a man is fully grown, it is in such an experience. That is the meaning of a call; the assumption of a life task. When hardships are discounted and fears and hesitations are put behind him and the man comes forth and gives himself—that is the moment when he is wholly God's. And from this moment Isaiah was definitely on the Lord's side. He never, as was the habit of some prophets, questioned his calling; neither did he ever find fault with the divine program; his surrender was complete, final, and absolute.

We have now to consider the nature of his commission. Indeed it was a disappointing task, and one that would have broken the spirit of a weaker man. He is to deliver a message that will harden the people. Instead of finding them ready for it, he must be prepared to see them disbelieve it, reject it contemptuously and under his ministry grow less instead of more receptive. Their eyes it will gum up, and their ears it will stop, and their hearts it will becloud. The first discovery of a true prophet is the obstinacy of the people. The first illusion he loses is that because a thing is true, the people will believe it, Paul thought so, on his return to Jerusalem after his conversion; the young minister believes it about his first congregation; every great servant of society has begun his career with this illusion, and lost it just as Isaiah did. Truth in some quarters has no market value; the voice of wisdom cries unheeded on the corners of the street. No wonder the young man exclaimed when he realized the nature of his mission: "O Lord, how long!" and was told a more distressing thing: until the nation is worn out by wars and disasters, and nothing is left but a remnant, a mere stump of the parent tree. This was a discouraging prospect, but it has ever been the rôle of prophets to face this very thing. People are often obstinate, vain, and foolish in the presence of their real leaders; they love delusions, and, like Israel, prefer the hot wadies of Palestine to the cool snows of Lebanon that never fail. Above all they fear the austerity of truth and love to take refuge in a world of make-believe. Isaiah's people would not think; more stupid than

the ox and the ass, they had no sense whatever of gratitude for the divine mercies. Even their religion was offensive to God—this temple treading, senseless shouting, and vain posturing in the house of worship—making the fact that they were the chosen people a reason for shutting their eyes to what might happen to them in the Assyrian war. Sterner measures were needed. They must be forced to live in a harder, more uncomfortable world; they must be driven out of their nests into the arena; above all they must be made to feel the heat of the tremendous fire that was even then burning about them.

Isaiah must prepare himself for misunderstanding; he must face the contempt of the crowd, stand in jeopardy of his life, and for a season be content to fail. He must resolve to put his young feet on the steep path of holy devotion that leads to the heights; he must accept the rôle of loneliness and glory; stand there on the frontiers of eternity, and see things clearly which the people saw not at all, until that holy seed, for which and in whose interests God was then sifting the wheat from the chaff, had been brought to a state of spiritual soundness and sturdy faith.

There is much here of timely importance for our age. The chief defect of our religious life—a characteristic of the activities of the modern Church—has been ignorance of God. We have almost lost the sense of God's glorious austere holiness; and so abused the idea of love that we have behaved as if God were indifferent to moral distinctions. Our worship has been vitiated by unreality, irreverence, and unconscious hypocrisy, and in rare moments of spiritual sensibility we have endeavored to escape the influence of divine holiness by riotous indulgence in revivalism or ritual performances which put the conscience to sleep with sacramentarian anodynes. Like the people of Isaiah's time, we did not care to think much about religion, preferring impressionistic titillations of the emotions to the spiritually transforming power of deep and sustained reflection.

Making little of the holiness of God it is not surprising that we have persistently undervalued the saving mercy of Jesus Christ. It is useless to preach a gospel of salvation to a people who do not believe they need it; and nothing has ever made men conscious

of this need like a fresh sense of divine holiness. Because our knowledge of holiness has been small, our estimate of Christ has been defective. We have permitted him to reign over a rather remote and ineffective world we call the future; but we have not allowed him to govern or be sovereign in the work-a-day world of conduct, or in the control of our deeper allegiances. On this account all sense of austerity has gone out of modern life. We have believed in a comfortable world because we liked to live at ease in Zion. We have grown fat and sleek in body, but lean of soul; and put outside activities and noisy propaganda in place of the inner sanctities of life.

All this have we done, and been all the while indifferent to God's gentler measures. Was ever a passage more descriptive of the delusions of a democracy infatuated with unregulated idealisms, intoxicated by its superficial successes, and blind to the deeper implications of modern political history, than this of Isaiah of a people whose eyes are gummed up, and whose ears are stopt, and whose understandings are befogged by truth that was meant to save them? There seems to be in this country a well-defined notion that God exists solely for our own purposes and ends. Have we not been told in recent days by an adventurous young doctor of philosophy that if God wishes to retain the allegiance of humanity, he must adapt his ways to the requirements of modern democracy?

It has been a good world for predatory animals, but no fit place for spirits who are to live forever. And then came the German ax crashing down through our flimsy shelters, and our ease and security left us. The cold, clean winds are blowing the sickly effluvia of our sensuous existence away from the soul. The old comfort-loving world has gone—for this generation—gone forever, and we find ourselves in a more stimulating atmosphere. Shall we imagine that God is going to withdraw this purging discipline from us until we are clean? Think you he cares more for our comfort than for our spiritual satisfaction? Dare we go back to our buying and selling, our eating and drinking and misdoing, when Europe has been bled white in holy strife? I tell you, No! If you ask the prophet's question: "O Lord, how long?" the answer is plainly: until the holy seed is purged, cleansed, and

fitted for its spiritual mission. Isaiah calls the holy seed a remnant, but he never uses this word in a quantitative sense, as if the results of the sifting process were small. In fact it is an idea of large qualitative meaning, and is naturally developed in the book of Revelation into a great multitude whom no man can number.

When we think of the variety of races and peoples who took part in the great war; when we consider the multitudes who are to-day experimenting with government in search of a more legitimate self-expression, we are really looking upon an enlarged phase of God's educational work.

The world has not been inclined to consider this aspect of its history, infatuated as it was with private aims or restricted national ambitions, and greatly taken up with notions of evolutionary progress; on which account it has been a lonely place for the prophetic soul. Men were not willing to heed gentler measures of correction; sterner trials were required, and now they have come upon us. In the tremendous changes incident to the world convulsion we find ourselves without the old shelters and sensible of the inaptitude of ancient traditions and established customs; but thank God with all this, we are alive.

The German ax—God's instrument—has done its work. Our flimsy shelters are destroyed, and we have been surprised to learn that we are capable of a hardier, sterner life in the wide open world of thought and experience. At great cost have we been permitted to come to ourselves, to discover our inner fineness; the war has given us an opportunity of turning our inchoate idealism into sober fact, and to holy souls who have staked their all upon a spiritual view of life, and are willing to follow the Captain of salvation even into the furnace of dynamic righteousness, the times are bringing consecration robes; they stand before us as awakening ministers of grace, calling for sacrifice, and self-devotement, bidding us assume a task in the reconstruction of the world which can have but one ending, namely, the satisfaction of the soul.

Through the sacrifices of the war, and in the mighty problems incident to the period of readjustment, God once more is invading man's life in search of a larger expression of his will. To those who are sensible of this great opportunity there can be but one

attitude, that of intelligent and resolute cooperation. Burn on, O divine fire, until all dross is purged away! Blow, ye icy winds from the cool snows of Lebanon, until all poisonous atmospheres are cleansed from the soul! Rise, O terrible smoke, until the messenger of mercy comes through thee! Make clean our lips and open our hearts that we may have a sense of mission! Call us, O Lord, with an unescapable imperative until we range ourselves with those who are forever committed to a campaign of righteousness; and make us comrades with those who, like Isaiah, have exchanged the fear of man for the fear of God, and have found in the vision of holiness a pathway to the eternal peace!

A Prayer for the New Religion

Give us, we pray Thee, O God, a religion as broad and high and deep as life itself.

Let it cover, and ultimately control, all our impulses.

Let it be the great immanent life power that engulfs all being, so that no man may possess it to the exclusion of another, but that it may possess all men.

Let it be that divine consciousness of overmastering good that seeks us out in our selfishness, in our greed, and in our strife and anger.

Let it transform our prisons and factories and reillumine the homes and churches which we have profaned by the mean quality of the life we have lent them.

Let this religion be express in that love which denies heaven its glory until the least and last are enabled to share all good things.

Let it be as sure and as keen as the surgeon's knife as it seeks out our small meanesses and accustomed hypocrisies, and as terrible as the last judgment when it faces us with those whose lives we have despoiled.

Let it be as gentle as a mother with us when, beaten to earth in the battle, we seek its healing touch.

Let it be like unto the hills when we faint with weariness, our peace that passeth understanding when the stress and terror of the storm is upon us, and our blessed vision when the night of sorrow blackens all.

Let it fill and flood life with the love that will not let us go, until it becomes the power unto salvation! Amen.—GEORGE F. PATTERSON,—*The Christian Register*.

FOR CHRIST'S SAKE: THE TWO MOTIVES OF MISSIONS IN ONE

The Rev. HENRY C. CARTER, M.A., London, England.

THE motive of missions is the glory of God. The motive of missions is love for man. Neither of those statements is truer than the other: neither is true apart from the other. For the glory of God is in his love and in the love which he inspires. And love for man is helpless and hopeless unless it is grounded in the eternal mystery of God. In the enterprise of missions the service of God and the service of man meet and fuse; wherever you have that meeting and that fusion, there you have the missionary heart, and from it missions in some form must come. The service of God and the service of man—in Christ, in Christ only, these things are brought perfectly together. For he has revealed God in man, and he has revealed man in God. Therein is the reconciliation and the redemption he has wrought, which we—amazing responsibility and amazing honor!—are to work out. God in the light of human love, man in the light of divine love; that is what Christ has given us. That view of God in man, and man in God, is characteristic of Christianity, and from it flows all that is Christian. It is at the heart of missions, of all that is strong and abiding in them. We serve man, man everywhere, for God's sake, for his glory. We serve God—yes, we may say it with great daring because of what Christ has shown us—for man's sake. The glory of God and the love of man have been brought together at a high meeting point as one thing, because we have seen God truly, because we have seen man truly, in Christ. And then, in the heart which has seen that vision, and yielded to it, the missionary is born—the heart which must go out in will to give the gospel to the world. The glory of God—that motive alone, uninterpreted, unchastened, unsweetened by Christ, may make the religious zealot, fierce or passionate to win men for God's cause. The love of man—that motive alone, uninterpreted, unexalted, unspiritualized by Christ, may make the philanthropist, tender, self-sacrificing, to lighten and remove the woes of men. But the missionary, the heart that carries in it the concern to give all men the Christian gospel, is only made when these two motives have met and

joined: when “for God's sake” and “for man's sake,” as the impulses of life, are both lost and both found in this—“for Christ's sake.”

My theme, then, is this fusion of the desire for God's glory and the love for man, which comes through faith in Christ, as supplying the requisite powers for prompting, sustaining, guiding, and fulfilling the missionary task in the interests of which we are met to-day. It is of our equipment that I ask you to think this morning. It is that which matters everything—that our hearts should be rightly set, rightly poised, for this service. For missionary zeal is a thing in which it is easy to flag; yes, easy even for the man or woman who is sent afield as a messenger; easier still for those of us who hold up their hands at home. Nothing but the real motive will avail us, if our service is not to lose its savor and become a stale weariness. We must have in us, ever refreshed, the zeal for God's glory and the love of man.

I. Our aim is God's glory. Nothing less august than that is the end of our missionary service. As it is of him and through him, so it is unto him. Not that we can ever add anything to the essential perfectness of his eternal being—God, blessed for ever. Yet, by the mystery of our creation, able to give back our life in love to him, able to withhold it, able to reflect, through our character and our work, some of the rays of the everlasting light which falls upon us, we can enhance his glory. The bright radiance of the sun is not increased nor diminished whether it falls upon a cheerless barrier of cloud that admits it strugglingly to touch the earth beneath, or upon a barren desert of sand, or upon fields of springing green and orchards of lovely blossoms: the sunshine is what it ever was, perfect in its might and brilliance, but it is glorified in the responsive earth which throws it back in many-colored splendor from sparkling streams and glistening rocks and waving forests and flowers. And so we may glorify God by the offering of our lives, in the response of humility and devotion, to make his grace known, to make it available, through us.

And that is our ambition so soon as the love of God is wakened within us: to be "to the praise of his glory." As we can fancy the spring flower, touched by the light and warmth of the sun, opening its petals after its mysterious birth from darkness, with the thought "I must be worthy of that gift, I must give back all that it is in me to give of glow and beauty to all around from that great fountain of light and life that has shined upon me, that they may rejoice in it with me"; so the Christian is moved by the desire for God's glory, moved to offer himself, by all that he can be or do, to be a mirror, in his little part, to all the world of that perfection which has shined upon his soul.

But what is this perfectness in God which moves our love? What is it for us who have seen Christ? In what is its central nature and its vital power? What is this glory of God which it is our ambition to enhance? "The heavens declare the glory of God and the firmament showeth his handiwork." The sun and stars, all his created works of majesty and might, tell the great wonders of his eternal being. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal throne and godhead." "The heavens declare the glory of God." We have a better psalm than that. "God, who commandeth light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Is that the fullest, most constraining, revelation of his glory? Is that the glory that we must live to reflect, to make known—the glory that shines in the face of Jesus Christ? Yes, that is God's central glory: to live for his glory is for the Christian to live for that. And what is that glory seen in the face of Jesus? It is a glory manifested in human weakness, in lowliness and humility, in self-sacrificing love for man. "I looked, and behold in the midst of the throne a lamb as it had been slain." In the midst of the throne, the bright center of all the majesty of the everlasting God, there—there is lowly, self-abandoning love.

We worship a God who is all power, who is all wisdom; but it is not his power, it is not his wisdom, that makes the central, most compelling claim upon our heart and

life. It is his love, the love that we have seen in Christ, given in the only terms that we can understand, the terms of love to man. The supreme glory of God, so far as we can ever catch even a glimpse of its wonders here, is in his love for man. We see God's glory in Christ and it is the glory of perfect human love. We have not ceased to say God is power, God is wisdom, God is righteousness; but they have fallen behind, in the train of what is greater—God is love.

And so to desire and seek his glory is for us Christians to offer our lives to reflect and make known the love to man which is the burning center of the heart of God made known to us. Since God's glory is in his love, we glorify him by loving, by loving men. For how can we love without loving men? Where else can we spend ourselves in the full exercise of our powers of loving except upon our fellow men? Shall we look lower than man, and try to give ourselves in love to animals or things of nature or works of art? That is to look too low, and to starve our honor. Shall we look higher than man, and try to love God, leaving man unloved? That is "a vaulting ambition which o'erleaps itself," for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? No, love for us is love for man. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God."

And so the motives join in the Christian heart. God's glory and the love of man are not two things but one, when we know Christ. "For God's sake" and "for man's sake" meet here—"for Christ's sake."

II. But suppose we begin at the other end. Our aim is the service of man. Why should we care for missions? What moved you to become a missionary? What moved you to give your time, your money, to promote the cause? Some would answer: "I was moved by love for my fellows, pity for their needs and sorrows, their fears and ignorance, the wasting of their lives, their friendlessness, their darkness." And so you went, and so you gave, and so you labored—out of love. There were the hungry and you would feed them, there were the ignorant and you would teach them, there were the sick and you would visit and relieve them, there were those in many a prison and you would come to them—out of love.

But why? And why look so far and go so far if it was the mere exercise of love you wanted, of pity and compassion. There was always more of sorrow and ignorance and friendlessness and bondage close at your doors than you could ever have finished with relieving. Mere pity never made the Christian missionary. And men did not begin to be pitiful and serviceable to one another in their needs only after Christ came. No, this love of man, which prompts, which sustains such service as this missionary service is more wonderful; it has some further, deeper quality, it must have, than the pity that can be strong and self-sacrificing and yet can often keep a man's thoughts and energies of help near at home, that can give them narrow boundaries, confining them to his own kin, his own nation, to some circle of his near vision. What is it that can make us spend our pity and love on the Chinese, on Samoans, on outcast Indians—yes, when we have a thousand problems, needing all our patience and sympathy and energy, at our doors?

It is not something over and above a love for men that Christ gives us, it is a new quality in that love that comes from our seeing them—everywhere—in the light of him, which has come to be for us the light of God. We have seen what they are worth to him. Is not that it? We have seen what their happiness, their holiness, the perfecting of their life, are worth to him. We can not henceforth think of man without thinking of Christ. They are Christ's brethren. He loves them. He died for them. And they are our brothers in a new way because of him. They are one family with us in the love of Christ, which is the love of God. There is something more which comes into our love for them than mere sympathetic pity such as the sympathy we may feel for an animal's pain. Our love for them becomes joined to, becomes part of, our love for Christ. We find them in him, and him in them. We love them, we desire to serve them, "for Christ's sake."

And so the motive of love to man, for everyone who has received Christ, is found again to be the motive of desiring the glory of God, as we have seen him in Christ. It is his name to which we desire to bring praise and honor. It is his life in the men and women bound in the prison-houses of fear and superstition, which we long to

set free. It is his wounds, in the wounds of his brethren, which we long to heal. Our service is the more utterly for him, because it is wholeheartedly for them. We labor to give men the gospel, with its liberating, enlightening, and healing power, because we love them "for Christ's sake."

It may be that there has seemed to some of us at times to be a partition between two types of Christian thought and impulse even in the missionary cause. There is a divergence, and sometimes it is represented as a conflict, between two methods of appeal. The one puts emphasis upon the claim of God; the other upon the need of man. The one appeal addresses itself to the consciousness of divine calling and command; the other rather to human sympathies and affections. And sometimes we are impatient of the type of mind which approaches the matter differently from our own. We feel, perhaps, on the one hand, that there is too much of theology or of mysticism in the appeal for missions as we hear it; or, on the other, that there is too much of humanism.

But the reconciliation of these is in Christ. The call of the everlasting God to preach his gospel to the world, and the call of the world's millions who live and die in darkness and sorrow without that gospel, and not two things, but one, when we have seen God, and have seen man, in Christ. All our differences of emphasis are reconciled here—"for Christ's sake."

III. Let me speak of the danger of a real separation between these two motives of desire for God's glory, and love for man.

There is such danger even for those who name Christ's name, and even in the work of giving the knowledge of him to the world. For there may be a zeal for God which fails in love to man; and there may be a love to man which is not founded in God.

There may be a zeal for God which fails in love to man. The Pharisees, with their proselytizing enthusiasm, had a zeal which failed thus, and it was in that that their condemnation lay. It was not that they did not seek God's glory, not that they were selfish men, but that they had not the vision of a great cause outside of themselves which they would labor and suffer to serve—for it is not true that the only sin is selfishness—it was that they did not know, and, further, that they were not willing to know.

wherein God's glory lay. "Go ye and learn what this meaneth: I desire mercy and not sacrifice." And the passion for God's service which did not mean a passion of tenderness for man was hateful in the eyes of him who saw all duty in the light of his Father's love. "He looked round about with indignation."

But has Christ, think you, never been known to be indignant because those who work even eagerly in the cause that bears his name fail too in love to man? Christ has no interest in that devotion to a cause, tho it be the cause of his gospel and his Church, which is a devotion from which human tenderness is missing. He is not pleased with our zeal for missions if he does not find in us a love for man, wherever we meet him. And the love he knows and owns must be the individualizing love that sees each man separately as infinitely worthy of it. There is no Christian love for man that is not love for men, one by one. The Good Shepherd has no care for a flock, as such, apart from his care for each single sheep. The worth and dignity of the splendid aggregate—that is not what moves his heart; that would befit the owner of property in sheep: it is the worth and dignity of each one, even the weakest and the lost—he is the Good Shepherd.

And do you not think we may move away from the mind of Christ toward men, away from this mind of individualizing love, even when we are zealous for his Church, zealous for saving a civilization or building one, by the blessings of his gospel? Has not the Church failed many times in the past by seeking God's glory without Christ's tenderness for man?"

Now we may thank God for the "statesmanship" of modern missions, as we call it. We can not devote too much of intellect and counsel to his service. But it will avail us nothing if, gaining the wise planning brain, we lose the loving heart. "For civilization's sake, for the Church's sake," will not take the place of "for Christ's sake." We must love men. Missionaries abroad, missionary workers at home, whichever we are, we lose our power for Christ when we fail there. For it is something else than the glory of the true God we are seeking, however great our zeal, however earnest our labors, when we conceive that glory otherwise than as we have seen it in the face of Jesus Christ,

that face which is turned with sympathy and love to every single one of the sons of men.

Livingstone was a missionary statesman for Africa; he thought in terms of a continent of peoples, he could dream greatly for the redemption of a whole family of God, but I read this—that again and again on those travels of his he says of a deserted slave or a quarrelsome woman, "somebody's bairn." He was doing his work "for Christ's sake," for God's glory, but for his glory seen in that light, and so he loved them all. And we must have that kind of heart for every man, woman, and child near and far, or we fail.

And there is a love for men that misses on the other side. There is a human sympathy that is not founded in God; that in its service does not seek God's glory. There is danger, from that side, of divorce between the two motives that meet in the Christian heart.

Pity for man in need is always holy. It belongs always to the true quality of the human heart made in the image of the pitiful God. But pity for man does not approach its perfectness nor attain its power to save him till it is rooted more deeply than in the sense of his need—even his need of Christ—till it is rooted in the sense of Christ's need of him. Then, when our pity is rooted there, we love and serve men "for Christ's sake"; and then it is given us to help really save them.

Ought we to be quite happy if the appeal of medical missions and educational work finds a readier response among us than the appeal for evangelistic work? I think not; especially if the appeal for these services is all the more readily answered when it is unencumbered by that other; and we sometimes find it so. Pity for the heathens' pains and ignorance and fears and hopelessness is not the power that saves them; it is not the missionary power, until it has risen into fellowship with Christ on their behalf. Till then it is too human a thing. The human sentiment has to become a divine passion. And it is "for Christ's sake" which makes it so. For Christ in the soul, Christ who can not come into the soul without bringing there his love for men, makes the service of man's need the service of God's glory, the glory of the God to whose heart he has brought us.

IV. What then is the call that comes to us, that in our hearts these motives may burn as one—the longing for God's glory, the longing to serve men out of love? Only their fusion can make us missionary men and women.

Is not the call this, again and again—to know Christ better, to live in closer and deeper intimacy with him? "Abide in me and I in you: so shall ye bear much fruit: without me ye can do nothing." Our thoughts often turn back, and rightly, to the great missionaries and the great mission makers whose work lies behind us. And not seldom in these days of national trial we have been reminded, for our stimulus, of those ancestors of ours in this enterprise, who in days of similar trial launched our society¹ upon its course and led it to its first victories for God. They were great men, men of great faith and great daring. The motive of missions was strong, indeed, in their hearts. To begin and not draw back from the work in those early days was a more venturesome task than that to which we are called in carrying it on.

In many things we are by no means called to be their imitators. Many of their methods are not for us; much of their theology can not be ours. But their motive, in that we must be like them, or we shall prove unequal to building on the foundations which they laid. What made it so pure and powerful? It was their knowledge of Christ.

Consider, they did not know, they could not know, in the truth of its terrible detail, one-tenth of what we may know about the needs of the heathen world. A lifetime of study and labor was not sufficient to lead them to the full discovery of fact which we may learn quite easily from our study textbooks. They had no such reason, out of collected knowledge, as we may have, to feel pity for the peoples who do not know the gospel.

And they had not such conceptions—is this not also true?—of the width and grandeur of the purposes of God with the races of the world as have been made familiar to us; they thought of the glory of God in the Church more narrowly than we; they had not such a vision as is granted to us of the Church's gathering within itself all of thought and knowledge and art and mani-

fold virtue that in all times and places have made nations and civilizations great. God's glory in the Church may move our imagination and ambition more mightily than it did theirs.

But these men knew Christ. They had looked into his face; they had been bowed low in adoring gratitude, and had risen up in amazed devotion, for his redeeming love. They had seen God in him, tho they might know less of the width and wonder of God's final purposes than even we may know. And they saw man in him, the pitiful Savior, claiming them by his dying love, tho they might know less of the facts of human sorrow.

Do we know Christ as well as they did? That is the question we should ask ourselves when we think of them for an inspiration. With them it was all "for Christ's sake." That made their motive mighty—God's glory, pity for man—but all for Christ's sake.

We must come closer and yet closer, in humbleness and simplicity, to him. Then our service will be certain, and its fruit lasting. "Abide in me." It matters much that we should learn all we can of the possibilities for the Church's influence and destiny; it matters much that we should learn all we can, with patient industry, of the needs of men the wide world over. But it matters most that we should learn more of Christ in the intimacy of spiritual communion with him.

He will purge our ambition for God's glory of all its idolatry, its worship of mere greatness and power and outward efficiency and success, and all that the unsanctified world knows how to honor; he will keep it in union with that love of man which is greater even than faith and hope, without which, having all skill and knowledge, yes, and all self-abandoning earnestness, we are nothing. And he will exalt our love for man, lifting it into the light of God and his eternal purposes till all our flickering sentiments of sympathy and pity are raised into a steady passion to serve men everywhere, in body and soul, for his glory.

"For Christ's sake" brings God and man so close together that their service is one, and in that one service is all freedom and all blessing.

Brethren, we must be with Jesus. And may men take knowledge of us that it is so.

¹ The London Missionary Society.

THE CHILDREN'S SERVICE

THREE WELL-KNOWN LIONS

THE REV. C. J. T. MERRYLEES, M.A., Paisley, England.

OF the many lion stories in Holy Writ there are three that stand out from the rest, and each of the three is a favorite with most young folks. The first is the story of Samson's encounter with a lion which is told in Judges 14:5-9. Samson, who is considered to have been the strongest man that ever lived, had a bad habit of wandering from home when he was young, and of mixing with company that was not good for him. The outcome of this was that he fell in love with a young woman who was a heathen and was possess of some very bad qualities. At first Samson's father and mother would not listen to his request that this woman should become his wife. But in the end he over-persuaded them, and got his way. Well, one day when he had gone on a visit to the home of the young woman, he came on a lion as he was walking through some vineyard on a rocky hillside. He had no weapon with him, and the lion made a rush at him, roaring as it came, so he had to defend himself with his hands. It was a very perilous position to be in. But God gave the young man fresh strength for the combat, and soon the savage beast was lying dead at his feet. When Samson rejoined his father and mother, so great was his modesty that he never mentioned his great feat. Many a one would have made much boasting about it, but he never said a word. Some days after, as he was passing the same spot, he turned aside to see his fallen enemy's carcass, and he found that the flesh had all been cleaned off the bones by birds, beasts, and insects, and that a swarm of bees had made their nest in the skeleton. Taking some of their honey, he refreshed himself with it, and gave some to his father and mother, and again he told them nothing about his great exploit.

Now, boys and girls, you may be astonished when I say that just as a lion met Samson on his way when he was young, and tried to kill him, so will you be met many a time in your youth. "Oh," you say, "what can you mean? There are no lions in our country, except those in menageries and zoos." Well I mean that on the path of your life there are many lion-like foes

lurking that will try to compass your hurt or your ruin. Here are the names of some of these. There is disobedience, a lion that lurks near most young people's door, and there is laziness, who is a very dangerous fellow, altho few folk think so. Then there is selfishness, which is a dreadfully destructive lion, and there is untruthfulness which works a great deal of mischief. And this last-named lion has a twin brother called dishonesty who damages and slays a large number of boys and girls every year. Let me tell you how one boy, when he was met by a lion, grappled with it and so saved himself. He was asked by his chum to go for a walk one Sunday instead of going to church. The temptation was great. For it was autumn time, and the country was lovely and his minister did not preach very interesting sermons. Besides, his mother was not to be at church on that day, and she need never know whether he was there or not. But he remembered that his mother trusted him, and so, altho his companion laughed at him, he said he would not go. Boys and girls, as Samson got what was comforting and helpful to him out of the carcass of his enemy, so will you, if you bravely face and slay the lions on your path.

The other two stories of lions are connected with David. The first, which is given in I Samuel 17:34, is the well known one of David's encounter with the lion and the bear. They stole a lamb from the flock of his father of which he had charge, and so he bravely went after them and despatched the lion with his club. The second is the tale of the heroic deed of bold Benaiah, which is given in 2 Samuel 22:20. One day this man Benaiah, who was one of David's great warriors, heard that a lion, which had been driven out of its den in the forest by a heavy fall of snow, had taken up its abode in a pit near a certain town. Here it was pouncing on the cattle that went astray, and, when very hungry, it even attacked human beings. Of course the people were in terror of their lives, and were afraid to stir out of doors. So work could not be carried on, and it was almost impossible to get food in from the outside. When Benaiah

got to know of the menace to the town he set out, and, tracking the animal to its pit by means of its footprints in the snow, he, with great daring, leapt into the hole beside the monster, and killed it. Now in these two tales, that of David and Benaiah, we see brave men attacking lions that were not hurting them, but that were a danger to others. That is the chief point I wish you to think of here. All your life through you will see people threatened by lions of different kinds, so I want you always to be ready to help and to rescue such. Let me show you how that was done in the case of a man who afterward became famous. Many years ago a student entered the room of one of his college chums and found him in bed when he should have been hard at work. Now this lad had seen for a time that his friend, who had fine brains and a capital chance of making a name for himself, was simply wasting his time, and throwing away his opportunities. So this day he resolved to speak plainly. He told him of his folly, and besought him to give up his lazy ways and to turn over a new leaf. In after years the man himself, when he had become a famous philosopher, told the story. He says, "As soon as my friend left the room I resolved I would change my life. I lay still until I had made a new program for my work, and I then began to study so

hard that at the end of my course I came out first student of my time." Now, boys and girls, if you use your eyes you will often see among your friends and companions those who are in danger. Try to help them all you can to slay their lion. It will be very comforting to you in after life if someone says some day, "Had it not been for you I would never have got on in life as I have done. You warned me, and I took your advice." Then when you leave school and go out into life you will discover that there are a great many lions that do fearful damage every year. Of these there are three that lurk around every city, town, and village in the land and do unspeakable damage. The first of these does more harm and damage than all the rest. I mean impurity. All I would say is "Shun all evil thoughts, all unclean stories, and all filthy pictures. And have nothing whatever to do with those who delight in such things." The second of the most terrible of the lions with which we are plagued is gambling, and the third is intemperance. These three savage evils are doing unspeakable harm every day in our land, and they are awaiting some brave man or woman who will tell us how to slay them. God grant that you may all one day become Benaiahs, and earn the gratitude of our town or country by helping us to slay our foes.

OUTLINES

Church Idleness

Why stand ye here all the day idle?—Matt. 20: 6.

I. Idleness in the church is a matter of great surprise. 1. The place where idleness is found creates surprise, "Here"—where (1) there is so much to do; (2) there are so good returns, and (3) all are supposed to work. 2. The persons that are idle cause surprise—"Ye." (1) Church members—partners in the vineyard; (2) able men, in wealth, health and learning; (3) leading men. 3. The time that is given to idleness causes surprise—"All the day." (1) Day of enterprise. Some stand aloof when the Church has something on. (2) Day of war. Some have not moved during this long day of war. (3) Day of life. Many a man's life is wasted.

II. An account must be given for this

idleness—"Why?" The reasons of many would be: 1. We have not been asked. The Church may be guilty of asking some and neglecting others. 2. We want to enjoy ourselves. Many love summer religion. 3. We can't do much.

III. Application. Let this piercing question burn into your hearts. 1. The Lord is asking why? Has he done anything wrong to you? 2. Heaven is asking why? Have you right to be idle? Have you purchased your idleness? Can you afford to be idle? 3. Conscience is asking why? Idle, when your fellow man is working hard all day! Idle, when you are strong, and when the day is fast passing! 4. Humanity is asking why? Idle when humanity needs your service! 5. Justice is asking why? You who have received so much! You for whom the fathers and God have done so much.

The Rock Christian

Upon this rock I will build my church.—
Matt. 16: 18.

INTRODUCTORY: A "rock" signifies solidity, stability, serviceability, indicating staying quality. Here is a rock taken from the quarry, part of a boundless supply, shaped, polished, refined, made a key-stone, or a foundation stone, or a corner stone. Here is a "rock Christian," from the bed-rock of humanity—not necessarily of finer stuff, but available for service, ready to be used, willing to be placed—shaped, polished, refined—set, a solid foundation. Upon this rock (upon this "rock Christian") I will build my church. Consider the rock Christian (I) Individually; (II) Collectively.

I. INDIVIDUALLY: It often happens that one man, or one woman, is the staff, the stay, the back-bone, the bed-rock of a given church. What the church, what the community does owe to that man or that woman who has contrived to keep the church open! In many a small town and many a rural locality the doors of the church would be closed but for some one rock Christian. What a debt the community owes for his influence, his example, his charity, his firmness! It is a great thing to be a rock man—commercially, industrially, educationally, politically. A great thing to have had a colossal business corporation erected upon you. A great thing to have had an educational system reared upon you, as a rock man. But it is a greater and nobler thing to be a rock Christian. God's Church may rest upon the shoulders of your loyalty. Your fidelity, your never-flagging interest and devotion, your encouraging cheerfulness, your charity and beneficence. Each individual Christian may be a "rock" in the substructure.

II. COLLECTIVELY: No one person constitutes the Church—be he never so reverent, worshipful, holy; be he never so loyal, generous, magnanimous. Every several member is a rock in the structure—each performing his function, each filling his place. How important a place or function, depends upon you and upon me. Some will give of their substance, but not of themselves. Some will give their presence, approbation, and approval. Some will give

a half-hearted interest. Some will give themselves and all they are and have, if need be! The Church needs all these. The Church needs the substance, the support, the self, of all rock Christians. You can not build a church on gold, merely, or on good wishes, or on half-hearted moral approbation, or on negative support. It takes personalities, lives. It takes pulsating souls, throbbing hearts, willing minds, dynamic lives. It takes real red-blooded beings to make a church. The minister is not the church. The building is not the church. The ruling body is not the church. The creed is not the church. You are the church. The "souls in God" are the church. The kind of church depends upon the kind of people! Half-hearted members make a half-hearted church. Collectively, soft and unserviceable members make a soft and undependable church. Rock Christians make a rock church, and a rock church is a solid, substantial asset to any community.

Citizenship in the Kingdom

Thou art not far from the kingdom of God.
—Mark 12: 34.

I. Some symptoms of proximity to the kingdom of God: Sympathetic interest in the study of divine truth. A manifest openness to instruction in the ways of God. Moments of reflection and honest heart-searching. Sensitiveness to rebuke from whatever source. Thinking in moral terms—a special mark of the kingdom.

II. Some hindrances to nearer approach to the kingdom. Mistaken views of the nature of spiritual conversion. Limited personal spiritual illumination. Doctrinal problems unsolvable even to the wisest. Hesitation at some sacrifice demanded as a test. Coldness of the Church atmosphere which environs.

III. Some means and methods of inducing further advance. Move at once into a warmer religious climate. Be more hospitable to new living ideas. Cultivate larger ideas of God as universal Father and Redeemer. Pray for some other soul. Lose thyself, save thyself. Undertake conscientiously some definite spiritual industry.

IV. Some inspiring factors and considerations. Gentle transitions rather than violent convulsions mark our period. God

is more magnanimous than any conception of him. His kingdom is more comprehensive than any church. In religion the subjective is more important than the objective. Most of the processes of experience are involuntary. We are clay in the hands of the Potter.

Commandment Number One

Thou shalt have no other gods before me.
—Ex. 20:3.

I. EVERY man has a god. Religion is a universal instinct. We all worship something. The false gods that men set up are doomed to fall sooner or later. Many of these have already vanished. There is Baal, the false god of the heathen enemies of the Jews. He was doomed from the first. There is the false god of the Jews themselves—or rather the false idea of God—a vindictive, exclusive God, a God of blood and vengeance, the God of a chosen few. He is known as such no more. The god of caste, the god of national preference, the god of false science, of mechanical force, of molecular and planetary motion, the god of opinion—these have had their day and their votaries.

II. "The gods men worship write themselves on their faces." The god of greed, of commercialism, of materialism—this god is known by the manners and demeanor of its devotees. The god of society—of fashion, of dress, of position, of social caste—writes himself in white-wash, in paint and perfume on the countenances of its silly followers. The god of preferment—of preference and special favors—the god of knowledge, of work, of head, and of hands—these are known by the action, attitude and attainment of their blind proteges. Above all the God of love, of service, of purity, of divine aspiration—the God of the spiritual life—this God writes himself in the lives, the affections, the personalities, the very faces and lineaments of his worshippers.

III. Since there are so many and con-

fusing and opposing gods, how are we to know, to follow, to love, and adore the one true divine Potentate of the first commandment? God is so abstract, so unrealized—how may we recognize and distinguish him? The word god in the old Anglo-Saxon is identical with the word good. God is designated by his attribute of goodness! A false god is any person, thing, or power exalted too much in the estimation as the chief good! To-day men make gods of wealth, of power, of kultur. The Epicureans' god was food, pleasure, etc.; the god of the Stoics, indifference, lack of emotional display; that of the Hedonist, selfishness, pleasureableness, &c. To those to whom these are the chief good they are false gods and they are doomed as sure as evil and good are antonymous.

IV. We know, follow, love, adore God by finding out, by practising, and by loving those things that stand for God in the world. The chemist may find God in chemical affinity; the astronomer, in the stars; the scientist, in law and order; the geologist, in underground deposits and formations; the botanist, in flowers and plants. We common men and women can and may if we will, find him in goodness, in moral law, justice, mercy, in infinity, in incomprehensibility! God is as truly these as he is love! Spend as much time studying these as in studying geography, art, mathematics—and you will know God! Spend as much time in following these as in plying your trade, and you will follow God! Spend as much time loving these as in loving your family, your friends, your business—and you will love God! Not that these ideas or principles exhaust God! By no means. But they represent God in more or less tangible and concrete fashion. To know the good, the true, the beautiful things then that represent God in terms comprehensible to man—this it is to know, to follow, to love God—this it is to avoid breach of the first commandment, "Thou shalt have no other gods before me."

ILLUSTRATIONS

A Chinaman's Estimate of the Missionary

I walked into the office of an almond-eyed, yellow-skinned Chinese exporter whose trade-mark was on the crates in a thousand warehouses.

"What is the greatest thing which the American business man must do to win the favor and dollars of the Far East?" I asked him. And I got my note-book ready.

"Live, in his trade practises the ethics of Christianity!" he replied in perfect book English.

"Christianity!" I gasped. "But what do you know about Christianity? You are a business man!"

"Very true," he told me. "But I am a business man—and a successful business man—because one of your missionaries took me out of a hovel in a forgotten little village far up northward; sent me to a mission school where I got the education my own government never could have given because they did not have it to give; taught me of your God and how to do business on the square, because no other kind of business principles permanently succeed; gave me the ambition to go to America and complete my education, and then helped me into a position with this house, where, later, I rose to be its head. What do I know of Christianity? Very much! Very much, indeed! It has been the corner-stone of my success!"

I forgot my note-book and nicely sharpened pencil.

"But the missionary people that have come out here—they do not represent America. They have been good people, but idealists, theorists, folks who couldn't find a berth at home——"

"They have been good enough for us. They came to us not to secure our dollars by sharp tricks, but to help us without hope of any reward but our gratitude and the consciousness of altruistic work well done. They have given their lives to us. It has been a sacrifice we could understand. We could understand, too, the clean moral code which they lived among themselves. The very success of their work necessitated that they practise their own precepts. They were kindly people. They were courteous people. They brought us religion, not theology. We loved them because they helped us. The pity of it is that not all of you who come out here have been like them."

"But—but——" I choked, "back home we look on those misguided souls who think they are called to make over the heathen as sort of mentally soft——"

"I have been in America," he replied with dignity. "I know. It is because of what we have come to know of your missionaries that we tolerate the rest of you. There must be good and bad in every race, we argue."

"You mean to say that out here you actually endow the missionary with prestige——"

"The Christian missionaries out here are big people," he told me quietly. "If you don't believe it, go out on the frontier with the missionary and see for yourself the place he holds. He is the salvation of our race in the great race-struggle ahead—the salvation of us, the salvation of yourselves!"

I gasped. And I stared at the great merchant like a fool.—WILLIAM DUDLEY PELLEY in *World Outlook*.

Remembering Bible Stories

One day, by mere chance, I hit upon an expedient that not only helped me to remember the Bible stories, but which I heartily recommend to all parents and guardians who still wish to have the youth entrusted to their care become familiar with the Scriptures. I was drawing pictures. My prolonged and unusual silence in the room aroused the interest of my mother—"What are you doing there?" "Drawing pictures." "But don't you know this is Sunday? You must not draw pictures on Sunday."

Nobody ought to infer from this that my mother was grim. She and I were intimate friends, understood each other perfectly, and got along together beautifully.

Suddenly I remembered the Bible. "But mother, it'll be all right to draw Bible pictures!" She turned this suggestion up and down in her mind, and found it good. I, therefore, set to work, and after another period of silence, I proudly exhibited to her a soldier, armed to the teeth, literally, for in addition to gun and pistol, he had a large knife in his mouth.

"Didn't I tell you?"—"But mother, this is Joab, captain of the host of Israel." From this accidental Sabbatarian exploit, I conceived the idea of drawing a picture to illustrate every chapter in the Bible. And this method I recommend to the young, for

if one draws a picture for each chapter, one must read the whole chapter through to find the best available subject, and in this way, much will be remembered. It is not necessary to possess even rudimentary skill with the pencil. I was obliged to label my pictures distinctly—a union of literature and art—in order that spectators might know whether the picture were animal, vegetable, or mineral—the invariable first enquiry in the game *Twenty Questions*. —WILLIAM LYON PHELPS.—*Reading the Bible*.

"Not as the World Giveth, Give I Unto You"

The death of an American woman in Europe last year brought to her heirs in this country an extraordinary collection of jewels and keepsakes, the souvenirs of a long and romantic career in two hemispheres. The one object which the owner had most prized in her lifetime was a bracelet of gold, set with emeralds, and inclosing the miniature portrait of a member of the Austrian royal family, whom she had assisted when he was in desperate peril. It had been given to her by his family, in appreciation of her vain endeavors to save his life at the risk of her own.

This piece of jewelry among others was submitted to a most expert valuer, the man to whose opinion such firms as Tiffany & Co. submit their stones for appraisal. He applied his tests for weight, cut, color, etc., to the emeralds, balanced the gold against the little brass weights in his scales, considered a minute, and then wrote upon the sheet a valuation, which was so small a fraction of the expected figure that the eager customer uttered an outcry of dismay.

In response to protest he checked up his work again, but found no errors. The historical and personal association attaching to the gift was a matter lying outside his realm. That did not figure in his estimate. There were so many pennyweights of gold, of so many karats fineness, at so much per pennyweight. The emeralds weighed so much and were worth so much. "They are not first-rate stones, you see," he explained.

"Not first-rate!" cried the owner. "How can that be? They were a royal gift!"

"Ah," said the gray-haired connoisseur, "I have handled many royal gifts and long ago learned that kings keep their best for themselves!"

It is not so with the bounty of our King.
—*Christian Observer*.

Getting Ready for Church Service

Dr. Harry Emerson Fosdick reminded his Sunday morning hearers not long since that if they had said that morning on starting out that they were going to church service, they were much mistaken. "This is not church service," he said emphatically. "Church service begins to-morrow morning at seven o'clock. This is getting ready for it—for church service is a fight out there amid the din and dust of business, a fight for a Christian world." God bless him for those words. They should be blazoned in rich mosaic of crimson and gold over the portal of every meeting-house. Some men think getting ready for church service is putting on hat and gloves and reading the Sunday paper while waiting for her to put on hers. Some ministers, heaven forgive them, think preparation for church service is a hasty last glance at the sermon while wondering if the janitor has forgotten the glass of water. Real church service,—well, when the churches really get the service idea into the heads and hearts of half their members, mighty things will come about.—*The Christian Register*.

Love Lightens Load

Do you know that incident in connection with the little Scotch girl? She was trudging along, carrying as best she could a boy younger, but he seemed almost as big as she herself, when one remarked to her how heavy he must be for her to carry, when instantly came the reply: "He's nae heavy. He's mi brither." Simple is the incident; but there is in it a truth so fundamental that pondering upon it, it is enough to make many a man, to whom dogma or creed make no appeal, a Christian—and a mighty engine for good in the world. And more—there is in it a truth so fundamental and so fraught with potency and with power, that its wider recognition and projection into all human relations would reconstruct a world.—RALPH WALDO TRINE.

Bribed to Read the Bible

When I was five years old, my mother offered me a dollar if I would read the Bible through, from the first chapter of Genesis to the last chapter of Revelations.

I confess that my price has risen since then; but in my boyhood I had more leisure and less cash than I have now. My total income was six cents a week; and as I was expected to deposit one cent in the contribution box every Sunday, I always regarded my income as five cents, unconsciously prophetic of the modern income-tax law. I am glad my mother bribed me to read the Bible, and glad that she forced me to pay my way in church. At first I thought more of the dollar than of the Holy writ; but as I became interested, I found keener joy in the race than in the prize.—WILLIAM LYON PHELPS.—*Reading the Bible.*

A Timeless Utterance

When President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous space in the great library, he said there was nothing in the history of literature more worthy than a pair of lines from the prophet Micah. Accordingly there they stand, as true in the twentieth century as when they were first uttered:

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Always at Work

One day when Edmund Burke had overwhelmed Parliament by his eloquence, his brother Richard, amazed and bewildered, stood alone in a reverie and was overheard saying to himself, "How on earth has Ned contrived to monopolize all the talent of the family? O, I think I see it. While we were at play he was always at work. I shall rival the ease with which he seizes immortality by the certainty with which I shall seize oblivion." Edmund Burke found no short cut to statesmanship and power. He invoked the law of patient endurance.—*Christian Advocate, New York.*

Thanksgiving

Now gracious plenty rules the board,
And in the purse is gold;
By multitudes in glad accord
Thy giving is extolled.
Ah, suffer me to thank Thee, Lord,
For what Thou dost withhold!

I thank Thee that howe'er we climb
There yet is something higher;
That tho' through all our reach of time
We to the stars aspire,
Still, still beyond us burns sublime
The pure sidereal fire!

I thank Thee for the unexplained,
The hope that lies before,
The victory that is not gained,—
O Father, more and more
I thank Thee for the unattained,
The good we hunger for!

I thank Thee for the voice that sings
To inner depths of being;
For all the spread and sweep of wings,
From earthly bondage freeing;
For mystery—the dream of things
Beyond our powers of seeing!
—FLORENCE EARLE COATES.

The Profiteers

Was it not ever so? All wars that were
Had both a grim reverse and glorious
face:
To nobler things the noble felt the spur,
But base and craven hearts grew yet more
base.

No war was ever ended but remained
The unclean foe that preyed upon the
State;
And, since he had no honor to be stained,
Gave rein to greed. So have we seen but
late.

What need to name them—they who are our
foes—
Who hold the gifts of Ceres far aloof,
And shrink the poor man's loaf? And they
are those
Who thrust the poor man from beneath a
roof!

Seems this not War—even while we murmur
"Peace"?
Who shall its slaves and trampled ones
release?
—EDITH M. THOMAS, *New York Times.*

PREACHERS EXCHANGING VIEWS

"Earth to Earth, and Dust to Dust!"

Editor of THE HOMILETIC REVIEW:

Doubtless, there are many thousands of your readers who were more or less much interested in the article under the above caption, that appeared in *THE HOMILETIC REVIEW* for August. The writer of that article has evidently thought much on the subject; has been troubled over it; has decided that as for him, it is hardly ever best to accept compensation for services rendered at funerals. His motive can scarcely be criticized. But, is he in this decision always taking the wisest course? We very much doubt that he is. Of course the minister is always ready and glad to render any and all services by which he may gain the confidence and esteem of every one. He is willing to go night and day, in all kinds of weather, to comfort the bereaved, to lead the wayward, to help the disheartened, to pray with those who wish it, and, too, with those who do not wish it, or who fairly oppose it. For these services, the thought of compensation never comes to his head. It is his work, sometimes the most fruitful and joyous of his work. Sometimes, or perhaps in the majority of cases, the ministers are woefully underpaid.

Only recently, the writer learned of fourteen ministers who left their work and their flocks, gave up in despair, and began work in one of our great shops, simply because they could obtain living wages and earn as much as men are earning digging sewers or pounding iron. They were not earning sufficient as pastors and preachers to support their families. These men have often found that those to whom they minister in the burial of the dead are eager and glad to offer some compensation, and the minister does not lower himself in their estimation if he spends a whole day driving sometimes forty miles, or going by train one hundred miles if he gratefully accepts a token of appreciation for such services. I know one brother who was working for a mere pittance. He was called over more than 100 miles to bury the daughter of a wealthy man. Went, paid his own expenses, was gone three days, lost several weddings meantime, did not receive so much as

"Thank you!" He was human. He could not afford the expense and loss of time, and that good man came home, sat down with his wife and wept! Some people think ministers are the most "easy" class of men; that they will stand it to be imposed upon, do anything for anybody or everybody and do it gratuitously! No man gains the respect of any worthy person if he makes himself a mere spiritless mollycoddle! Often and often ministers absolutely refuse to accept any compensation from the poor and hard prest. They never expect any remuneration from those of their own flock. It is right and fair that they be compensated for time, effort, and expense, just because they are men! And no less men because they do!

Twice in my experience I have had to call a brother minister to officiate in cases like these. In both cases I was glad to express my appreciation, in a material way, and while the compensation was reluctantly accepted, I would have been hurt had it been refused. I was glad to do as I would like to be done by, sometimes at least.

I would like to know if there is a case on record in which the people for whom services of this kind have been gratuitously given were because of that gratuitous service won to Christ, the pastor, or the church services? In an experience of forty years I have never known such a case. I have on the other hand known people whose generosity was stirred who have been made to feel something of the law of common fairness, to compensate the pastor, to attend the church and later be one to the Master's service. No minister gains anything by cringing, unmanliness, or fawning. "The crisp bill" is sometimes the very means that leads a man to go and get more for his bill so crisp! And, thank God, he often finds more than he ever dreamed of finding. "Where a man's treasure is, there will his heart be also" is true in spiritual and, too, in material things. The writer knows of one case in particular in which a man of wealth was induced to open his pocketbook for the larger things. Then he reasoned, "I guess I'll go and see what they are doing with the money they are asking for over there!"

He went, followed his "crisp bills" and found the Prince of Peace and life eternal in Christ!

Let there be no mawkish sentimentality among us preachers. Let us not forget that while we are ministers, kind, generous, helpful, devoted, true, we are none the less men, and are willing to stand shoulder to shoulder with other men in the community. Christ never once in his earthly life, so far as we know, refused the hospitality of any who offered, and he was willing that Mary should pour her precious ointment upon his feet in her adoration.

Lansing, Mich. C. W. STEPHENSON.

Reasons for Withdrawing from Social Activities

Dr. Edgar DeWitt Jones, of Bloomington, Ill., sends us the following statement, which he recently made to his congregation. It sets forth one way out of a dilemma which confronts many ministers.

"At the beginning of my fourteenth year as pastor of the First Christian Church, I have found it necessary to make certain drastic changes in my personal program. In order to fulfil my ministry I have decided to withdraw from every organization to which I belong except the Church of the living God. This week I shall forward my resignation to seven societies and fraternities with an explanation of my course.

"I have reached this conclusion after months of reflection and by way of considerable struggle. The fellowship in the fraternities and other societies has been pleasant and profitable. The very fact that I have been unable to render service to these organizations in keeping with the courtesies they have shown me, has contributed to my decision to cease active membership in circles where active participation is difficult, if not impossible.

In withdrawing from these various organizations I am not expecting to become a hermit or recluse—far from it. On the contrary I hope to render a more worthwhile and definite service to the entire community, as well as to impart a keener edge to my ministry of the Word. In these tremulous times the world hungers for spiritual food, but is uncertain where to find that food. The Church is the one organization which exists solely to proclaim that unending source where spiritual hunger may be satisfied. But the average church member is so exhausted by manifold and exacting demands as to enfeeble any definite Christian witnessing.

It is difficult for a minister to urge his people to simplify their lives unless he makes some effort to simplify his own. This is what I am seeking to do, tho I am not intimating that other ministers should do likewise. Others may find a different way out of a similar perplexity, tho I doubt if they find a better way.

"At this vibrant hour the Church occupies a unique place. It is the one body inherently constituted as a medium of reconciliation between hostile and warring classes upon the basis of justice and brotherhood. That the Church has failed hitherto in this great mediation is due largely to the fact that it has never seriously tried to leaven the lump of society with the teachings of Jesus. The opportunity to give Christianity a trial is unparalleled; the responsibility unprecedented.

"Chiefly for these reasons I am severing my active connection with the various organizations, but not my relations with the men who compose them, nor any other group in the community or elsewhere. I crave fellowship with every human being in the new and stupendous tasks that are at hand, and I want most to make my contribution, however small it may be, both by tongue and pen, as a minister of the gospel of the grace of God."

THEMES AND TEXTS

From the Rev. J. H. OLMSTEAD, Homer, N. Y.

Accretions: or Steps in Christian Progress.

"They go from strength to strength."

—Ps. 84:7; "And of his fullness we all received, and grace for grace."—John

1:16; "But we all, with unveiled face

beholding as in a mirror the glory of the Lord, are transformed into the

same image from glory to glory."—

2 Cor. 3:18.

Consecrating the Costly.

"But David would not drink thereof, but poured it

out unto Jehovah."—1 Chron. 11:18.

The Outstanding Thing.

"Behold the Man."—John 19:5.

The Great Gift of the Morning Star.

"And I will give him the morning

star."—Rev. 2:28.

A Fine Sensitiveness.

"Those who by reason of use have their senses exercised

to discern good and evil."—Heb. 5:14.

Tributary Labor.

"Others have labored, and ye are entered into their labor."

—John 4:38.

The End of the Charge.

"But the end of the charge is love out of a pure heart

and a good conscience and faith unfeigned."—1 Tim. 1:5.

Bound in the Bundle of Life.

"The soul of my Lord shall be bound in the bundle of life with Jehovah thy God."—

1 Sam. 25:29.

Postponing Everything for Christ.

"I determined not to know anything among you, save Jesus Christ and him crucified."—1 Cor. 2:2.

Sounding Out the Word.

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything."—Thess. 1:8.

Two Men Alike and One Different.

"And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side."—

Luke 10:31.

Notes on Recent Books



Modern Sons of the Pharaohs. A Study of the Manners and Customs of the Copts of Egypt. By S. H. LEEDER. Hodder & Stoughton, New York, 1919. 8¾ x 5½ in., 355 pp.

Egypt seems an inexhaustible storehouse of things interesting. From the time of Herodotus the West has been drawing on it, the last century more abundantly than ever before, and still the interest grows. This time it is the Copts—the Christian population of the Nile land, a people apart in race and religion from the dominant Mohammedan (largely Arab) population, and possibly the direct descendants of the Pharaonic Egyptians. It is registered here and elsewhere that this branch of the Church has long been either unrecognized or regarded as heretical. On this latter ground the first crusaders in 1099 forbade a Copt to enter Jerusalem. In 1204 the crusaders in Egypt massacred Copts and Mohammedans indiscriminately. Modern writers (*e.g.*, Lane) have either known nothing of them or slandered them through ignorance. A part of this treatment has been due to the secretiveness of the people themselves, a natural result of their position. Under the British they have been rather under the prejudice of the rulers, who as a policy favored Mohammedan over Copt, and have almost eliminated the latter from places of political eminence.

Mr. Leeder's volume is a fine example of sympathetic appreciation of a little known people and their peculiar institutions. He has divided it into two parts—"The People and Their Customs," and "The People and Their Oriental Church." The author had exceptional opportunities for study and close observation, of which he took full advantage. He describes village life, the home life of the wealthy, the beliefs and superstitions of the people, the customs at births, baptisms, betrothals and weddings, funerals, celebrations and fairs, and the shopkeepers with their tricks and trades. There is much here that illumines Old Testament and New, as, for example, the following apt illustration:

"The pigeon towers are of great interest. The pigeon is a very important item of food in all country places. The origin of the towers, ages ago, was doubtless the discovery that the pigeon in this hot climate likes to hide itself for sleep during part of the day in any cool pot or pitcher it can find. These conical towers are built up simply of mud with old pots stuck into it. No one thinks of buying pigeons in Egypt; to supply these cool retreats is always enough to attract as many birds as you can provide for in this way. The towers are seldom disturbed even to be cleaned out, except to remove the guano, which is of great value. It is, however, characteristic of the dove to show no trace of the dust and dirt of its surroundings. When, toward sunset, the pigeons come out in circling flights, and catch the golden light of the sun, it seems that the poetic line of the psalmist must have been inspired by just such a sight—"Thou ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Among the proverbs current are:

"A man who is bitten by a serpent will be frightened by the sight of a rope."

"A man who has no brother is like a person who has a left arm, but no right."

"Be as friends in social life, but be as strangers in business."

"Without human companions Paradise itself would be an undesirable place." (This is the more remarkable because it is also a Moslem proverb.)

"The truest man on earth is he who remembers his friend when he is absent, when he is in distress, and when he is dying."

"Paradise is opened at the command of mothers." (This is a variant of the Moslem proverb, "Paradise is at the feet of the mother.")

Mr. Leeder's experiences among this class were always pleasant, and his account of the social life is continuously instructive and entertaining.

The second part of the volume, dealing with the church life and institutions, is no less informing. Scholars will recall that the REVIEW has recorded some of the ecclesiastical and Biblical documents discovered among the Copts. The Papyri often contain in some of the Coptic dialects texts of importance. And some of the apocryphal gospels have been preserved here. Mr.

Leeder gives pictures, both in word painting and by photographs, of the churches and the ceremonies, which make vivid the institutions of this branch of Oriental Christianity. These include both interiors and exteriors of structures and give a fair idea of the characteristics. A good deal of history is interwoven; sufficient to orient the position of that church. And as here was almost, if not quite, the birthplace of monasticism, the monasteries come in for description. The volume fairly earns unequivocal commendation. It deserves careful reading and will bear frequent reference.

Modern Japan, Social, Industrial, Political. By AMOS S. HERSHEY and SUSANNE W. HERSHEY. The Bobbs-Merrill Company, Indianapolis. 382 pp.

In these hurrying days when so many forward-looking persons are trying to think and act internationally it is refreshing to have a book like "Modern Japan" come from the press. This volume is a timely compendium of up-to-date information on all manner of subjects relating to present-day life in Japan with sufficient historical data to form a proper background for careful judgments on the nation's activities.

The scholarly authors while making extended use of a wide variety of books and magazine articles on Japan, also had the advantage of personal visitations to the country and intimate acquaintance with both Japanese and resident foreigners who were able to give them helpful guidance in their investigations. The attitude adopted is a happy medium between the enthusiastically sympathetic and the coldly critical. Facts so far as known are stated, testimony both pro and con is introduced, and the reader usually is allowed to draw his own conclusions unaided by a direct pronouncement of the authors' personal views. So far as their viewpoint is hinted at their treatment of the materials used is concerned, while admiring their general fairness and their hesitation to draw conclusions, we should question whether they sufficiently caught the inner spirit of the Japanese to realize the full power of sentiment in the actions of the people.

To our thinking so far as the Japanese are not modernized and especially Christianized, they are far too superstitious, servilely fatalistic, despondent and pessimistic. They are brave until they break. Then

they collapse entirely, using their favorite expression, "There is no help for it." If this point had been developed more fully it would have revealed the *raison d'être* of continued missionary effort in behalf of a people so promising in many ways, and have emphasized the need of fair play and courteous treatment in all international dealings between Westerners and the people of Dai Nippon.

We also think that in discussing Dr. Gullick's plan for regulating Oriental immigration too much consideration has been given to Mr. Flowers' wildly extravagant estimates, and that such a work as these authors have essayed might more courageously commend a truly Christian idealism in America's dealings with other than white races. But these are times that demand cold facts, scientific analysis, and performances in preference to fine promises. This volume meets such needs and we heartily commend it.

For a book containing so many foreign names it is quite free from typographical errors. We record a few that fell under our eye: Page 71, footnote Kikuchi should be Kikuchi; page 115, Sewayanagi should be Sawayanagi; page 121, Nakamura should be Neesima; page 171, Kolayashi should be Kobayashi; pages 192 and 195, Yamamura should be Yamamuro; page 204, Shuga probably should be Shiga; page 242, Yussan should be Bussan; page 244, Imukai should be Inukai, and on page 299 Kokwai Tsuchinsha should be Kokusai Tsushin-sha.

Theistic Evolution. By ALFRED FAIRHURST. The Standard Publishing Co., Cincinnati, 1919. 7½ x 5 in. 173 pp.

The second sentence of the author's Preface reads thus:

"I hold that theistic evolution destroys the Bible as the inspired book of authority as effectually as does atheistic evolution."

The closing sentences of the book are:

"To think of evolution as an 'established science' is to me an impossibility. I trust that the day will come when sanity and sound logic will reign in the scientific world."

The author's purpose is then to discredit and disprove the theory of evolution both in itself and because of the (alleged) result—that the doctrine destroys the idea of "the Bible as the inspired book of authority."

Several remarks are suggested which involve our judgment of this volume. (1) Many accepted leaders in both scientific and religious circles hold the theory of evolution to be true and also maintain the inspired authority of the Bible in its own sphere. There is, therefore, no necessary antagonism between the two positions. The two are evidently compatible. (2) Once a fact is proved to be real, we must accept it with all its consequences. If evolution is God's method of working, it must be accepted—as Margaret Fuller "accepted the universe." A clergyman once told the reviewer that he could not accept evolution because—he would then have to give up his theory of Old Testament typology! He might as well have refused to accept the Copernican cosmology because prophets and psalmists speak of the ends of the earth.

The argumentation followed by Dr. Fairhurst is not cogent or scientifically defensible. He quotes Darwin's sentence attributing the origin of life to the Creator, then by implication asks: If this one miracle, why not more—a continuous series of them? But does it follow that because a person lifts a box from the ground to the floor of a box car that he must continue lifting it till it gets to its destination 1000 miles away? Not at all. The machinery does the rest. So if God put life into the world, according to the evolutionistic theory, the machinery is there to carry on the process. Moreover, most theologians to-day regard God as in his world continuously working and doing.

We can not accept, either, the form of statement often found here. For instance, (p. 22) we find this:

"The scientific theory of evolution furnishes no adequate explanation of the origin of the special senses, with their various organs."

But if we read modern biology at all correctly, we understand that special organs are the response of the organism to environment. Evolution then does give "adequate explanation," &c.

Statement of scientific facts is loose and inaccurate. On p. 114 is the following:

"When a lighted taper is stuck to a mixture of two volumes of hydrogen and one of oxygen, the gases unite with an explosion, and water is the product of the union."

We would like to see that experiment

"with a taper." As a matter of fact, such an experiment is impossible, and, if it were possible, would hardly be successful. The two gases must be mixed and in that state isolated from surrounding gases (or enclosed) when an electric spark produces the union into the third substance—water.

Especially unfortunate is the author's treatment of miracles. The Red Sea crossing is called "an intervention of Jehovah for . . . special purposes." And we find the following hardly intelligible affirmation:

"Were God to make an automobile as man makes it, its manufacture would be a miracle, and yet no law of nature would have been broken."

The Bible and its authority do not need and can not afford defense along such unscientific lines as are here followed. Beyond reasonable question, both the Bible as an authority in religion and evolution as an explanation of God's method of working are here to stay. And happily obsolete is the idea of a God outside his world who has continually to reach in and set things right.

Reading the Bible. By WILLIAM LYON PHELPS. The Macmillan Company, New York, 1919. 7½ x 5 in. 131 pp.

The first thing to note in this book is that the Bible is discusst altogether from the literary point of view. As a book, it excels, says the author,

"all other books in poetry, in prose, historical narrative, in prophetic eloquence, in philosophy, political economy, and in worldly wisdom," and further, "the finest short stories are to be found in the Bible."

When he says in his chapter on "Reading the Bible," that:

"The Authorized Version is incomparably the best both for the pulpit and for educated readers—except in special instances, and for special needs, the Authorized Version is the one above all others for the general reader,"

we must remember that it is a professor of English literature that is speaking and that he is considering the Bible as a part of English literature. At the beginning of his second chapter, which deals with "St. Paul as a letter writer," he says:

"The fact that I have never studied theology or New Testament interpretation gives me a possible advantage in the darkness of ignorance—in grasping the sword of the Spirit, I find myself unhampered by any

theological or textual code—I shall take up the letters of St. Paul as I take up the letters of Emerson and read them as examples of epistolary literature. I have no theory to establish and no systematic doctrine."

In *THE REVIEW* for April and August, we called attention to the respective merits of the three versions of the Bible now in use. We said that the American Standard Edition of the Revised Version was the best inasmuch as it brought the ordinary "reader more closely into contact with the exact thought of the sacred writers than any version now current in Christendom."

It is important, therefore, that one recognizes here two points of view, that of the litterateur and that of the exegete, one emphasizing style, the other thought or interpretation.

The final chapter is on "Short Stories of the Bible." In the judgment of the author, "there is no better story in the Old Testament than the tale of Joseph and his brethren."

The Higher Powers of Mind and Spirit. By RALPH WALDO TRINE. Dodge Publishing Company, New York. 7¼ x 5 in. 241 pp.

The things of sense and time press hard on the minds and moral aims of most men and women of to-day. There are appetites to be satisfied; there is the persistent effort to get more of this world's goods and pleasures. Now and then in the keen pursuit for the things that are purely temporal, men's thoughts are arrested—at least for the moment—by the question, What shall it profit a man, etc.†

The value of a book like the one before is that it dwells on the superior values of life. It brings one face to face with the great spiritual realities and so gives one a better perspective. Among these superior values is that of right thinking. Few realize what a tremendous asset it is and how largely it enters into the question of right feeling and doing.

The author gives considerable attention to the teachings of Jesus, whose purpose he says was "the realization of the divine will in the hearts and minds and, through

these, in the lives of men. Further, if there is one clear-cut teaching of the Master it is that the life here determines and with absolute precision the life to come—when a man finds his center, when he becomes centered in the Infinite, then redemption takes place."

The Consuming Fire. By HARRIS ELLIOTT KIRK, D.D. The Macmillan Company, New York, 1919. 7½ x 5 in. 183 pp.

"There is little difference between eighth century Judea and twentieth century America," says Dr. Kirk. Consequently, in studying the Great War—its causes, consequences and lessons—he takes passages from the book of Isaiah and, in applying them to the present, finds that "the religious aspect of the question is fundamental." He directs his efforts toward showing that "what the world needs is a fresh realization of God in history." This was evidently done in a course of lectures at Northfield, which form the basis of the present volume.

The topics of the nine chapters are: Into the Arena of World Politics, The Consecration of the Times, The Staleness of the Years, The Ironic Realism of God, The Doom of Material Efficiency, The Repose of a Settled Faith, The Stately March of Providence, The Heritage of Tyre, The Three Questions.

The second of these we give in another part of *THE REVIEW*.

Stories of the Great War for Public Speakers. By WILL H. BROWN. The Standard Publishing Company, Cincinnati, Ohio. 7¼ x 5¼ in. 293 pp.

This is a miscellaneous collection of what the author calls "stories." The term is scarcely applicable to some of the material, most of which is drawn from newspapers and magazines. The selections for illustrative use are not always of the choicest. The lack of fine discrimination is evident.

There is a brief but inadequate historical introduction to the Great World War, the first sentence of which errs in saying that it was a Serbian student who assassinated the Archduke Francis Ferdinand—it was a Bosnian student.

CARTAINO DI SCIARRINO PIETRO

Was born in Palermo, Italy, December 25, 1886; studied in Rome and Palermo, but is mainly self-taught; came to the United States in 1911; contributed to the sculptures at the Panama Exposition in 1915. Among his works are: "The Mother of the Dead," "Inspiration"; statues of Audubon, John Burroughs, Elihu Root, John Muir, Charles S. Sergeant, William H. Taft, J. Pierpont Morgan, Alfred Gwynn Vanderbilt, Gen William Booth and others, including several groups.



From *The International Studio*, by courtesy of John Lane Company

GOD IN THE HEART.

By C. S. PIETRO

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Living in the Presence of the Eternal

SOMETIME ago I received a letter from a young minister who was about to settle for religious work in a large manufacturing town. He and I were strangers to each other in the flesh but friends through correspondence, and because we were kindred spirits he wrote to me to say: "I have before me the great work of living in the eternal God and in a humanity toiling in factories and shops. Oh, if I could only make the presence of the Eternal real to myself and to my people!" Another minister, laboring in a large suburb of New York City, also a stranger to me except through correspondence, wrote to say that he was glad for every voice which holds up before men the reality of the invisible Church and the idea of the universal priesthood of believers. These letters coming within a week—and they are samples of many similar ones—are signs of the times and show clearly that thoughtful men all about us are done with the husk of religion and are devoting themselves to the heart of the matter. There is a deep movement under way which touches all denominations and is steadily preparing in our busy, hurrying, materialistic America a true seed of the vital, spiritual religion that will later bear rich blossoms and ripe harvest.

I want for the moment to return to the central desire of this young minister, in the hope that it may inspire some of us, especially some of our young ministers who are facing their new spiritual tasks: "I have before me the great work of living in the eternal God and in a humanity toiling in factories and shops. Oh, if I could only make the presence of the Eternal real to myself and to them!"

It is perhaps a new idea to some that living in the eternal God is "work." We are so accustomed to the idea that all that is required of us is a passive mind and a waiting spirit that we have never quite realized this truth: No person can live in the eternal God unless he is ready for the most intense activity and for the most strenuous life. Gladstone, in his old age, surprised his readers with his impressive phrase, "the work of worship." The fact is, no man ever yet found his way into the permanent enjoyment of God along paths of least resistance or by any lazy methods. How many of us have been humiliated to discover, in the silence or in the service, that nothing spiritual was happening within us. Our mind, unbent and passive enough, was like a stagnant pond, or, if not stagnant, was darting its feelers out and following in lazy fashion any line of suggestion which pulled it! Instead of finding ourselves "living in the eternal God" and in the high enjoyment of him, we catch ourselves wondering what the next strike will be, or thinking about the mean and shabby way some one spoke to us an hour ago! There is no use blaming a mind because it wanders—everybody's mind wanders—but the real achieve-

ment is to make it wander in a region which ministers to our spiritual life; and that can be done only by getting supremely interested in the things of the Spirit. That is where the "work" lies; that is where the effort comes in. Attention is always determined by the fundamental interest. What we love supremely we attend to. It gets us, it holds us. One of the colloquial phrases for being in love with a person is "paying attention to" the person. It is a true phrase and goes straight to reality. If we are to discover and enjoy the eternal Presence, we must become passionately earnest in spirit and glowing with love for the Highest.

My friend brings two important things together: He proposes to undertake the work of living in the eternal God and in toiling humanity. The two things go together and can not safely be separated. It is in the actual sharing of life through love and sympathy and sacrifice, in going out of self to feel the problems and difficulties and sufferings of others, that we find and form a life rich in higher interests and centered on matters of eternal value. A man who has traveled through the deeps of life with a fellow man comes to his hour of worship with a mind focussed on the Eternal and with a spirit girded for the inward wrestling, without which blessings of the greater sort do not come. And every time such a man finds himself truly at home in the eternal God and fed from within, he can go out, with the strength of ten, to the tasks of toiling humanity. This is one of those spiritual eireles which work both ways: "He that dwells in God loves, and he that loves finds God," as St. John tells us.

It is fine to see a strong man, trained in all his faculties, going to his work with the quiet prayer: "Oh, that I may make the presence of the Eternal real to myself and to my people." It is a good prayer for all of us.

Rufus M. Jones

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THE ETHICAL MESSAGE OF COLERIDGE

Professor CARL HOLLIDAY, Litt.D., University of Toledo, Toledo, Ohio

THE eighty-fifth anniversary of the death of Coleridge¹ prompts one to ask, in these days of universal self-questioning, self-investigation, and revision, what message this influential idealist of similar days a century ago has left for the individual and for society in general in our present age of astounding personal and social readjustment.

"Coleridge," says Carlyle, "could still, after Hume and Voltaire had done their best and worst with him, profess himself an

orthodox Christian, and say and print to the Church of England, with its singular old rubrics and surplices at Allhallowtide, *Esto perpetua*. A sublime man; who, alone in those dark days, had saved his crown of spiritual mankind; escaping from the black materialisms and revolutionary deluges with 'God, freedom, immortality' still his; a king of men."

So many think that God speaks only through the perfect instrument; yet how often has some marred and physically wretched being brought the message of the One on High to man! Witness the cheating Jacob, the adulterer David, the bigoted Saul, the

¹ July 25, 1834.

blind Milton, the tippler Burns. Does not the master violinist often bring entrancing melodies from the scarred and battered violin? God has never made the perfect sole carrier of his messages; nor did he in the nineteenth century turn at all times to a master soul and say, Bear thou this truth to my people. Hasty, passionate Shelley, egotistical Byron, proud, hot-headed Landor, lazy, self-indulgent Fitzgerald, even the despairing unbeliever Arnold, became his organs through which his voice might sound. Coleridge, the opium eater, neglecter of wife and family, weak and sick of body, cloudy of mind at times, even him the Spirit chose as one of the greatest of modern interpreters of the truth that is from God.

Dowden has declared of this man that

"the idea of God possess him; he seemed to feel the divine presence as a breeze, plastic and vast, which plays over and through the whole of animated nature like the wind amid the chords of an Æolian harp. True freedom was to be found in communion and cooperancy with this universal Deity; to chain down one's thoughts in false philosophy to the gross and visible sphere,—that indeed was slavery. Through the fierce strife between the powers of chaos and the powers of order which fills the world, there is yet discernible to the eye of faith an eternal process of good. In this religious optimism, this belief of a divine evolution of society, unshaking, unshaking, lay in embryo the future conservatism of Coleridge."

It was the horror of such slavery for England that caused Coleridge to speak in messages, fragmentary through his own slavery to drugs, but virile and liberating to their very core.

Before the new century opened, he was calling England to come back to a truer vision of God and his purposes. In the "Ode to the Departing Year" (1796), with shame mingling with his love for his native land, he calls upon God to spare the nation. He knows, he acknowledges, that she is fit for God's wrath, but still "not yet en-

slaved, not wholly vile." If the age was not wholly vile, it was at least steeped in indifference or stricken with formalism, and Coleridge realized this. In his day, the British religious world was stiffened, indeed almost frozen, by a dogmatic view of the inspiration of the Bible, a view that maintained and required of all men to believe that not only every thought, but every word had been dictated by the voice of God himself to an infallible amanuensis. Thus was changed man's living, joyful faith in the Bible to a fearing superstition; all true, honest research in the sacred history was baffled; every earnest investigation of the Book as a peace of ideal literature was prevented. Coleridge met the issue frankly, boldly; turning upon the narrow churchman who feared for the future of the creed, their creed, if any other view prevailed, he declared that "the doctrine in question petrifies at once the whole body of Holy Writ, with all its harmonies and symmetrical gradations," and that such a theory turns the breathing organism of the Bible into "a colossal Memnon's head, a hollow passage for a voice."

This boldness, born of faith, was always with Coleridge. Time after time, in his fragmentary writings, he held that truth and God were so firmly fixt that they could bear and could welcome the most radical research; for no amount of investigation could shake or injure them. In the Bible, he declared, men could find foreshadowed the trials, sufferings, victories, and joys of their individual lives; but he stoutly maintained that the voice of the Spirit spoke on after the last page of the Scripture was written—spoke in the words of poets and sages, and should continue so to speak throughout the existence of man on earth. And, what seemed to him of vast importance, he believed that all study of these utterances of

the Spirit must be considered with a "genial mind," that is, with a mind and heart inspired to keenness of vision and depth of insight by reverence and humility and love. Just so had Wordsworth asked the same generation to approach nature and listen for the spirit and the voice.

Surely the message was needed; for it was a blatant age, loud in its strife, loud in its earthy admiration, loud in its display of possessions and success. To approach God or any other creature and learn through the three steps of reverence, humility, and love was a novel and a difficult task for the British of the early nineteenth century, and more than advice was needed to inspire the nation to the task. Like the great Teacher of old, Coleridge told them a parable, a parable so wonderful, so clear, so searching in its psychology that the indifferent could not but hear, the blind could not but see, the foolish could not but comprehend. That parable, telling the story of a redeemed soul, was entitled *The Rime of the Ancient Mariner*.

"It is an ancient Mariner,
And he stoppeth one of three;
'By thy long gray beard and glittering eye,
Now wherefore stopp'st thou me?
The Bridegroom's doors are opened wide
And I am next of kin;
The guests are met, the feast is set;
Mayst hear the merry din.'"

The message is for the worldly, the followers after the pleasures of this earth; at the very start it is so indicated. He stoppeth one of three, the one most interested in the festivities, the next of kin, who expected to have the greatest share in the merry din. And what is the message for such a man, this typical man of the world? Friend, says the ancient sage, the journey of life began for me, as for you, fairly, pleasantly, with hopeful prospects;

"The ship was cheered, the harbor cleared."
But now came the struggle and stress

of life, the same struggle and stress which must come to any man.

"And now the storm-blast came and he
Was tyrannous and strong."

In such an hour came the comforting Spirit, the Spirit which fain would be with all men in the hour of distress.

"At length did cross an Albatross,
Through the fog it came;
As if it had been a Christian soul,
We hailed it in God's name.

"The ice did split with a thunder-fit,
The helmsman steered us through.

"And a good south wind sprung up behind;
The Albatross did follow."

How happily the journey of life might have been completed and the haven reached with joy. But carelessness was in the Mariner's soul, as in every man's soul, and, in a moment of thoughtless sport, he shot the albatross. How many a man has driven out or destroyed the spirit that dwelt with him, and discovered too late that he had unwittingly cast away all the source of joy. Thus, through heedlessness, the Mariner had entered into hatred and through hatred into crime.

"And I had done a hellish thing,
And it would work 'em wo."

And out of crime what but suffering?
"Wo unto the wicked; it shall be ill with him; for the reward of his hands shall be given him," "his mischief shall return upon his own head."

"Down dropt the breeze, the sails dropt down,
'Twas sad as sad could be;
And we did speak only to break
The silence of the sea!

"Day after day, day after day,
We stuck, nor breath nor motion;
As idle as a painted ship
Upon a painted ocean.

"The very deep did rot: O Christ!
That ever this should be!
Yea, slimy things did crawl with legs
Upon the slimy sea.

"About, about, in reel and rout
The death-fires danced at night;
The water, like a witch's oils,
Burnt green, and blue and white."

Surely there is no darkness nor

shadow of death where the workers of iniquity may hide themselves. And, alas, the pity of it is that the sins of one mortal being bring distress to many of those innocent of the transgression. The Ancient Mariner soon realized the enormity of his crime; for he saw in every companion the deadly result of his own hasty act.

"And every tongue, through utter drought,
Was withered at the root;
We could not speak, no more than if
We had been choked with soot.

"Ah! well-a-day! what evil looks
Had I from old and young!
Instead of the cross, the albatross
About my neck was hung."

But worse than any physical punishment was the utter barrenness and dreariness that came over his own forsaken soul. "There passed a weary time, a weary time," as is forever the case when God turns his face away from man or nation. Then came that phantom ship, the craft that has sailed into many a mortal's sea of experience, the ship that brings to the sin-laden and suffering soul "the night-mare, life-in-death."

"Who thicks man's blood with cold."

It is probably worse than the pangs of hell—this life-in-death, this existing sans faith, sans hope, sans joy. It results from constant repression of all that would elevate and purify the soul; it results from crushing out mercy, pity, love; it is worse than death of body, for it is spiritual death, the greatest tragedy in the life of humanity.

Then came to the Ancient Mariner in this crisis fear, fear of the vengeance of God.

"Fear at my heart, as at a cup,
My life-blood seemed to sip."

And the stars grew dim and the night grew thick, and darkness was upon the face of the waters. In such a moment well might his soul have cried out, My God, my God, why hast thou forsaken me? For he was utterly alone, forgotten of men and

seemingly forgotten of God. A great pity awoke in his heart; but it was pity for himself. Immeshed as he was in the bonds of selfishness, it was the only form of sympathy that he could at that moment know.

"Alone, alone, all, all alone,
Alone on a wide, wide sea!
And never a saint took pity on
My soul in agony.

"The many men, so beautiful
And they all dead did lie:
And a thousand thousand slimy things
Lived on; and so did I."

Self-pity it was indeed; but even self-pity is better than no pity at all. But such an emotion can bring to the soul nothing of that quickening sympathy and love that illumine and transform all things into beauty. Unlimited sympathy for himself could not awaken his soul; the works of God were still as hateful in his sight as in the old careless days.

"I looked upon the rotting sea,
And drew my eyes away;
I looked upon the rotting deck,
And there the dead men lay.

I closed my lips and kept them close,
And the balls like pulses beat;
For the sky and the sea and the sea and
the sky
Lay like a load on my weary eye
And the dead were at my feet."

Not yet had the sorrow and loneliness born of sin accomplished their work in the redemption of his soul; too long had the spirit lain prostrate in him. He had reached that fearful stage in his journey with sin in which he could not pray; the very effort made his heart "as dry as dust." Truly, his existence was merely life-in-death. Still further must he be degraded, aye, tortured with heart-rending remorse. From the pity of self he was to pass on to a more crushing realization of the awful suffering he caused to the innocent.

"An orphan's curse would drag to hell
A spirit from on high;
But oh! more horrible than that
Is a curse in a dead man's eye!
Seven days, seven nights, I saw that curse,
And yet I could not die."

It was in such an hour when heaven and earth seemed to forsake him, when he stood alone gazing into his own blackened soul, that he felt the first stirrings of the redeeming spirit within him. Companionship, was his cry, oh, for companionship, be it in any form, low or high! In his desperation he looked down "beyond the shadow of the ship" and watched the water-snakes, the gruesome objects which, in the hardness of his heart, he had formerly spoken of as the "thousand slimy things." And lo!

"Blue, glossy green, and velvet black,
They coiled and swam; and every track
Was a flash of golden fire."

Sorrow, suffering, the pangs of loneliness, deep humility, had softened his bitter, sin-hardened heart; he had descended to the companionship of abhorred serpents; and, behold! he had found them beautiful. Out of longing had arisen observation, out of observation admiration, and out of admiration there now comes love.

"O happy living things! no tongue
Their beauty might declare:
A spring of love gushed from my heart,
And I blest them unaware:
Sure my kind saint took pity on me,
And I blest them unaware."

Transforming love! "Tho I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal. And tho I have the gift of prophecy and understand all mysteries and have all knowledge, and tho I have all faith so that I could remove mountains and have not love, I am nothing. And tho I bestow all my goods to feed the poor, and tho I give my body to be burned and have not love, it profiteth me nothing. And now abideth faith, hope, love, these three; but the greatest of these is love." Love had opened the flood-gates of his soul and he poured out his heart to God. Behold,

"The selfsame moment I could pray;
And from my neck so free
The albatross fell off, and sank
Like lead into the sea."

"Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." For with love came freedom and understanding. Even the dead arose to help the Ancient Mariner; the helmsman steered, the sailors worked; aye, they sang "round the mast." Freedom and understanding. The air was full of the music of nature. He that in wantonness of heart had destroyed one of God's creatures now was discerning the lovable in all things:

"I heard the sky-lark sing;
Sometimes all little birds that are,
How they seemed to fill the sea and air
With their sweet jargoning!

"And now 'twas like all instruments,
Now like a lonely flute;
And now it is an angel's song,
That makes the heavens be mute."

Even the worn sails made a pleasant noise,

"A noise like of a hidden brook
In the leafy month of June,
That to the sleeping woods all night
Singeth a quiet tune."

Love had given him understanding, that understanding which Wordsworth and Tennyson and nearly every other great poet of the nineteenth century desired man to possess. Peace and even a quiet touch of joy had come into the Mariner's soul, and he could say with the psalmist: All the earth is full of thy riches.

Thus was the Ancient Mariner, thus are all men, redeemed. Those, however, who have known true salvation are not willing to be saved alone. The joy that they know they wish others to know and to possess. They are constrained to tell the story of the Spirit's marvelous work in them. Why, exclaimed the Mariner, from the hour when I was brought safely into the haven I could not and can not rest without telling of this work of redemption.

"Since then, at an uncertain hour,
That agony returns:
And till my ghastly tale is told,
This heart within me burns."

"I pass, like night, from land to land;
I have strange power of speech;
That moment that his face I see,
I know the man that must hear me:
To him my tale I teach."

I have weighed life, concluded the
Mariner solemnly, I have experienced
it all; I have been

"Alone on a wide, wide sea:
So lonely 'twas, that God himself
Scarce seemed there to be:"

but I have found, after all, that hum-
ble, simple piety is sweeter to the
heart than all the vanities of this
fleeting world.

"O sweeter than the marriage-feast,
'Tis sweeter far to me,
To walk together to the kirk,
With a goodly company!—

"To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men and babes and loving friends
And youths and maidens gay!"

I have found it indeed true, he de-
clares, that blessed is the man who
walketh not in the counsel of the un-
godly nor standeth in the way of sin-
ners nor sitteth in the seat of the
scornful; but his delight is in the law
of the Lord. Simple, sincere piety
and faith I have found good; but
above all else I have found love the
supreme desire of the heart, the thing
to be desired before all else, the key
that unlocks the joys of paradise; for

it is the fundamental element of all
faith, all worship, all religion.

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

Are not the spirit and the voice in
all this, speaking once again to the
careless heart of mankind? Is it not
a searching masterpiece in its insight?
It is, indeed, one of the keenest,
deepest, truest, psychological studies
in all literature. It is the history of
the human soul in its relations to sin
and salvation; it is universal in its
application and truth. Out of care-
lessness come dislike and discord, out
of discord hatred, from hatred crime,
from crime suffering, from suffering
longing for sympathy, friendship,
and companionship, out of this long-
ing arises observation, out of obser-
vation admiration, and from admira-
tion comes that which redeems the
world, love. And from love what
freedom and understanding, what
peace, what joy, what passionate de-
sire to bring all the world to a similar
redemption and a similar joy!

Through the slovenly, forgetful,
neglectful, opium-eating Coleridge
came a message from the Spirit that
must go down in the annals of all lit-
erature as one of the noblest appeals
the voice of God has made in modern
days.

BABYHOOD—THE ETERNAL APPEAL

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"It is the glory of God to conceal a
thing,"¹ says the inspired Word!
His universe teams with forces that
wait only to be discovered, tamed,
harnessed, and applied to man's use
and for his happiness. The crypt of
his "own vast temple . . . built
over land and sea" is stored with un-
told treasures.

"But the glory of kings is to search

out a matter."² This is an axiom
also divinely true. That is man's
work. We are all called to be kings
of inquiry and research. We are to
ask the Creator questions and wait on
his answers. It is God's good pleasure
that we should do so. "Ask me of the
things to come; concerning my
and concerning the work of my
command ye me," is his invita-

¹ Prov. 25:2.

² Isa. 45:11.

In the lapse of the ages, how often has been heard the joyful cry, *Eureka!* How many times have devout men proved the promise of the Christ, "It is your Father's good pleasure to give you the kingdom"?

For thousands of years, men saw not the potency of the babe, or the power of the cradle, or its place in the making of the race. They noticed that of all "the naked insects," in the Chinese proverb, he was the chief of all. Nevertheless, the conqueror in the struggle of life and victor in the race, he was at the start least of all. He entered the world poverty-stricken as to equipment for immediate struggle. The young of bird, beast, fish, or reptile quickly outstript the human infant in power to obtain food, in protection of itself, in the winning of harmony with environment and in unity of action with its species. As infant, man is both the symbol and reality of helplessness. Nothing animate seems further from strength, adaptation, or "power to become." Chick or minnow, fly or worm, is instantly ready to "kill and eat." Its powers are developed with startling rapidity, and this because a career for the lowly in creation is predestinated in egg or womb. Coming into life relatively perfect, it remains without progress, either as individual or species. Birds, beasts, or fishes to-day are virtually what they were at the beginning of historic time. But with man, what amazing advance!

Yet at the beginning of man's life and of his individual career a long preparation and schooling in experience are necessary even to secure daily food. With the animals parental care is but a brief season, because of the quick development of self-help in the offspring. Not even in the noblest form of brute life—among the mammals, for example—does parental

knowledge or feeling for offspring last longer than brief periods. In the lowest forms emotion ceases with the spawning, while with the ephemera existence may be but a sunset hour.

In startling contrast to this scene, there is, in the human species, a unique prolongation of maternal nourishment and care, and of paternal watch and defense, that extends into months and years. For the youth to secure full control of his body a decade is required; for mastery of his mind, another ten years, the two processes consuming a third of his life's course; on the other hand, the worm or gnat comes into existence thoroughly organized for its career, in which, however, is no element of progress, while man has "power to become."

We see, then, in the revelations of modern science, not only a veritable antiphon to the mystic voice of creation, but also a rapturous prolongation of the theme and note struck by psalmist and Savior. Both demonstrate the divine wisdom. In the absolute fact of infantile helplessness is seen the long concealed wisdom, even the glory, of God. Paradox tho it seems to be, infancy is the one leading factor, more potent than all others, in the forces of evolution. Call the process through which "man became a living soul" by what name we please, it is only after a process of time, measuring a third of his existence, that man becomes, in full consciousness, "a living soul." Nominate, in your bond of faith, "evolution" or God, the fact remains. The Bible notes less the physical fact of prolonged infancy than its immeasurable spiritual significance. On this vital point the Book of books, with its thousand references to the infant, fails us not. The narrative of the babe floating in an ark, helpless on the Nile, and becoming later a nation-

leader and law-giver, is a parable for all time.

In the warfare of struggling spiritual life "the enemy and the avenger" are our brutish tendencies, the appeals of passion and appetite, and the call back "to the earthy" out of which we came. The "struggle for existence" is against the sin that assaults us and in opposition to the remnants of the lower nature within us—whether we call it the "beast" or the "old Adam"—that would drag us back and down to the level of primitive passion and desire. Then God sends the infant in the cradle to "still" these inheritances that become rampant in the adult. With divine, compelling power, the baby, God's deputy, "speaks" even "at the gate" to keep back our spiritual foes. Among potencies the mightiest of all and most freely confest is that of this apparently helpless thing to draw out of us whatever is unselfish, noble, and uplifting. Indeed, the infant's power is of God. It is certainly procreative to a life which, compared with the career of the ordinary selfish egotist, allies itself with the divine.

To harden the inspired Genesis narrative into crass literalness is to make it but a "dead fact, stranded on the shore of the oblivious years." Its truth is ever like the fragment of lead-ore which is the matrix of silver. Under the blast of blowpipes and flame the white pellet on the cupel orbs into splendor above its impurities, which are absorbed and forgotten. In every age and generation what seems to be "fact" sinks into absorbent oblivion, while truth grows ever brighter unto perfect purity.

The appeal of the cradle is pre-ancient and irresistible. The ferocity of the cave man was softened, the selfishness of the Eden Adam—who is truly pictured as living among the

animals—is curbed. Man starts on his upward pathway from innocence to moral responsibility. He seeks, inquires, masters.

By transgression, not through progeny, he "falls." Becoming a parent, the man rises to know for the first time something of "the Father, after whom every fatherhood in heaven and on earth is named." The woman is "saved in child-bearing." Herein is a wonderful mystery, which human experience in part reveals. Here, also, but deep below, lies the secret of nature worship. Procreation is the nearest to creation and Deity that pagan man knows or can guess at. It is the root of phallic worship and the occasion of the agonizing prayers of the barren woman before the stones, whether freaks of nature or graven by art or man's device—so often witnessed by the writer in old, heathen Japan!

When the cradle rocks with a new treasure, a window of heaven seems to open before the man of faith and of true filial piety. His soul is enraptured with a flood of spiritual splendor. His experience is as a golden ladder, on which to mount to a veritable *Gloria in excelsis* in the understanding of those endearing words, "Abba" and "Our Father." He realizes, as never before possible, what his own parents have done for him. There are those to whom the earthly cares of supporting a family bring no surcease of this renewed joy of parentage, because of this enrichment of spiritual vision and sweet emotion. Nor is the blessing restricted or confined to parents only, for the reflex influence of the emotions, called forth in a Christian home by the cradle, blesses for life the affectionate child also. It enriches the nature of the guardian, or of the foster-parent, or of those to whose care the motherless babe may be committed. Thus, in the divine

order, out of weakness arises strength, which, united in many, becomes the vigor of kingdoms and commonwealths, prefiguring even the dynamic of a united race and world. If ever there be a League of Nations, or if ever the world become one family, the potency of success will be more in the cradle than in battleships or howitzers.

This prolongation of human infancy is unique in creation, and from it, as from a rock foundation, arises the family—the fundamental unit of all society. The thought and care of parents, during the days of babyhood, unite, as nothing else can, male and female man in permanent and paramount interest. From families thus cemented together are formed the tribe and clan. Thence in time, and with the larger interests called forth through expansion of numbers and increase of wants and needs, arises the State. Then follows the course of empire, the pageant of history, with the gradual unveiling of continents and the discovery of a race and a world individually one.

In our generation we discern in the signs of the times the possible union of all nations into one family—the practical discernment of the inspired truth foreshadowed to Adam and Abraham, that above all nations is humanity. Without the cradle, there could have been no kingdoms, republics, course of empire, wondrous story of man, or conquest over nature and mastery of the land and ocean. Such dominion, without action and concentration under the stress of increasing need, would be impossible but for the influences emanating from the cradle containing the feeblest. To human eyes this is a paradox. In God's wisdom it is a sure demonstration of power. A little lump of helplessness becomes the unconscious creator of world-unity. As science

views it, the universal realization of the fatherhood of God and the brotherhood of man would, without the cradle, be impossible.

Still to-day, as of old, the baby makes its dynamic and eternal appeal. The powers of infancy are inexhaustible. Each generation of parenthood feels its tug. Implicit within that body, a span long, lives the archetype of every machine that man has invented or can invent. Coiled within that tiny mass are all the forces that man has yet harnessed or that he is in the future to buckle to his victorious chariot. A miniature of the universe, it lies in the cradle. Nor, in moral power, to the hand that rocks it, can the earthquake even with its terrific powers of destruction, or the sunbeams with their resistless, recreating potency, bear a moment's comparison.

When the Prophet Isaiah declared that, in the redeemed commonwealth, "the child shall die an hundred years old," he may have had in mind, not only what was possible to humanity, but what modern science has made reality. Our eyes have seen in part the fulfilment of the prophetic vision. It is now possible for a boy to experience, not with mental power, indeed, but in ocular demonstration, within one decade of his growth what would have required a century, perhaps an æon as life ran, in Abraham's day. Even as men have learned that there are vast volumes of gas condensed in a drop of water, a thunderbolt of fire and a barnful of air in a flake of dynamite, so now, the possibilities of an ancient man's life may in our day be compressed into an infant's span of life. Even greater, and perhaps now impending, may be the revelation of the power of the atom and man's ability to apply and control that power.

A miracle it once might be called that, in air and on the water, man has

made progress from oar to sail, from steam to electric motor, from floating iron ships to submarines, from gas bags and balloons to self-propelling aeroplanes. Once, to cross the ocean meant weeks or months of plowing the waves. Now the Atlantic's thousand leagues are traversed in hours. The Mayflower of the air makes her return in minutes where hours of old were needed. One man, between sunrises, steps on two continents. Excelling the phenomena of fairy tales, the earth is girdled with the electric message. On the wings of the wind fly the engines on the rails and the ship under and through the deep.

Once only living creatures had nerves that thrill. Now the old earth has a nervous system. A knowledge of ether vibration has resulted in wireless telegraphy, in which prayer is visualized. The cry for help, or the message of congratulation flies, even without wind or lightning-charged cloud. Man by his brain excels the bird, the fish, the fleet deer, or the roaring lion. He makes the brutes—mountains of unconsciousness—obey him. In a thousand forms of power, human inventions and applications have so enlarged and multiplied that our children enter the world, literally, as "heirs of all the ages," and "in the foremost files of time,"

"Young children father as their own
The harvest which the dead have sown."

Yet, after all of which the senses and the understanding can be conscious, we must consider that the human body, neither in babyhood nor in maturity, has yet discovered itself or knows its possibilities. Unto this work the soul is summoned. Out of the divine summons to the spirit to interpret matter there arise the philosophy of heredity and environment and the themes of the genesis and genealogy of both body and soul. What is their constitution? What

their working and capabilities? When does life begin? What of continuance after death? In a word, the cradle—even more than the coffin—provokes man to think—yes, even unto wisdom—for here, even more than in his inventions, man is differentiated from the brute. All that means incentive to ethics, religion, and the whole course of human life and achievement it is the baby's unchallenged power to incite.

Again, how glorious the human paradox and the divine wisdom! We give to the infant the name of non-speaker, or the speechless. It is as with the starry heavens, the immeasurable void, and the deeps of space—"There is no speech nor language: Their voice is not heard." Yet "their line is gone out through all the earth, and their words to the ends of the world." The baby is the incarnate future tense. It speaks a language and its interrogation points are beyond to-morrow. Its insistent call is "forward." It drives on. It makes mothers, fathers, willing to toil a lifetime that their children may have what they, the adults, never did possess.

How did the baby get such power? Why is it such a dynamo? Surely its potency must live in its as yet undeveloped soul. How did it get a soul? Whence? Why? Whither?

Fascinating indeed are the varying views of the origin of man, of his body, and of his soul. As one ponders these questions, he thinks of himself as in a many-sided hall of mirrors—a veritable Versailles of manifold reflections. Here, as in mimic cannonade, come to him the many theories that in the unrolling ages have swayed man's minds. These speculations have given us a rich body of philosophy, which has shaped the theory, yes, even the practise of medicine, theology, and jurisprudence.

However, space does not allow us here to do more than name the three leading theories of the soul's origin, nor to show how these speculations have influenced systems of philosophy and theology, and also popular literature, family life, and even civilizations. The three theories are pre-existence, creationism, and traducianism. According to the first, we are re-born pilgrims from another world. The second postulates one creative act for all human bodies, but a new and distinct creation of each individual soul. According to the third, the child takes both body and soul from its parents.

Whatever be our theory to explain the stupendous fact, the baby is God's gift to humanity for its education, and to every parent for inspiration and uplift. He uses the helplessness of infancy as leaven to transform our characters. More powerful than things gigantic in force or phenomenal in bulk, here is spiritual potency to make the selfish altruistic and the thoughtless serious. The frivolous girl is lost in the devoted mother. The once heedless, uncaring youth becomes the provident father. The primitive instincts of the brutish part of human nature are tamed and awed in presence of the mystery of weakness and appealing need. The cradle gives man a new vision of the divine. It interprets to him that past in which love awaited him on his own entrance into this world.

Experience of pure parenthood lifts the veil that shows again one's own childhood. It awakens memories and summons from secret chambers long dormant and purifying emotions. It recalls sweet experiences of nursery life in which the ministrations of others were so rich. In the presence of the babe as its servant—compelling, it may be, patience and self-denial, while calling out tender sympathy—

the new parent sees himself, as never before, a debtor to those who went before him, who in his own infant years, or in hours of sickness and pain, did so much for him. A new meaning flashes into the command, "Freely ye have received, freely give."

It is safe to say that, above all other experiences, parenthood in a man does most in his deepest feelings to interpret the fatherhood of God. By tradition and external influences he knows of God as Father. He stands, as it were, on the threshold of the temple. By the actual reality, through holy wedlock, of life transmitted he enters the holy of holies. Before he believed God. Now, he believes in him.

Even Jesus, whose supreme mission in the world was to reveal the Father, realized, as few of the sons of men have done or can do, the part played in the divine order by infancy; for he was moved to the depths when the children came to him. In filial gratitude, he gave thanks to his Father in heaven that what was hidden from the wise and prudent was revealed unto babes. It is God's glory to conceal his own powers, in order to call out man's. It is to the glory of kings—so the risen Jesus made us to see—to search out a matter. Nor is there any other search so rich in profit as that which, to the dull, the stolid, and the fleshly-minded, promises so little; while on the other hand to each reverent seeker comes a new and deeper joy, as he exclaims, "it brings all heaven before mine eyes." To him, in this twentieth century, the appeal of the Bethlehem manger and Mary's babe is a force, ever gaining new potencies, even toward the winning of all mankind into the realm of love. As when Milton, to touch the high-water mark of the fertilizing Nile flood of English poetry, chose as his

theme, the "Heaven-born child, the babe in smiling infancy," so, from the hearts of humanity, on Christmas day,

there rises increasingly an "Ode to the Nativity."

It is God's way.

INDIVIDUALITY BEYOND DEATH

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"If a man die shall he live again?" Man is the only creature to vex himself about his future. And now that Jesus Christ has brought life and immortality to light, some are of the opinion that any further speculation on the possibility of the persistence of the human individual after death is superfluous. It is, undoubtedly, true that the revelation of these truths in his life and teachings serves to-day to impart strength and comfort to countless lives, and is a real factor in the satisfaction which the Christian life realizes. This illustrates and emphasizes the practical part which religious faith plays in human experience. As a matter of fact, however, it is just as needful that we should rationalize that experience as that we should enter into its emotions. One of the evident demands of the order we live under is that we should bring forward reasons for the faith that is in us. Any experience in our universe, even that which is religious in its nature, must appeal to the understanding to receive its full meaning and justification.

And since this problem of future existence involves human consciousness, we should not hesitate to submit its interests to the requirements of scientific methods such as are now employed in the study of conscious life. At the same time we must not fail to distinguish between the object of our inquiry and the methods which we may use. No science gets very far until it encounters the problems of the meaning of its facts and these

meanings lie within the realm that is not objective, but is of the nature of faith. It remains, therefore, to indicate how these meanings become related to facts, and to show how they enter into the interests of the physical world. This is the aim of all attempts to set forth reasons for the possibility of the persistence of the human individuality beyond death.

The form usually taken by the statement concerning the permanence of man's mental life is that there is an entity called the soul, individual, person, etc., signifying a form of existence different from the material order and independent of it, and which persists after the event of death. In this form this statement requires the notion of the persistence of the identical individual with the memory of the physical and temporal life, and the possibility of recognition of personal acquaintances and of experiencing the consequence of the manner of life lived in the body.

One of the methods of the explanation of this continuity of individual existence is the use of the principle of analogy. Paul, in the pressure which he felt to give statement to this problem, employed the analogy of the seed and the resulting plant. The demand, just at this point, is for some indication of the nature of the connection between the manner of existence of the individual on this side of death and beyond. The continuity of the seed and the plant is found in the life principle present in each. Another illustration of the use

of this principle is the development of the butterfly from the chrysalis. Here, again, there is a continuity of life by virtue of which the possibilities of the butterfly reside in the earlier form of the chrysalis. And such examples might be multiplied.

It is true that we are, in such instances, dealing with a very different situation. Yet there seems to be a really legitimate use to which this principle of analogy may be put in the service of this urgent problem of human life. The function of analogy is to bring a detached and unfamiliar fact into relationship with a system of familiar and correlated facts, in which relationship the new fact, as well as the system itself, takes on new meaning. As a method, therefore, analogy results in the discovery of larger truth. In its turn, this expansion of knowledge, becomes a means of fuller explanation of the problems raised by the universe we live in. In the case of Paul's analogy of the seed and the plant as a means of representing the relationship between life before and after death, the unfamiliar fact is the exact nature of our existence beyond death. That which constitutes the continuity of this life with that after death is called the "spiritual life." The chief difficulty is to define clearly the nature of man's spiritual life. This must be understood before it becomes possible to show that the continuity of individual spiritual existence is as clearly established as the continuity of protoplasmic life in the seed and plant. Thus it is seen that the method of analogy has its limitations. Still, these are no justification for ignoring its value in relation to this difficult problem of man's life.

Our problem really centers, then, about the possibility of the reality of the spiritual life, and resolves itself into this question: Is there something to persist?—is each human individual

a separate being which persists in its essential and characteristic qualities beyond death? In order to get an approach to a problem of such a nature we should, perhaps, first note some of the aspects of human life which make such questions possible. One of the first of these aspects to gain the attention is the idea of future existence as conceived by the human mind. We need to account for this idea, especially in case it is denied that there is a possibility of such a fact. The fact of this idea must be noted in any case. If it be true that the universe, generally speaking, raises no question to which it does not also supply the solution, then here is one of the exceptions. For this idea is one that is universal, practically so, at any rate. Of course, it is not difficult to find this notion very vaguely formed. This is true amongst primitive peoples; also in the Old Testament term *Sheol* or *Hades*. There are other faiths which profess to ignore the notion of future destiny, as the Buddhists. Buddhism denies the persistence of the individual, while essentially recognizing the demand of human life for a future existence. Karma is the principle of causality applied to the moral life. At death Karma goes through and the result is an existence which depends, in its possibilities, on the life before death. And so while there is much variation in the way in which this notion is entertained, we may say that it is generally held by mankind. At least it is as nearly universal as anything can be in human thought. We are not now raising the argument from ontology in all literalness, that the idea of a thing proves its reality. What we do think needs explanation is the fact of the practical reference of this idea as an aspect peculiar to human life when considered in relation to the universe in which man lives. For when thus considered

we find that it definitely affects the activities and conduct of human life, and these effects represent reality. Ever to live as tho a certain aspect of existence were true, with no possibility of its realization whatsoever, would, in the nature of the case, be an impossible absurdity. Activity would be delusion and our universe an illusion. But if this idea of life beyond death be an integral part of the universe as it manifestly is, then it is real if the universe is real.

The next aspect of the spiritual life which we should note in connection with this problem of a future life is that it is both universal and individualistic. The spiritual life is an order of individual beings related to each other but not identified. This order is organic, just as the other forms of life are. And as an order of life, the spiritual is related to the others, such as the plant and the animal. In these two orders just mentioned the cell is the unit. In the spiritual order the human individual is the unit. The existence of a cell or of an individual is the nature of its function. This is what comprises existence. As the function of anything shows more development, the universe not only makes larger demands on that form of existence, but that thing also makes larger demands upon the universe. The mutual demands of the universe and the lower animals may be satisfied in the part that the cells of the latter play in serving higher interests in the orders of existence. But in the appearance of man as an order of existence with his social relationships we have a form of existence which is larger than the aggregation of his physical units. This is what is called his spiritual life and is designed to function in the life of the Universal Being. This is his function and we can thus picture the fact of his continued existence in the very nature of his

life which is essentially spiritual, and, therefore, vitally related to the very destinies of the Universal Being. Death, in its relation to this aspect of our problem, is a physical event. Its function is to release one form of physical existence for the service of another and higher form. So it played its part in making the spiritual order possible, but in itself it does not belong to the spiritual order. In the order of things, there came first that which was physical, then that which was spiritual. At this point some raise the problem as to when this could have happened. The argument is presented that if the spiritual order arose out of the animal order, then there was a situation where beings with a spiritual life were the offspring of others which did not possess such a life. This is not, however, an objection which will apply in the very nature of the problem. That it is not relevant is shown by the fact that such an argument is never raised in relation to the stages of evolution in the life series. Mammals came after birds, but no one is heard objecting that this would be impossible, on the ground that, in such case, there must have been a time when a parent bird gave forth a mammal of an offspring. This argument arises as a result of the difficulty of picturing the situation where a new order appears. As a matter of fact, such variations are the possibilities of those nascent, pregnant moments wherein the potentialities of both parent and offspring are represented, and in them the Universal Being, which is more than both of them. All that can be truly affirmed just here is that the spiritual life has appeared in relation to the physical and temporal, but that it gets its meaning in what we call the social relationships of the individuals comprising the spiritual order. The continued existence of

such an individual does not depend upon physical cells, but upon its relation to the Universal Individual.¹ The very interests necessary to the individuals in the spiritual order declare the need of a Universal Socius in which the individual finds its meaning and discovers its ultimate destiny. In this temporal life the individual finds itself limited by its physical connections, and it is felt that larger possibilities would follow with the removal of these limitations, at least in their present form. To bring this to pass is the function of death for the human individual. What those possibilities will be we are in no position to describe, except to say that the spiritual order must ever be characterized by the essential features of human social relationships. In the conditions beyond death the human individual will come into fuller relationship with the Universal Individual and hence with all finite individuals as well. In some such fashion as this we would take the position that there is something to persist. Let us call this something spirituality, or, better still, personality—not a physical, but a spiritual being. Just on the basis of psychophysical parallelism the answer to the question of a future life is without hope, it is beyond all possibility. Unless my personality has a function of relating me in personal communion with the Universal Person, individual existence beyond the brain cell has no meaning. With this possibility it becomes a problem independent of the brain cell, and individual personal existence beyond death becomes an assured possibility.

We have been discussing the two great aspects of the spiritual life in

their relation to the possibility of the persistence of the individual beyond death, and we have arrived at a general conclusion as to the reality of life beyond death. There are two characteristics of human personality which appear to strengthen this conclusion, the phenomena of free ideas, and the choices of ends and of means to these ends. These are not found in other orders of life. They mean real independence of the physical and its positive control. In their possession, man is not directed and regulated by his instincts, which represent the element of control in the order of animal life, but he uses his instincts, directing and regulating their possibilities in his life. Such a creature, only, foresees the interests of the future and seeks to make provision therefor. His present conduct is affected by his provision. This is the meaning of the notion of the future life. Free ideas and prevision in human life are the reasons why man asks the question, If I die shall I live again? The notion of future existence may not always affect conduct consciously, but it has a definite bearing upon a man's philosophy of life. It makes a difference in a man's life whether he lives according to the ideal of the immediate, "Eat, drink, and be merry, for to-morrow we die," or whether, in the presence of future destiny, he subordinates the immediate demands of his material life to the more remote interests of the spiritual life. Such possibilities represent an independence of the limitations of the physical order which means much in contributing to the notion of a future life.

We have noticed how the conditions of temporal existence cause man to feel himself to be restrained from attaining his largest possibilities. Yet he asserts his inner freedom by his creative activity as in art and religion. Memory is also a

¹ By the Universal Individual we mean the idealization of the characteristics of human individuality such as are indicated by the human socius or personality. Under the term Universal Individual we regard the Ideal Being in those generalized relations to temporal creation that the human being sustains to the facts of his world, outer and inner.

factor which brings larger meaning to man's life. It is not a fixt, instinctive affair, but it holds the past as a means of preparation for the future. Thus a way is held open for the satisfaction of the demand of the individual to reconstruct the elements of his past into his enlarging life, with the ability to know himself in relation to his past experiences and past friendships, to retrieve lost hopes, to be afforded opportunities of self-development—in fact, to retain those relationships of life in which the possibilities and destinies which remain unfulfilled in this brief span of existence, may pass into those conditions which will make possible their fullest realization. Thus the highest interests of human life require their reassembling under circumstances more favorable to free activity than is possible under the conditions of this life.

There are also other problems presented by the characteristic activities of the human individual in choosing ends and means to ends. The choices of ends involve the problem of values. The choices of means to ends raise the problems of creative freedom. Only to one who sets ends or objects before himself is there any problem of worth or value. Things acquire value only to a being which seeks after them. For once Nietzsche was right when he defined man as "the valuing animal." Such ends are inner and individualistic. They depend on what the human individual chooses as most to be desired in life. But here we come in contact with the demand of human life for a larger chance in a life beyond death. For, as a matter of fact, many of the ends desired are not capable of anything like complete realization in this life, but require a larger, freer situation, with a wider range of activities than is afforded under the limitations of this life.

Closely related to these problems of values are the problems of choices of means to ends, or of creative freedom. Whenever there is a choice of some end, there is a variety of means for realizing the same. In the self-consciousness of the human individual are conceived the ends of life. In the will is furnished the dynamic for the realization of such ends. That which enables the human individual to realize self-development is the relation of his self-conscious will to the World Will. By these wills of ours we cause some ends to be realized out of all those conceived in our self-consciousness. This is creative freedom and accounts for the multiplied activities of human life. At the same time this relation of the finite will to the infinite will points to continued destiny. To get out of relation to the World Will is to become a "lost soul." But in the harmonious relation of these two wills is found the possibility of infinite destiny. And yet, even in the many activities of human life, there is a sense of imperfection and incompleteness, of the impossibility of doing full justice to these world tasks under existing limitations; the obtuseness of matter, the brevity of life, and all those elements which combine to defeat the aims of life—all of these leave with us a feeling of dissatisfaction. So we look to one universe for the opportunities, now seemingly denied us, of working these tasks out satisfactorily. And the solution seems to lie in the relation of the finite will to the World Will. Only when we, as free beings, become willing to relate ourselves to the World Will for all destiny: this side of and beyond death can these possibilities come to us.

We agree with Royce that the doctrine of future destiny is a stern and serious one. This is so because it has to do with those intimate, practical

ends of human activities, all of which involve the deepest interests of human life. And when Royce speaks of wills, deeds, and the opportunities of deeds, he is really arguing for a better and larger chance. But, tho refusing to take this doctrine lightly, we should not view it too narrowly. We should give the will, with its choices and powers, the widest possible scope. It should be allowed to meet every demand of human life which it is able to serve. And if we are led to see that these demands include not only the future opportunities for deeds, but also retributions, compensations, recognition of friends, and the restoration of personal relationships, then these should not be arbitrarily denied as objects of the

striving of the will. They should be given such recognition as may seem necessary as elements in the activity of the individual whether on this side or on the other side of death. In so far as any element plays a part in ordering the nature of our being, it must be assigned a degree of reality by reason of its relation to the total order of reality.

Thus, tho the fact of the persistence of the human individual beyond death is still unseen, the lines of evidence converge upon it, if our perspective be even approximately correct. And because it appears that this much must be so, we may confidently posit the fact of human individuality beyond death.

THE CREATION-STORY IN GENESIS

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HAS the creation-story with which the book of Genesis opens ceased to be of instruction and interest, except as an archaic religious document, to the man of modern education? May it be regarded as having been fitted for the enlightenment of primitive folks such as the race for whom it was originally produced, and, perhaps, of value to the races of to-day in the great and aged East and untutored masses who fail to keep pace with intellectual achievements in the progressive and cultured West?

On the other hand, may this narrative be regarded as still inspired—can inspiration ever die?—and in all respects vitally instructive and interesting to men of every class and race, simply because God is divine and man is human? Is there in that primitive, but ever-present, relationship of the Divine and the human enough to make this narrative live in every age and contribute to the knowledge and spirituality of all who will receive it in a proper manner, just as the parables of our Lord continue to enlighten and instruct every man of hearing ear and understanding heart? To us the latter view is acceptable.

Altho it was produced in early times,

and tho the mode of expression characteristic of the times and their people is naturally and necessarily employed, the narrative is completely suited to its obvious purpose. That purpose is to satisfy a need inseparable from human nature wherever represented and however educated. Men may have their difficulties, educational and temperamental, to a satisfying acceptance; yet in no case need these difficulties prove insuperable. For the narrative is not intended to teach the uneducated man aught dependent on a knowledge of modern science, but something greater and simpler, so that he is not called upon for any unreasonable intellectual effort; and, on the other hand, the intellectual training of the man of extensive culture should enable him to separate easily the incidental from the essential and to arrive at satisfactory results.

The narrative is presented for the interpretation of every individual in accordance with his personal character as a man, and with his education as a representative of a race and an epoch. Irrespective of race, education, and epoch, the conclusions of every normal man must have the same result, namely, unqualified acknowledgment

of God in his ultimate relation to the material and the human. Difficulties arising from anything in the nature of actual culture will be found very temporary; but those that result from temperament may be more troublesome. Simplicity and sincerity of character may prove helpful to intellectual abilities, even the most distinguished as to the soul's salvation.

Certainly, when the undoubted age of this narrative is considered, and its details are boldly and directly applied to facts and speculations of modern science, the results are such as to impress unbiased minds generally. The method itself may create a feeling of unfairness and crudity; but results need not diminish the respect in which any person may hold the narrative itself and are fitted to remove doubts and difficulties encountered by some.

"In the beginning God created the heaven and the earth." This simple and dignified opening statement is impressive both because of what is not stated and of the assertion actually made. It is not stated that God made the heaven and the earth out of nothing. So far as the narrative is concerned, therefore, matter may be eternal and indestructible. In any form, or in many forms, matter may have preexisted the making of the heaven and the earth. It may have preexisted as a solid, or as a fluid such as the ether that pervades space, or as many complex substances in a pre-existing system of worlds. The sacred narrative is committed in no way on the subject, and the reticence is wise, for "nothing" is a mere term. The person who tries to think of "nothing" finds it impossible to do so. "Nothing" is conceivable to the human mind only by thinking of something and forming an abstraction. So completely inconceivable is "nothing" that care is necessary in speaking or writing on the subject to avoid contradictions in terms.

Accordingly, if the indestructibility of matter as known to modern science involves also the eternity of matter, the creation-story is in no way inconsistent with such a conclusion. Indeed, the term translated "created" favors, rather than conflicts with, the idea, for it means, strictly, "cut up." If, therefore, the material universe originated in that subtlest of all known fluids, ether, the assertion made is that God "cut up," or separated out, from that infinitude

of simple matter a sufficiency to construct the complex material of which the heavens and the earth are formed.

If, however, some preexisting system came to a catastrophic end by the dissipation of energy allowing centrifugal force to be overcome by attraction, and the tremendous impact of colliding spheres generated a heat so intense that they were reduced to gaseous form and spread abroad in a nebula at a temperature of incandescence, the term "cut up" is still apt in a description of the process by which the heaven and the earth would, in that case, be formed. For, as the immense nebula would gradually dissipate heat, rotary motion would be assumed, and the nebula would be "cut up" and separated out into rings which would rupture at their weakest points, concentrate, assume rotary motion of their own and ultimately form masses of which each member of our solar system is an example.

Whether the great nebula in which our system may have originated was formed from preexisting spheres or was made to arise from the ether or other simple matter, the process of formation would be the same; and, consequently, the term used in the sacred narrative remains equally accurate in describing the process, for creation would still be essentially a "cutting up."

"And the earth was without form and void." This description of the earth's early condition is effective as it is succinct. If the matter of which the earth is built up was at one time part of a great nebula, it was formless as any part of a cloud and was purely gaseous. At a later period when it had solidified it would be only a great conglomeration of liquid and plastic matter without outstanding physical features. At a still later date when a hard crust had formed, it would be but a dreary desert of cinders, ashes and active volcanoes. Even after it had become cool enough to allow water to condense in quantity, the surface would be unstable, saturated, steamy, a formless and empty waste.

"And darkness was upon the face of the deep." A perpetual, dense darkness it must have been; for the saturated envelope in which the earth was enclosed would be such as nothing existent in the world as we know it can approximate, even remotely. A great portion of the incalculably vast body of water that now fills the profound beds

in which lie the oceans would be kept continually vaporized both by the internal heat of the earth itself and by fervent radiant heat. Continuous cloud and fog must have extended for an enormous height above every part of the earth's surface. Had there been nothing more than vaporized water, the darkness would have been profound; but there was much more. The thinness of the earth's crust and the greatness of the heat within would generate subterranean forces that must have found vent through cracks and the craters of innumerable active volcanoes. Sulphurous fumes, fine ash and black smoke must have been continually hurled forth into the dense layer of supersaturated cloud, the result being fogs of a density not known even now when a modern volcano is in active eruption, for no part of the earth's atmosphere can at any place be so intensely humid as it was in these days. Indeed, so heavy would the vapors be that they would displace the air for a considerable depth over the whole surface of the earth. Nothing, therefore, can be more accurately descriptive of the state of the world at the epoch to which the narrative evidently refers than the words: "Darkness was upon the face of the deep." No ray of light, however faint, could by any possibility have passed through the heavy mantle that prest upon the surface of the waters.

But as the unceasing process of radiation of the earth's internal heat and the consequent condensation of water-saturated vapors went on, inevitable change came. "And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

Faintly and fitfully at first, perhaps only after a series of the tremendous storms that probably raged then at frequent intervals had torn and rolled up profound masses of cloud and fog, feeble light would penetrate and gleam dully on the face of great, black waters that hitherto had known no light. Gradually conditions would improve and the light become stronger, and the periods of its duration longer till it would on occasion endure for hours on end before the great cloud banks and masses of fog closed up and darkness again reigned. Eventually the time came when light was in the ascendant, and, despite heavy pall of murky va-

pors, endured from the rising of the sun till its setting. That was the earth's first day. "And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

A dull day it would be at the best, a foggy day of steamy vapors; for as yet, despite the thinning of the earth-enveloping cloud and fog, there was no clear substratum of air even on the level of the great expanses of water. The cooling earth, however, would take heavy toll of supersaturated clouds. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Gradually unburdened, clouds and vapors became lighter than an equal bulk of air at the level of the great waters, and the heavier air came to form a substratum beneath the clouds and over land and water. "And God made the firmament, and divided the waters that were under the firmament from the waters that were above the firmament: and it was so."

Still the process went on, and the air-space became deeper and clearer. Winds caught the clouds and rent them asunder and drove their masses apart till at length nothing intervened at some place, or places, between the blue sky and the surface of the earth. A new day had dawned upon the earth; for hitherto the light of day had been but dim and hazy at the best. The day was a day of clear shining and the first sweet exposure of heaven's blue arch. "And God called the firmament Heaven. And the evening and the morning were the second day."

It is, of course, evident that the references in the narrative to the "firmament" are in harmony with the cosmogony of the period to which the narrative belongs and of the people to whom it was originally given. The purpose was not to teach a primitive people a new cosmogony and to enrich their language with many fresh terms which they would find hard to understand, but to present greater truth in a form that could easily be grasped by all and in the language with which all were familiar. Obviously, a message for all must be readily understandable to all.

The evaporation of water by heat and its subsequent condensation, replenishing land and sea, were purely physical facts the majority of the people would have been unable to grasp and they could perfectly well do without. It was best, and really the only way possible, to allow them to keep their childlike conception of the firmament as a roof above the world sustaining refreshing waters which came to the earth in rains when the windows of heaven were opened. The very fact that the narrative bears these marks of suitability for the people to whom it was originally given should render it the more acceptable to the modern man as proofs of authenticity, and should make it clear that he, as they, must interpret detail according to the light of his day and generation.

There is evidence in the narrative, however, that the term "firmament" was not applied exclusively to the blue arch of the sky, but also referred to the great body of air above the earth; for in the twentieth verse the statement occurs, "fowl that may fly above the earth in the open firmament of heaven." Under the circumstances, it is not erroneous to interpret the creation of a "firmament" as referring to the formation of the atmosphere as we find it intervening between the surface of the earth and the banks of clouds and vapor with which we are familiar.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." At this period in the world's history the whole earth would be in a thoroughly water-logged condition. There would be an almost continuous condensation of supersaturated vapors; but, in addition to that, the surface of the earth would be in a very different state from its present condition. The world was still young and deep wrinkles of age had not yet seamed its thin crust. Much that is now dry land was then, undoubtedly, the bottom of the sea; even a vast bulk of what is now elevated in our mountain ranges was well under the surface of the ocean; and the ocean beds could scarcely at that time have attained to anything like the depth they now reach. Great heights and profound deeps would be absent; most of the seas, extensive in super-

ficial area and shallow; the greater part of the land, scarcely higher than the surface of the waters; and the remainder, seamed and scored by beds of furious torrents where it was not merely swamp and quagmire.

The inevitable shrinkage of the cooling mass within the earth's crust and the equally inevitable thickening of that crust itself both caused great hollows and thrust aloft huge ridges. Very many active volcanoes by which the internal pressure of steam, accumulating gases, and molten matter was relieved, piled up grand mountainous masses. The natural and necessary result of all these changes in the levels of the earth's thickening crust was the concentration of the waters in the greater and deeper hollows; and the freeing of much of the land by superficial drainage and subterranean percolation from the excessive burden of water it carried. "And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

During this period of excessive heat and humidity, of extensive swamps and cataclysmic changes in the level of the earth's surface over vast areas, both where the land was actually submerged and where it was sufficiently free from water to be termed "dry land," vegetable life had its beginnings. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Great improvement in atmospheric conditions must have taken place before this growth of vegetable life could have begun; and the presence of vegetable life itself must have done much to hasten the improvement after the former was established. For it was a period of tremendous, riotous growth, as the coal measures so extensively distributed from arctic to antarctic regions testify. Giants of these steamy and dark forests are now represented amongst living plants by lowly club,

mosses. This astounding degeneration of great forest trees to the humblest forms of vegetable life bears witness to the greatness of the change that took place in climatic and atmospheric conditions. It is probably quite impossible for the mind of man to realize the greatness of the change that took place in these respects, but certainly days and nights became clearer and seasonal changes regular. The sun, moon, and stars are light-givers, and season-makers would gradually assume supreme sway. The earth's internal heat would diminish so greatly as an influence on climate as to permit the sun's heat to assert itself as the predominant influence during the earth's annual revolutions around that great luminary. The improved atmospheric conditions would render great storms and protracted periods of dense darkness and dim, murky light less frequent. Winter, spring, summer, and autumn, as well as day and night, would all become much more clearly defined." "And God said: Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Altho at a much earlier stage in the earth's development day and night were unmistakably evident, as is particularly described in the third, fourth, and fifth verses of the narrative, for a very protracted period conditions of light must have been very different from anything that obtained after the advent of man. Apart from the atmospheric conditions peculiar to the earth's earlier existence and arising directly from its primitive state, the sun itself would necessarily be at a different stage of development; for, if the earth was then young and in course of formation, the sun and the moon were

likewise young and passing through important changes. The period of the earth's revolution on its own axis and the period of its revolution around the sun would be different, so that it was during this last stage that the signs and seasons and days and years would become approximately what they have been within human experience.

The second and extended reference in the narrative to day and night, and the added reference to the seasons in their relation to the heavenly bodies are, therefore, in every respect justified, and, as a matter of course, these references are in harmony with the cosmogony of the people to whom the narrative was given.

The establishment of a flora and of improved atmospheric and seasonal conditions naturally preceded the development of a fauna. Animal life, being more highly developed than vegetable life, the former was dependent on the latter. Suitable climatic conditions and a natural provision of suitable food were an indispensable environment; and the creation of animal life proceeded from lower to higher forms as environment improved. Environment was at once an indispensable condition of the existence of every form of life, and a secondary cause of its existence. The greater truth the sacred narrative conveys to us moderns is the truth with which it was inspired for the ancients, namely, that God—God as a person—was the great First Cause, the actual Maker.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

Here the impressive thing in the narrative is not any discrepancy there may be between its detail and what scientific men are disposed to regard as ascertained fact, but the wonderful general harmony that exists. The order in which the forms of life appear is correct: First, the fish, then the bird, and then the quadruped. Man had to wait long before science told him that, and after the statement had been advanced there was no reasonable ground for any man failing to appreciate the wonderful way in which modern research had been anticipated in this ancient narrative. Nor is there any reason why the grand conception of God's relation to creation should change in any essential aspect. The divine Personality, in his relation to the processes which nature's records seem to testify he adopted, loses nothing in majesty, dignity, or power when viewed by a truly cultured, and therefore truly reverent, mind. For a result of culture that has not been but partial and inadequate is ability to appreciate facts and broad principles in their mutual relations and to form conceptions free from bias and disparagement.

To such a mind God is master and pursues his work of creation in accordance with his own methods. He is far from being a product of the material universe, limited and conditioned by laws inherent in matter, as he is from being the architect of another person's universe, following the lines laid down by another master mind. Assuredly the greatest of modern authorities, and all other authorities, however small, may be content to learn from the records God has given to be read with fair and open mind by all who can and will.

And one of the wonders of this marvelous universe in which we find ourselves is that creatures so small, so frail, and so short-lived as men, should be endowed with a capacity to form the conceptions they entertain and freely discuss the vast system of which they form so very little a part. That fact, in the light of what modern science reveals, is so impressive that it harmonizes with the bold and strong words of the creation-story. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over

the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Whatever the process may have been by which God created man, and irrespective of the acceptability, or unacceptability, of that process to any individual or class, man exists capable of so great conceptions and of exercising so wide an authority in the material and animal world that humble kinship with the Divine seems manifest, and love for, and supreme trust in, the Maker and Master of all the only proper and natural attitude of every actually reasonable and sane mind. We form great conceptions, and we are constantly in contact with greater conceptions than we can really grasp, so that no knowledge, however extensive, should fail to make a man humble and ever willing to learn. We consider sedimentary deposits and try to form an estimate of the age of the earth. Our calculations run to very many millions of years. We consider the rate of the earth's radiation of heat; and while our calculations still run to many millions of years, we find that the period is shorter by millions. The difference itself is so great that no mind can by any means grasp the prodigious extent of time involved. The mind positively reels in trying to form any adequate conception of the time. Ah! how soothing and comforting and rest-giving are those brave and beautiful Oriental figures of speech: "And the evening and the morning were the first day. And the evening and the morning were the second day." And so on.

The calm dignity of the expressions turns the mind into a realm in which millions of years and thousands of pounds of war costs all melt sweetly away. We are brought into the realm of the infinite and find truth simplified so grandly that we are set free from the thralldom of accurate data and vain work for calculating machines. And rightly so! The Absolute is not searchable, and the relation of the Absolute to the material is not calculable. It is, therefore, proper that this narrative should not state in terms of arithmetic the duration of the process by which the material universe was prepared—especially

when we consider the fact that such terms were utterly beyond the powers of enumeration of the people to whom the narrative was given. Figures of speech comprehensible and natural to the people were rightly employed, for such figures alone could lift their minds to the one grand fact that God is supreme over all—the Absolute! That is the fact we moderns need to remember through all our searching and calculating, for it is the fact in which we find rest—and adoration.

We can never come to the end of our calculations, because they bring us to infinity, where calculation is vain; and so far as capacity to realize the full meaning of our calculations is concerned, such a phrase as a million years really amounts to a figure of speech. Such figures are objectionable in this respect: they throw the mind back on incomprehensibly great numbers. The perfection of such a figure of speech as the phrase, "And the evening and the morning were the sixth day," is that it turns the mind to a complete natural period, familiar and easy to grasp, to a unity which a child, an untutored Oriental, or the most finely cultured of modern philosophers can equally well appreciate; and at the same time neither is anything pertaining to the dignity and power of the Creator nor anything of the magnitude of the work performed depreciated. The impression made on the mind is true and clear, because complete. If millions of years are substituted, what amounts to another figure of speech, but incomprehensible and confusing, is put in the place of the simple unity, and the effect that is the natural and proper result of the narrative is spoiled alike to unsophisticated and to cultured minds. The Oriental figure is also perfect in that it reduces to true proportions the extent of time in relation to the infinite and absolute. Obviously, time and space are as simple unities in the limitless sea of infinity. It matters not whether the figure in the narrative is regarded as covering an epoch from end to be-

ginning—as definitely suggested by the terms "evening" and "morning"—or as the day marking the completion of an epoch in the world's history by the finishing of a definite work, the important thing is that the figure suggests unity, for simple completeness appreciable to every normal human mind irrespective of age or education is the effect necessary, and perfectly accomplished.

That the narrative, as it has reached us, should exhibit internal evidence of having been constructed from several preexisting narratives may be taken as evidence of authenticity. We know not when or in what form it was first given, or for how long it may have been handed down orally, but we do know that if it was handed down orally from generation to generation, human nature and human memory must inevitably cause change, especially when the oral narrative may have passed into different localities and communities. The probability is that the narrative was handed down orally and put into writing at different times, or independently in different localities. It is, therefore, so probable as to be inevitable that, when the sacred text was formed, a choice had to be made between various oral narratives, or between various manuscripts. Consequently, that internal evidence of variation should exist is more than unobjectionable; for such internal evidence goes to prove that those who formed the sacred text we have were so conscientious in seeking that nothing should be lost that they made the best arrangement they could of the elements at their disposal without seeking to obtain artificial uniformity. The result is that we have a narrative perfectly fitted to convey essential truth in its grandest aspects, as distinguished from a sacred text fitted to excite idolatrous worship in the heart more responsive to material perfection than to the everlasting truth concerning that Person who alone is fitted to receive the worship and adoration of man.

COMMENT AND OUTLOOK

By E. HERMAN, OUR LONDON CORRESPONDENT

Towards World Brotherhood

THE most significant recent event in the English religious world has been the First International Brotherhood Congress, held in the City Temple, London, and the subsequent inauguration of the World Brotherhood Federation. The war has produced a situation in which, for Christians, there is only one way of salvation, *i.e.*, the creation of a new Christian internationalism, and its application to world politics. As far as one can judge, it is not the organized churches that are likely to take the lead in this matter, but the Brotherhood movement—a comparatively young organization which has already accomplished much in reaching men throughout the country. In the eyes of the general religious public its vigor and energy stand in contrast to the apathy and failure of the churches, but it must be remembered that the Brotherhood is a child of the Church, and to this day receives more from the Church than it gives. It is a matter of surprise to many that so democratic a movement should not have been naturalized in America also, especially since U. S. A. visitors never seem to tire of expressing their surprise and admiration at the large and enthusiastic gatherings of men which local Brotherhoods draw Sunday by Sunday. Perhaps the next Congress, which is to be held at Washington in 1920, may lead to the formation of an American Federation also. Be that as it may, this first international gathering has served to affirm the principle of brotherhood in its relation to social, national, and international affairs, and has challenged men to apply it consistently and heroically in the name of Christ.

Interchange of Pulpits

The question of interchange of pulpits between Churchmen and Nonconformists has given rise to a correspondence in the *Times* which has now extended over three weeks. The point of departure was an address given by the bishop of Norwich at St. Mary's Baptist Church in that city, in which he advocated interchange of pulpits on certain conditions, the chief of which is that the Nonconformist preacher must give his assent to the first three articles of the Lambeth Quadrilateral, *i.e.*, those relating to the Scriptures, the creeds, and the sacraments, the article on the historic episcopate being excluded. Somewhat to the bishop's surprise, seven leaders of Nonconformity immediately responded, signifying their entire willingness to accept the proposed scheme. Since then the controversy has been progressing briskly. The bishops of Bristol and Carlisle side with the bishop of Norwich. The bishop of Manchester goes further in pleading for regulated intercommunion, and the bishop of Hereford (Dr. Hensley Henson) has boldly announced that he is ready to sanction pulpit-interchange in his diocese. The most powerful dissentients are the bishop of Winchester, who in a beautiful letter marked by Christian feeling, thinks that conventions, camps, and interdenominational conferences are the more excellent way. Bishop Gore takes a pronouncedly intransigent position. His main objection is the astounding one—that to sanction pulpit intercourse would mean to assume "that matters of order are on a different plane and importance from matters of faith," whereas he holds that the Catholic principle affirms

both to be equally essential. It is not easy to think oneself into the mind of a man to whom church order is as vital as Christian faith. In any case, as Dr. Carnegie Simpson pointed out, so long as Anglican orders are rejected by the Roman Church, Anglicanism is scarcely in the position to dictate to nonconformity on the question of the episcopate.

The Religion of the British Soldier

What is the religion of the average Englishman seen through "the illuminating glare of war"? The Y. M. C. A., realizing the need for an exhaustive inquiry into the religious condition of the soldier and his relation to organized Christianity, constituted an influential committee and tried to get at the actual facts by means of a system of questionnaires. The task of making the information received available to preachers, teachers, and others was entrusted to Professor D. S. Cairns, and the result of his labors are embodied in a painfully interesting volume, "The Army and Religion." Briefly, the bulk of English soldiers were men who have no use for the churches and—what is far more serious—are under a tragic misapprehension as to the nature of Jesus and of the Christian gospel. Their conception of Christ is derived from the unreal and sentimental presentation which is traditional. Their ignorance of the most elementary religious doctrines and facts is a tremendous indictment of our Sunday-school system. On its ethical side, Christianity appears to them a dreary round of prohibitions, the churches seem utterly divorced from real life, the living Christ is a mere phrase. To sum up, the result of the inquiry is that the nation is drifting into paganism. Dr. Cairns is quite frank in stating these ugly facts, and has no word of encouragement for the shallow optimist who still imagines that war is a moral

and spiritual tonic. War, he insists, not only hardens but stunts men, who come to regard themselves as mere cogs in a big wheel, and but for counteracting influences, it would be purely degrading. He sees ground for hope, however, in the new spirit of fellowship, the surprising interest of soldiers in foreign missions, the idealism and religious feeling that underlie much surface-materialism, and the crude sense of God awakened in war time, which contains the germ of a strong and beautiful faith.

The Liturgy Question Again

Throughout the English Free Churches thoughtful men are exercised concerning the devotional part of the church services, and the feeling of the younger generation has found characteristic expression in a quarter which is credited with being sufficiently conservative and traditional—Wesleyan Methodism. The *Methodist Times*, which has recently taken a new lease of life under an editorial board which includes Rev. J. E. Rattenbury, of the West London Mission, voices the growing protest against a nominally "free" but in reality strengthened form of worship. It begins by emphasizing the difficulty the worshipper has in really praying when the preacher is "leading" in prayer. A long prayer means wandering thoughts. Can nothing be done to make services less dependent on the preacher's mood (Dr. Forsyth says boldly, "on the state of his liver")?

"The Thibetan has a praying mill which relieves the worshiper of the necessity of doing anything. He worships, if indeed he worships at all, by proxy. The English equivalent is the preacher who does all the talking, and a choir which does all the singing, and it is about as deadly or futile as the praying mill . . . The monotony of many of our services is rapidly emptying our chapels. There is nothing more rigid in ritualism than the five hymns, two prayers, two lessons and announcements of much of our public worship."

This is outspoken enough, and fairly represents a growing feeling among the best of our younger people, as well as not a few of the older ones. The problem is how to recover the joy of common worship. The *Methodist Times* suggests a continuation of the liturgical and free elements. The difficulty is that a really good liturgy can not be made to order: it must grow and ripen. Dr. Orchard's new service book is the best attempt so far.

A Twentieth-Century Creed

Among the very first English free church ministers to introduce a liturgical order of service was Rev. Bernard J. Snell, of Brixton, Independent Church, London. Like the late Dr. John Hunter, who was the author of a service book that found its way into not a few churches, Mr. Snell represents liberal Christianity, and his outspokenness and powers of trenchant epigram have made his name a synonym for heterodoxy. He is essentially a Victorian, yet he has retained his grip over a large and cultured constituency, and his well-filled church is famous for its dignified worship. The latest addition to his Order of Service is a Confession of Faith which, modern in language and thought, keeps in line with evangelical conviction, and has at least a suggestive value for those who wish to add such a common confession to their program of worship:

We believe that God is Spirit, and they that worship him must worship him in spirit and in truth.

We believe that God is Light, and that if we walk in the light as he is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and that God hath given to us eternal life, and this life is in his Son.

We believe that we are the children of God, and that he hath given us of his Spirit.

We believe that if we confess our sins, he is faithful and just to forgive us our sins.

We believe that the world passeth away,

and the lust thereof, but he that doth the will of God abideth for ever.

Church Union in India

The proposed union of the South India United Church with the Anglican Church in India is meeting with opposition in influential quarters. Rev. Bernard Lucas, one of the most notable missionaries on the staff of the London Missionary Society and the author of several brilliant books, including *Our Task in India*, raises a vigorous protest against it, on the ground that it would simply mean the absorption of the South India United Church by Anglicanism. The basis of the proposed union is the acceptance of the so-called Lambeth Quadri-lateral, and this, it is pointed out, would commit the church to the theological orthodoxy of the fourth century, without any saving clause to protect freedom of thought. Interchange of ministry, except among those in whose ordination three Anglican bishops had taken part, would be forbidden, and even Dr. Sherwood Eddy, who has strong sympathy with the project, deplors the fact that this would debar existing non-Anglican ministers of the South Indian Church from preaching or administering communion in the other body—a limitation would make the union little short of a farce. The whole question is to be decided by the General Assembly of the South Indian Church, and Mr. Lucas and those who think with him are afraid that since the average member of that assembly does not know English Church history, he is likely to be tempted by the social prestige of the Anglican Church and the advantages of a united ecclesiastical front. Among those who oppose the union is Rev. Edward P. Rice, another well-known London Missionary Society's missionary, and Mr. K. T. Paul, a leading member of the South Indian Church, who, after a busy

time in England, has sailed for the United States.

The Protestant Outlook in Poland

"What is Polish is Catholic," says a Polish proverb; and most people assume it to be a fact. But while the nobility of Poland was won back to Rome through the Counter-reformation, many of the common people remained Protestant, and to-day there exists in the Polish lands a body of over a million Protestants, scattered all over the country. There are strong indications that this scattered and dismembered body is on the threshold of a genuine revival. Lay and clerical leaders have been openly advocating a union of the Lutheran and Calvinist sections, with a view to creating a national Evangelical Church, which would have a membership at least twice as large as that of the Protestant Church in France. Already efforts are being made to revivify and encourage the churches which have suffered most during the war, and a

general scheme of reorganization is planned to begin in the autumn. A Protestant theological faculty has been established at the University of Warsaw, but in order to cope with the shortage of preachers and teachers, two things are needed—a high school for the training of promising boys with a view to their becoming pastors, teachers, and colporteurs, and a thoroughly "live" publishing house for the production and diffusion of suitable literature. A writer in one of the English religious weeklies, who is thoroughly conversant with the situation in Poland, pleads for American sympathy with this oppressed and disabled church. He rejoices in America's liberality to French Protestants, but points out that if only one per cent. of the sum devoted to that object could be raised for similar work in Poland, the task of religious reconstruction would be made comparatively easy, and a work could be achieved which would count as one of the romances of Christian history.

TO OUR READERS

For a number of years it has been our custom to give in the advertising pages of this issue a partial prospectus for the ensuing year.

There are two reasons why this is not done in this number. The first is, the printers' strike has crippled and disturbed nearly the whole magazine field. Production has not only been greatly curtailed, but this, with other strikes, has made distribution extremely difficult. The other reason is that the editors of *THE REVIEW*, after long experience, have come to know fairly well the needs of the minister, especially in these days of agitation and change; they believe that growth is a principle of life, and therefore aim to produce a magazine that will give evidence of that law.

If our readers have faith in us, we purpose justifying that faith by our works.

We cordially invite at all times suggestions and constructive criticism.

Editorial Comment



No age can call itself civilized so long as it permits the hectoring of Jews. And no compact of nations is honest in its proclamations concerning the welfare of the down-trodden nations and races unless it takes a stand wholeheartedly, without any hedging whatsoever, against this old evil. To be sure, human life is cheap, and many crocodile's tears are shed by alleged philanthropists whose love is largely a matter of fashion or of politics, and so the Jewish question, largely because of its horribly familiar insistency, leaves us cold. It is well to remember this in these days when the world is trying to make a new start in international ethics.

George Eliot begins that powerful forty-second chapter of *Daniel Deronda*, the most Christian of all modern treatment of the Jewish question, with the quotation from Zunz:

"If there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows and the patience with which they are borne ennoble, the Jews are among the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for 1500 years in which the poets and actors were also the heroes!"

These words are true to-day. When the whole story of recent world-events comes out, it will be seen that self-interest in certain financial circles has had rather too much to say to make pleasant reading for true democrats. The men who move the figures of the chess-board are not the ones who talk very much, and financiers are not so solicitous about the racial element . . . Consequently the cry still goes up from the sons of Abraham: Oh Lord, how long, how long? The New Poland, the New Russia, the New Austria—what do they offer the tormented race? It has been looking wistfully and waiting patiently for the word which some of us had hoped would not be missing in all these ponderous pronouncements and manifestos, the honest, plain, unequivocal word promising a real emancipation of the Jews. That "we must not interfere with the internal affairs of European nations" is a position which will make a man only frown—or smile!—the frown or the smile will depend upon his knowledge of history; but one need not go so far afield to make a start towards justice. Jew-baiting is not unknown nearer home. We could mention "Christian" parents who allow their children to bully and to exasperate the Jew—he is generally given an odious nickname—as tho he was a leper and a social pariah. It is not very far from that to an organized pogrom.

"In Christ's crown, one more thorn we rue!
In Mary's bosom, one more sword!
No, boy, you must not pelt a Jew!
O Lord, how long! How long, O Lord!"

The infamy, the torture, the martyrdom, the shame of the ages—let Browning be the spokesman for the outraged feelings—discounts the claim this age makes to be Christian and humane, interested in the safety and happiness of the unfortunate. What a man thinks and does about the Jew question determines the quality of his Christianity—it is not worth very much if it allows him to pass by on the other side.

Good will toward God and man is the supreme demand of religion and humanity. One day every year witnesses its general manifestation by the interchange of kindly greetings, of mutual gifts to one another by near friends, and, by the more thoughtful, of donations to poor and needy neighbors. Such phrases as "goodby"—contracted from "God be with you"—"good day, good morning, good night," preserve in form, if not always in thought and intent, that expression of good will to which Christmas day is devoted. A day's truce is enjoined on all expressions of ill will.

Thus it harks back to the "Truce of God," instituted by the Church in the eleventh century to mitigate the evils resulting from the quarrels of the feudal nobles. Under the influence of the Papacy it became a general church law. Originally binding from Saturday evening to Monday morning, it was soon extended from Wednesday evening to Monday morning, and again to longer periods, as Lent, the weeks from Easter to Trinity Sunday, and those of the Advent season till the Epiphany.

This extension of the Truce of God from a week-end to a half week, and again to successive seasons of months is eminently suggestive of present duty. In the religious observance not only of Christmas day but of the Christmas season—including the weeks of December and continuing to the Epiphany on the sixth of January, commemorating the revelation of Christ to the Gentiles (Luke 2:32, R. V.) the Episcopal Church sets an example worthy of following by all the other Protestant churches for the continuance of the Christmas spirit.

Why is the Lord's day to be hallowed every Sunday but that its spirit may hallow every week day with divine services at God's altars of human needs in the spiritual sacrifices with which God is well pleased? (1 Pet. 2:5; Heb. 13:16.) So when the heavenly spirit of good will among men, now expressing itself on Christmas day, shall have grown from strength to strength till it pervades each year, the kingdom of heaven among men which Jesus preached will have fully come, and the angelic song, "Peace on earth, good will among men," be sung the world around.



"MANY cheerful optimists saw, as a result of the greatest war in history, certain consequences which they believed must arise from it, which would bring changes for the better of humanity at large.

The Prophecies That Failed It is interesting to review the things they prophesied the war was going to do, and hasn't done.

"Thus, in various keys of chagrin, of resignation, or despair, of malice, of satisfaction, of surprise, the tune is taken up in all quarters of the globe. Any man with a fair memory or a file of old newspapers can make out his own list of absurd expectations and prophecies; and if he is a man of perspicacity, not easily swamped by a sudden rush of words signifying nothing, he can assume a superior I-could-have-told-you-so attitude before a crestfallen, cheated, disillusioned world. But that would not be worth while.

The naked truth is that the many remedies, the heroic dose called war included, have not cured the diseases of which we are sick. That any one with eyes may see. And those who know anything about human nature foresaw that it would be so. The returned soldier has not turned out to be the much-heralded renovator and recreator of Church and State and home. Red Cross generosity has not expelled the devil of creed from our midst. The discipline of war has not chastened our pride. The horrible facts of a starving

world have not put a check on luxury, waste, and wantonness. The "abolition of militarism" has not worried the world's cannon-makers very much. The brotherhood-of-man program has not induced the struggling mass of laboring people to abate one jot of the old dog-eat-dog policy. We see self-interest written into the very constitution of the new order, and fear propping up the walls of the new structure. Never in all the history of the world were there so many disappointed people, with so many unanswered questions staring at them from every angle of life. The blustering fiction that it was all over but the shouting has been buried under an avalanche of grievances, protests, strikes, petitions, repressions, and ominous growlings.

What shall a man of faith think and say in such a quandary? Despair of the ideal?? Let those verbose, noisy pretensions sour his temper? Give up the game? Salve his self-respect with the ancient observation *Mundus vult decipi*? Let him admit the blundering nature of the prophecies; let him, above all things, refrain from sticking his head into the sand; let him learn, even this late in the day, that the Holy Spirit's gracious work of making over the hearts of men can not be accomplished by legislative act; and let him remember that the raging of the nations or the verbiage of their plausible saviors never touched the soul of things. This world of ours is going to suffer many a day before it emerges from the economic hell where, at present, all classes are struggling for an air-hole to breathe, and religion—the organized, official religion of these classes—will not fail to reflect the lurid colors of the situation; but the man of vision (no matter whether the revelation is an affair of foresight or of hindsight) must look to the light that never was on sea or land: this is not the last time that humanity is going to be tempted and tested and tried. Like the stars in their courses generations shall come and go, be ruined and be recreated; immortals can afford to be serenely patient. God's plans must be allowed to include the unexpected, the disappointments and the surprises, else this life would lose its zest—the glory of being a real adventure.



Interchurch World Movement and Labor

At an Industrial Conference held in New York, October 2-3, 1919, under the auspices of the Interchurch World Movement, the following findings were offered:

The Interchurch World Movement of North America is an expression of the Christian spirit related to the world movement of democracy. We heartily approve of its establishment of an Industrial Relations Department with adequate personnel and budget. . . . What is most needed is to show how and what accepted moral principles apply. . . .

Every question of human relations can be settled if the principles of Jesus are followed to their full implications, and if any question is not so settled the whole life of the world is disturbed.

The present industrial system is on trial. We make this appeal to the principles of religion . . . because of a desire for substantial economic and social righteousness and for the sake of our national character and of human happiness.

As followers of Jesus Christ we commit ourselves to the following statement of his basic principles of individual and social life:

1. The inestimable value of the individual, and the right of the individual to the fullest development of personality.
2. Service, the supreme motive of human activity and the test of human achievement.
3. The unescapable responsibility of the individual for complete devotion to the welfare of society of all that he has and all that he is to the end of establishing a genuine human brotherhood.

The principles of Jesus persistently and progressively applied will always ameliorate and eventually solve our industrial and social problems. We urge the strictest application of these fundamental principles in all such matters and institutions as property, industrial organization, democratic government, and public education. In these principles and in the philosophy which they constitute we find the essential and practical basis for the creative evolution of industrial society.

The Preacher



THE STORY-TELLER¹

FAR in the north of Scotland, in an island full of dreams and tales of mystery, there is a clear mountain pool—a tarn. “Drink from it,” runs the legend, “as the rising sun turns the brown water to gold, and you will feel the joy of youth and wonder stealing through you.”

Unless you have tasted of this tarn you can not be a real story-teller, and every born story-teller will understand what I mean,—yes, tho she may never have been in Scotland.

We may read excellent books on story-telling; we may take courses in elocution, interpretation, dramatics; we may know the best stories in the world and be able to memorize a tale, word for word, in an hour, and yet—without the spirit of youth and wonder in our very souls we can not, absolutely can not by any art, bring the atmosphere of imagination into our story.

“What you are speaks so loud that I can not hear what you say.”

If you are the kind of person who wishes, first of all, to instruct; if you never believed in fairies and can not feel a something, a somebody, in the wind, the sunset, the whispering trees,—then choose a life you are fitted for, and never ruin a fanciful story by trying to tell it.

But if—and there are many of us in this “if”—your heart is full of vague, wistful beauties and longings; if the unseen is as near you as the seen; if an intangible meaning speaks to you in beautiful music, in all out-of-doors, in every child’s smile; but if you can not easily express what you

feel—then you are a born story-teller, and all you need is some study and much practise.

This will lift from us the weight of repression which has been the basis of our education and tear away the horrible self-consciousness which hangs like a dark, damp cloud between us and others. Then, as suddenly as the sun shines through the shower, exquisite meanings will take form and color like the rainbow and, like it, will bring hope and joy into dingy, commonplace surroundings.

The words we use are not very important. They are only, a great artist has said, “A little path through the wood.” The wood is the important part. We must know it so well that we can see the leaves fluttering upon the trees, delight in every bit of moss and hidden flower. Take, for example, one of the old fairy tales. They are the easiest to tell because they have much action and few adjectives. Read the story over and over again and then imagine that you are to tell it at once to a crowd of children. You will probably suddenly realize that you do not know it at all, do not know how to start, what to cut out, what to choose for the climax, how to simplify the end. From that moment you see it in a new light, you have begun to learn it.

Now at last you feel it also, your heart bleeds over the sad stepchild, you feel the delight of the coming prince as keenly as tho he came to you, her joy at the end is your own. It makes no difference what the story you choose is,—and be sure you do

¹ Foreword to *Tell Me a Story I Never Heard Before*, by MARY STEWART. Fleming H. Revell Company. By permission of author and publisher. It has many suggestions for the preacher.

choose it—you must make it your own, a part of your life.

Thus in telling funny stories laugh with your heart—is that the member which laughs?—and your eyes and your lips and, yes, your hands! Laugh until the children fairly turn inside out with merriment.

In telling legends feel the mystery and wonder with every bit of you, until the atmosphere fairly fills the room.

In stories of heroism, let them inspire you until you are ready to ride out yourself as a prince to rescue the fair maiden in rags, to don your armor as a knight and hold the castle alone against a thousand demons!

When telling Bible stories let us have the simple faith of children in our hearts, or else let us not dare touch them.

All this we can do if we have the power of feeling vividly, the will to forget ourselves and a great love for the listening children.

But how can we forget?

First of all,—relax! Don't strain every nerve to tell a good story, to hold your audience, to be a success. Most of us are too tense all the time, too stiff, too conscientious and anxious to be our best selves. Listen (as it has been my great privilege to do) to a charming French artist talk about—anything, from her dinner the night before to the meaning of true art. See how the subject envelops her, how her hands and shoulders and eyes as well as her voice are trained subjects, expressing every light and shade of her thought.

I am afraid that no amount of lessons of any kind will teach us to do that, it is not our "temperament." But for the sake of the children and of the immortal characters we are trying to make live again in our tales, do let us try to have some of this undervalued "temperament," some atmosphere which brings warmth and color

and joy wherever we go, which expresses to others the mystery and faith and love of our souls!

We are colorless, many of us, simply because we close our hearts and open them only to the people we love or the work we feel is ours or the play that we need for our health's sake. Let us play as children do for the pure joy of it, work as they do for the same reason, and open our hearts with sympathy to every human soul we meet, every ray of beauty,—hidden tho it often is beneath sorrow and ugliness. Then when we have become great dreamers, living always with a vision of beauty before us, we shall become at the same time great story-tellers!

Does it seem as tho I had wandered far afield from my practical rules for simple story-telling? I have not, because that which you are naturally every day you will also be when you are telling stories, if you tell them in the simplest and most inspiring manner.

Of course there are other methods. I have studied three of them, and in each case my teacher was a superb artist, so able to accomplish wonders with her own system that I dreamed of working along her lines and imitating her. Alas!—those dreams were of short duration.

My first teacher is now well known both in England and America as a famous story-teller. Her method is to learn every word by heart, so as to keep the atmosphere of the author. She believes in much action, changing the voice for each character, studying the gestures they would use, in fact acting out the story, and learning all this so well before you tell it that the acting is subconscious.

But many of us tell two new stories a week, sometimes one a day. Unless we spend all our time learning them and becoming trained as skilled actresses we dare not attempt this

method. Also—I say this shyly, for I know that this wonderful story-teller is also a fine teacher, and that many of our best Public Library story-tellers follow her method—I have found that the spontaneous words which spring to our lips, the gestures, different every time perhaps, which come unprepared as we stand before an audience, are more successful for the story-teller who has much vitality but who is not a born actress.

After my exceedingly helpful and interesting lessons with this queen of story-tellers in London, I tried to carry out, alone and very crudely, her instructions to the letter, making, of course, many blunders which she would have condemned. I have learned pages of Hans Anderson by heart and after impersonating swineherds and wild swans and peas-in-a-pod I came to a beautiful story where God spoke. Oh the agony of representing God in voice and gesture! Before giving it at my children's story hour I told it very dramatically, I thought, to my family. My solemn story brought forth such peals of laughter that I gave up the ultra-realistic method forever!

One can easily swing to the other extreme and not study the story enough. As a matter of fact, after we have read and thought of the story until it is our own, we do use, unconsciously, many of the best words it is written in. The dialogs we generally know much as they are printed. But when it comes to voice intonation and gesture, either study one story for days and weeks or else merely feel it deeply and let it flow naturally through your own vehicles of expression.

Here again the extreme is horrible. If we let ourselves go completely and lose ourselves in the emotions we are trying to portray, we will sob and shiver and laugh hysterically and—embarrass the children beyond words!

This method—of losing oneself in one's character—is recommended to actresses by the greatest living interpreter, an artist beyond compare.

"To express we must feel," she says. "It is only that which we truly feel that we can express. Feel,—and then—we must give all, everything. In art, there must not even be a shred of chiffon upon your soul!"

That is true for us also, with a difference. We must indeed give all that we are but as story-tellers, not as our characters, whom we had better suggest than actually impersonate.

Another teacher, one who has trained successfully many singers for acting in opera said, "A hidden away part of you is Mary Ann. You may be a queen or a beggar or a fairy, to your audience you are none other, but never forget Mary Ann, keep her always on the spot!"

Some of us had the great privilege of listening to Maltbie Babcock preach. It seems dull to say "preach," for he was story-teller, actor, poet, leader, and prophet all in one. We realized as we sat among the great throngs listening to him that never for more than a moment did any one's attention wander from those matchless words. Afterward, when the requests for his printed sermons came pouring in, we were told why he had never written them down as he preached them. If, from the pulpit, he saw one man's eyes wander, one face lose the light of interest, he changed his words, put a sudden question, made an interest-compelling remark, and again the whole great audience was his.

We must be as flexible as that. We may be radiant with the beauty of our tale, enveloped with its mystery, actually listening to the fairies' song, but, all unnoticed Mary Ann must see that boy yawn, must hear those drumming, listless fingers, must prompt us to direct a shaft toward

this corner which will make that sleepy child wake up with live interest.

Then our voices,—how desperately important, if they are to carry the message our heart dictates. Let us get into the habit of listening to them ourselves. Are they distinct, well modulated, pleasant to listen to, able to change easily from a giant's gruff growl to the whisper of a fairy fay? Listening to trained voices is a great help, perhaps the greatest, unless we also can spend hours each day in training our own.

Remember the tremendous effects which can be made by pausing before words of great importance, filling the pause with facial expression and showing that you feel what you are going to say; or by simply pausing before an exciting climax and letting wonder steal over your face, as tho you did not know any more than the children what was going to happen,—until suddenly you see the prince come to the rescue, the giant's head fall!

Always see everything—that is the only trick that I know of which is a tremendous help. See, in the corner of the room, the far-away objects, see around you the little fairies, the dancing flowers, the intimate things. Often I have watched children turn and look behind them with a delighted shiver, as tho they really expected to see the image there which you have described.

It has been my great privilege and delight lately to tell stories to a school of deaf children. They read my lips, partially, and also gather much of the meaning through my gestures and expression. The children are so responsive, so eager to understand, so ready to have their starved imaginations take fire, that one simply can not be self-conscious, can not stop to wonder whether this pantomime is awkward, this gesture silly. You are swallowed up with the longing not

to disappoint those wistful faces, to give them the glowing pictures you see, to make them feel the thrill in the words they can not hear.

In doing this you realize, more fully even than when telling stories to normal children, the wonderful power of understanding which exists between the soul of the story-teller and her hearers. It is like a mysterious sixth sense, a clear reading of the mind and heart at the same time. Without, or in spite of, words and gestures (for the blind have this gift also to a marked degree), the children understand that you are possessed with the desire to give, understand, too, the great love and longing you have behind the story. It is as marvelous, as miraculous, as the hidden meaning in the wind, the storm, in days and nights of perfect beauty.

The fair lady had tasted of the tarn of youth, and with her blood dancing through her veins she turned and saw—a tiny figure in green with a golden harp upon his back, the Green Harper himself!

"Ah, I can see you now!" she cried. "So you must give me my wish, my heart's desire."

"Yes," he answered moodily, "altho I don't understand why you saw me. So few grown people ever do, that I did not take the trouble to hide. What do you wish for? Gold and jewels, I suppose."

The lady laughed. "No indeed!" she replied. "The hills are brilliant with spring flowers and daffodils dance by the brook yonder. Your gold and jewels are dull compared to them."

"Then I suppose you wish to be a queen with trains of subjects bowing before you? Speak quickly for I must hide; I hear the children coming."

The lady heard them, too. Voices glad and sad, lonely and in pain as well as merry and clamoring. She caught her breath.

"With your harp you weave magic spells!" she cried. "You bring forgetfulness or memory, banish dull care and give the bliss of fairyland. You can make a sad heart laugh, a lonely child dance. Give me your harp!"

And because the Green Harper was bound by an oath to give whatever they asked to mortals who could see him, he had to give the lady his harp!

With it she turned her village into fairyland! . . . May we all taste of the tarn of youth and joy, may we see the fairies and have our heart's desire, and—because of all the needy children in the world—may many of us desire the golden harp, our instrument through which we can unfold to our eager listeners who wait so patiently, the hidden beauty and meaning of God's world.

The Gardener—A Reverie

IN the hour of ardor and hope, when my heart kindled with the desire for service, Thou, O Ineffable One, didst send me into the garden, charging me with the care of thy flowers.

I had not dreamed of this. I had thought that haply I might teach in thy schools, unfolding to formative minds the truths of thee and thy works and ways, and leading thy children in duteous and self-fulfilling service as citizens in thy commonwealth of souls.

Or that I might be in lowly wise thy poet, setting anew in human strains nature's manifold and ceaseless hymn, the matin of the dawn, the vesper of eve, the processional of the seasons, and the sphere-song of the rhythmic stars; rendering with new touch and tone the varied motifs of human experience, the worksong, the restsong, the lovesong, the homesong, the jubilate of gladness, the threnody of wo, the epithalamium of the bridal, the dirge of the burial; hymning with new accent the pieties of the soul in lyrics of praise and litanies of prayer; interpreting with the throb of new realization the storm and stress and pain and bliss of this wondrous life, and clothing with new form of measured words the ideals which float above and flit before it.

Or even that I might be in some little sphere thy prophet, speaking with the authority and unction of vision and inspiration with which thou dost endue thy witnesses, steeping earth's pettiness in the enhancing light of the eternal, unfolding and advancing in my time and place the growing revelation of thy governance and grace, and leading the darkened and bewildered back to truth's fair font of light and the lagging onward in duty's brightening and broadening path.

Thus I had aspired. When, therefore, thou appointedst me to the garden my heart trembled with demur and aspiration's wing beat unbuoyantly as in a vacuum; yet I obeyed.

Thou whisperedst to my dejected spirit: "Behold the beauty of which I have given thee charge and partnered creation! What graceful and stately forms in plant and shrub and tree! What splendors of delicate and gorgeous color in bloom and foliage! What redolence of heart-drenching odors! What luring rest for feet grown weary in life's hard and dusty ways! What regaling of the heart-hunger for beauty amid the phases of a drab and sordid world! What adorning for the bridal! What symbolism of affection and

hope for the burial! What garlandage for festival! What cheering and charming grace for the every-day home and board! What entrancing delight for childhood! What remembrance and solace for the prisoners of pain and hope! What emblems of devotion and gospels of purity and peace for the sanctuary of prayer!"

I answered: "Yea, Lord," knowing, indeed, beyond all reach of cavil or doubt, the verity of the picture, tho, in truth, I perceived nothing of the sort by any faculty in immediate command.

I turned to the garden which had thus been made my charge but found no garden at all, only a rough and stony knoll, o'ergrown with weeds and thorny bush and bramble. Yet I felt that all that had been indicated was there awaiting revelation in the evolution of hopeful toil.

And it has all come about. The garden is a fact. The flowers, the shrubs, the trees, are there, unfolding their beauty and breathing their fragrance, with verdant lawn, shady arbor, festooned nook and embowering vine; aye, and flitting bird and busy insect and all the play of sun and cloud. All are there. My work is a crowned achievement, an exuberant, ever-springing, overflowing joy and glory. I rejoice to be thy gardener, Ineffable One. Many come and taste the delights of the garden, and I drink with them of the ever-brimming cup, but in deeper draughts than they, for they drink only of the evolved beauty while I drink also of the creative purpose and process.

Best of all, thou, Ineffable One, dost walk with me in the garden and drink with me of its joy. Thou dost speak to me in runes of garden forms and fragrances, phases of the day, and reactions to sun and shower, whispering to me thy thoughts, breathing into my soul thy calm sure strength, consecrating my lowly toil as a part of thine, and stirring me with glowing hint of things "eye hath not seen nor ear heard."

And, behold! in growing flowers and learning their mystic lore I have become a teacher; rich truths, in truth's best forms, growing, as it were, with and in the flowers, and going forth with gifts thereof, to live and expand, while the flowers fade, to tell that beauty, love, and joy must be constantly renewed.

Little lilts of song, too, have rung in the garden, like thrills of gurgling bird-note, and have reached beyond the garden's defining hedge, out upon the beaten road, through thronged thoroughfares, into seclusions of loneliness, pain, and sorrow, and have sounded their simple lyric note even in sanctuaries of sacred fellowship and prayer where hearts grip spiritual strengths and succors for life's work and warfare and lift aspiring reach towards a higher order.

Nor have prophet tones entirely failed, but from bushy pulpit and by petalled lips, as it were, thou hast again spoken "words of eternal life."

But a truce to these beguiling musings. The garden calls. The roses need their cleansing bath, as all high types of life the strictest discipline and care. The irises *Germanica* need to be shorn of their faded blooms that death may not emburden life nor the complete impede the incomplete. The overloaded peduncles of the peonies, bending beneath their massive blooms, require supporting stays, as greatly achieving souls crave sustaining sympathy. And the irises *Kaempferi* call for drenching irrigation that they may exhibit and illustrate most wonderful transformations. Plenty to do. I must to work.

Nay, how I dream! It is not June but December, and the garden is

wrapt in snow for the winter sleep. But there are the catalogs to be conned, lists of stock to be compared and revised, and the last season's crop of garden thoughts and fancies to be set in order and planted so far as may be in the world's life.

And, behold, in store and market, and soon to be in home and church, the glistening evergreens, the berried mistletoe and holly, expressing man's invincible and springing faith in the Prince of Peace amid the memories and ravage of a warring world, setting in beauty the mists and myths of pagan piety about the birth-point of our Christian faith, and garlanding and renewing in sanctuary, home, and heart the memory of the Babe that was born.

The Gardener

Why Did People Listen to Roosevelt?

THE great preacher is he who can arouse the souls of men by showing them how they may rise "on stepping stones of their dead selves, to higher things"; how they may live cleaner and better lives by being good citizens and good Christians. Theodore Roosevelt was that sort of preacher. He trod the paths of austere living and called upon his fellow countrymen to follow him. They followed, rejoicing in his leadership.

The literal meaning of "Theodore" is "gift of God" and Roosevelt was just that to the American people. In times of storm and stress when the ship of state seemed headed for the rocks of disaster, Roosevelt was the pilot who guided her safely back to the ways of normal living and right thinking. His robust Americanism, on more than one occasion, enabled his fellow countrymen to regain their lost perspective and do the things that were set for them. It was not so much what he said as his manner of saying it that aroused the country.

Once, after Colonel Roosevelt had brought an audience to a high pitch of enthusiasm and patriotic exaltation, some of his friends got into an argument as to just what it was

in his speeches that won such instant response from the people. One man thought it was due to Roosevelt's picturesque personality, and another thought that it was the force behind his utterances. Roosevelt listened to each opinion with a smile and then remarked thoughtfully:

"Gentlemen, you are all wrong. Each of the things that you have mentioned may have some slight effect upon my audiences, but what makes them listen to me is my sincerity. They know that I mean what I say."

That, after all, was the secret of Roosevelt's tremendous popularity with the masses. He always meant what he said. Behind him was a record of fair play and square dealing. In his many battles for the common good he had uncompromisingly stood by his guns, which were loaded with a sincerity that none could prevail against.

When Roosevelt first entered the political arena he was a stainless knight—a modern Sir Galahad panoplied with an idealism against which the shafts and arrows of his enemies fell harmlessly. And to his dying day he remained the stainless champion of the people, preaching the gospel of righteousness, keeping the faith.—W. B. THOMPSON, *President of the Roosevelt Memorial Association.*

The Pastor



WEEK OF PRAYER FOR THE CHURCHES¹

(Jan. 4-11, 1920)

GENERAL TOPIC—AN AWAKENED CHURCH

Sunday, Jan. 4—THE CHURCH AWAKENED BY HER NEW OPPORTUNITIES

The Church is to-day face to face with the greatest opportunities in her history. The world is fluid. The Church looks into such vistas of service and victory as she has not seen since the morning stars sang together. Will the Church answer the call? Will she meet the need? Will she answer up to the hour?"

Texts for sermons and addresses: Isa. 52:1; Rev. 3:9; Esther 4:14; John 4:35; Mark 6:34, 37; Acts 16:9-10.

Monday, Jan. 5—THE CHURCH AWAKENED BY SELF EXAMINATION

Our own country has become a great mission field. Who shall Christianize America? It must be a Church tremendously in earnest and one which has discovered again the New Testament exercise of intercession in the power of the Spirit. Miracles of the Holy Ghost will be needed: and God will not trust them to any but a praying Church.

Scripture Readings: Matt. 5:13-20, 29-30; 6:19-24; James 5:1-9; Isa. 55; Ps. 33.

Tuesday, Jan. 6—THE CHURCH AWAKENED BY A VISION OF THE WORLD'S NEED

If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion. Let the Church turn her throne of opportunity into a throne of intercession and victory will come.

Scripture Readings: Matt. 25:31-46; Rev. 7:9-17; Ps. 107; 2:1; John 3:16-21.

Wednesday, Jan. 7—THE CHURCH AWAKENED BY THE NEW CALL FOR COOPERATION

A practical plan of co-operation, entered into intelligently by the leaders of the united and aggressive forces of Protestantism and adhered to loyally without compromise or sacrificing a single vital principle, would make possible the easy, world-

wide occupation by pure Christianity of all the fields that now concern us.

Scripture Readings: John 17; Phil. 1:27; Eph. 4:1-6; Matt. 18:19-20.

Thursday, Jan. 8—THE CHURCH AWAKENED BY A REVIVAL OF FAMILY RELIGION

To make the family a place of permanent love, peace, and spiritual beauty is now and always will be a great moral achievement. Religion is often the decisive factor in the character of the home.

Scripture Readings: Gen. 18:17-19; Eph. 6:4; Deut. 4:9-10; Deut. 11:18-21.

Friday, Jan. 9—THE CHURCH AWAKENED BY THE CALL FOR WORKERS

The Church of Jesus calls today, as it never called before, to service in one concrete, collective task, to the greatest and holiest crusade in the history of the race. Who will carry the message? Who will go into all the world and preach this gospel to every creature?

Scripture Readings: Matt. 9:35-38; Eph. 4:11-13; Rom. 1:1-6; Matt. 28:18-20.

Sunday, Jan. 11—THE CHURCH AWAKENED BY A REDISCOVERY OF THE REALITY AND POWER OF PRAYER

Christ has been waiting through the centuries for a generation of those who love him, to project a program which will leave a wide margin for the revelation of his wisdom, for the releasing of his resources, for the exercise of his power. The Church never has realized the fullness of his divine resources because she never has fully consecrated her own. That generation which will pray enough, dare enough, love enough, sacrifice enough, will witness the triumph of his kingdom over the earth.

Scripture Readings: Matt. 11:22-24; 5:5-13; Acts 4:31-33; Ps. 2:8; Isa. 62:6-7; Isa. 59:16.

¹ These subjects are issued by the Federal Council in cooperation with the International Church World Movement of North America.

TEN YEARS MORE OF LIFE

At a recent meeting of the Clinical Congress of the American College of Surgeons Dr. William J. Mayo, of Rochester, Minnesota, said:

"Since the close of the civil war fifteen years have been added to the average length of human life. With present knowledge and present conditions, fifteen years more might be added to the life of man in this country within the next twenty years. It is certain that ten years will be added, at the most productive age, from a standpoint of industry, and will greatly aid in maintaining our position as the most productive nation. When I was a boy it was difficult for men of forty to find a new job and for a man of fifty it was practically impossible. Today the elder men are great assets to the country.

"In the prolongation of their lives, their skill and experience in their particular work counts for much. They are less inflammable, they have family ties and responsibilities—they have something to lose—so that they are less under the influence of the violent agitator.

"If, as a nation, we advance the time of production of each person ten years, we can well afford to shorten the hours of work and improve living conditions, and we shall be able to compete with those countries in which long hours and poor living conditions shorten human life, and eventually decrease production and increase social unrest."

Coming from one of the most distinguished members of the medical profession

in this country, these words should command the attention and thought of every person. The greatest possible publicity should be given them, for they concern not only men who are known as producers, but all other men and women. In the light of these words, there is no dead line at fifty or sixty or, for that matter, at seventy years of age. Seldom does one find moribundness and deadness where there is a will to live and grow and work.

We bear witness to the statement made by Dr. Mayo that "today the older men are great assets to the country." If we may be pardoned the reference, one member of our editorial staff is eighty-six years of age. He wields a vigorous pen; his mind is alert and modern; his eye is not dimmed (he frequently reads without his glasses) "nor his natural force abated."

Whatever changes one may seek in his occupation, there should be no easy letting down of one's powers. Ten years more of life! Think what it means in the aggregate, when all our minds are devoted to high and noble pursuits and purposes. Think of what it means at this festive season to have a gift of ten years added to life. This beneficent work accomplished by medical science should call for the fullest appreciation and gratitude. R. S.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Dec. 7—vc—The Advent Vigil
(Matt. 24: 42)

THE advent vigil is founded upon the advent hope. In the darkest midnight hour men have waited and watched for one whose advent would be the coming of the dawn. This attitude characterized the world at the time of our Savior's birth. Luke says, "All the world was in expectation."

A solemn stillness lay over all the earth; and people were waiting with hushed hearts for something unwonted

to happen. In pagan lands were to be found seekers after God who kept the watch fires burning. The wise men who followed the star were waiting for some signal to come, and when it came they went forth unfalteringly on their long and weary search for the Christ-child.

This advent hope which was common to all nations was strongest among the Jews. With them it crystallized into the definite vision of a messiah and king, who was to bring deliverance to his people, and exalt them

to the highest pinnacle of national glory.

Universal desires are prophecies. God fits the key to the lock. An argument for the advent of Christ can be built upon universal expectancy, just as an argument for a future life has been built upon the universal desire for immortality. The Prophet Haggai uses this argument in his profound utterance: "The desirable things of all nations shall come" (2:7, R.V.). That is the things desired of all nations, the things which have been supreme objects of human quest, shall certainly come; for it can not be that the God who has awakened these desires in his creatures will mock them by denying their gratification.

The writings of the Hebrew prophets are athrob with promise. Indeed, it is the promissory element in them that gives to them their vitality and power. This vision of the coming of one who was to change all things kept the people upon the tip-toe of expectancy. Regarding other things they might be drowsy and indifferent; regarding this they were eager and alert. Prophetic souls in other lands had the same outlook. "We must wait for some one," said Plato, "be he a god, or a God-inspired man, who will teach us our duties and take away the darkness from our eyes." And Philo looked for "a great captain and warrior who was to arise and overcome mighty nations." In all cases the substance of this expectancy was substantially the same, being that of the coming of a teacher, a guide, a deliverer, a king.

In Luke's gospel the advent of Christ is compared to sunrise, or day-spring; that is, to the springing of the orb of day from behind the eastern horizon. At first is seen his foreglow; then his light tips the mountain tops; and anon it fills the valleys and floods

the whole world, changing night into day and chasing away the gloom of those who "were in the shadow of death."

The advent vigil is still to be kept so far as the maintaining of a waiting attitude is concerned. Christ is not yet through with this world. We are to keep an eager outlook for the manifestation of his presence. "Watch, for ye know not at what day or hour the Lord cometh." There is always an element of surprise in our Lord's approaches; and, just because he comes in unexpected ways, his presence is often unrecognized. He came unto his own, and they that were his own received him not. He comes to us today, and we often miss him because he comes in an unfamiliar or unlooked for guise. There is still need to give heed to the injunction. "What I say unto you I say unto all, Watch!"

Dec. 4-20—The Advent Gospel

(Rom. 15:4)

The advent gospel is, in substance, that the messianic hopes which beat so strong in Israel's breast, have been fulfilled; that the things desired of all the nations have come; that the light for which weary hearts were waiting has burst upon the world. Since that time of blessed consummation there has never ceased to rise to heaven that gladdest of songs:

"Joy to the world; the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

The key-word of the advent gospel is fulfilment. The coming of Christ was not an isolated event, but was closely related to what went before. It was the crystallization of an undying hope into a historical fact.

1. It was the fulfilment of prophecy

—the bringing to realization of all the forelookings and anticipations awakened by prophetic souls to whom was given the vision of the better day. These prophetic souls had declared, "the dayspring from on high shall visit us"; but those who saw it declared, "The dayspring from on high hath visited us." What to the pre-Christian generations was prophecy became, when he appeared in the flesh, history and experience. This transition we find illustrated in the single person of the aged Simeon, who seeing in the babe in Mary's arms the future deliverer of the race, had the swan song of his ebbing life changed into one of realized hope; so that he exultingly exclaimed: "Now lettest thou thy servant depart, Lord; according to thy word, in peace, for mine eyes have seen thy salvation."

2. The outshowing of an eternal fact; to wit, the fact of the abiding presence of God in the world. Of that fact the incarnation is the standing witness; it signifying not the coming from afar of an absent God, but the open manifestation of a God who altho unseen is perpetually present. It was not a sudden outburst followed by darkness, but the rising of an unsetting sun, whose light is to shine more and more unto the perfect day.

3. The outworking of an eternal purpose of redemption. To accomplish man's redemption Christ came to earth. The declaration of the angel of the annunciation was, "Unto you is born a Savior,"—not a teacher or a lawgiver merely, but a Savior. It is a matter of history that at the time of the advent a new moral energy entered into human life, making the world altogether different, and rendering it impossible that it could ever be the same again. The purposive, creative energy then set in motion for the accomplishment of redemption is

still unspent, and is giving every evidence of being able to accomplish the end upon which the heart of God is set.

4. The culmination of an eternal process; that process being the incarnation of the life of Christ in the life of humanity. As Christ was God incarnate we are to be Christ incarnate. We are to become a divine humanity, a humanity of which Christ has entire possession and control. At his incarnation Christ descended that he might fill a little space; now he is with us in his spiritual presence that he may fill all things. His incarnation in a human body is a thing of the past; his incarnation in the world's life is a present reality, and a growing one.

The personal application of the gospel of the advent raises the questions: What does the advent of Christ mean to me? Has Christ come into any life? Have I found in him the fulfilment of all my highest hopes? Am I increasingly becoming an incarnation of his spirit and life?

Dec. 21-27—The New World Christmas

What does Christmas stand for? What does it mean in the thought and life of to-day? What permanent blessings has it brought to the world? These are some of the questions to be considered.

1. It has given a new conception of God. Christ was not merely a revealer of God; he was a revelation of God. He did not say, I am come to tell men of the Father; but, "He that hath seen me hath seen the Father." As the only begotten Son who was in the bosom of the Father, he made the Father known in a human and hence in an understandable way.

2. A new conception of man. His coming in the flesh showed that God and man are not alien. It showed also

that there is a racial solidarity, the nature which Christ took upon himself being that which all men possess. The recognition of this truth gives the death blow to the caste spirit wherever found. In Christ as blood brother of the race all men are one—members of a new brotherhood.

3. A new meaning and glory to life. On becoming one of us he gave to life a higher value and dignity. Those with whom he identified himself in a way so intimate must, in his estimation, have been worth saving. It cheapens his earthly mission to speak slightingly of man.

4. A new spirit of brotherly love and good will. This is the most characteristic thing about the new world Christmas. With the birth of Christ came the birth of the Christ-spirit within the hearts of men. And this is the essential thing in Christmas keeping. For as Scheffler, the mystic poet, has said,

"Tho Christ in Bethlehem a thousand times
be born,
If he's not born in thee, thy soul is still
forlorn."

It is the apprehension of this truth, expressed by Paul under the phrase, Christ "formed in you" (Gal. 4:19), that brought Horace Bushnell into that higher and fuller life after which he had long been striving. And what spiritual transformation would be wrought if at Christmastide the thought of men was turned from the contemplation of the birth of Christ in Bethlehem to the birth of his spirit in the soul! Christmas would then be no longer an event that comes and goes, but an abiding experience. This was the view of it that led Benjamin Franklin to say, "A good conscience is a continual Christmas"; and that drew from Charles Dickens the resolve: "I will possess Christmas in my heart, and try to keep it all the year." As a perpetual possession Phillips Brooks has this to say of it:

"Christmas once is Christmas still
The gates through which he came,
The forests wild and murmuring rill,
And fruitful field and breezy hill
And all that else the wide world fill
Are vocal with his name."

5. The opening of a new fountain of comforting, healing, saving influence. Christmas brings cheer and sunshine into life. Think what would be lost if it were blotted out! When John the Baptist sent two of his disciples to ask of Jesus, "Art thou the Coming One, or look we for another?" he answered, "Go and tell John the things which ye have seen and heard." The proof that hope in Christ has not been misplaced is a changed world.

6. A new optimistic outlook. This world is still the abode of horrid cruelty; but sins against humanity are no longer condoned, nor are human wrongs allowed to remain unrighted. Christ has lodged in the hearts of men a new altruistic spirit. He has awakened new hopes. Before the brightness of his presence evil things are passing away.

"Out of the shadows of the night
The world moves into light,
It is daylight everywhere."

Dec. 28-Jan. 3—A Retrospect

Under the magic touch of scientific experimentation many chemical substances pass instantly into new forms; so that the doors are shut leading to the past. Clay changes to sapphire, sand to opal, and carbon to diamond. Not so do changes come in human life. They grow out of the past, and are the results of vital processes. Therefore they can be studied. Their causes can be discovered; their development can be followed; their final issue can be forecasted; and their lessons can be learned.

Looking along the track of the eventful year that is closing, significant changes can be seen. Among them the following—

1. A violent reaction, resulting from four years of emotional overstrain. This was to have been expected, yet it has taken us unawares. We were keyed so high that we have been stunned by our sudden letting down. Instead of the world-wide awakening of religious interests for which we looked, there has been apathy and indifference. But that is only temporary. The ship of human progress which has been caught in a back-wash will before long right itself and speed upon its onward way.

2. The breaking up of the old world-order. We have been making history fast. We have been jostled out of the old smooth grooves. The pace is quicker; the level is higher. The very atmosphere we breathe has changed. The spirit of democracy has grown, and is growing. The rule of autocracy has gone out, and the rule of democracy is coming in. Political democracy is being followed by industrial democracy, and that in turn will be followed by ecclesiastical democracy. Class rule of every kind is bound to go; and the far-off goal toward which the whole world moves will be reached, when in the State the sovereignty of the citizen, and in the Church the priesthood of the believer, shall be recognized as inherent in a common brotherhood.

3. The reconstruction of a ruined world. That has already begun, and we are not finding it an easy task. It will tax fortitude and patience to the utmost. Not only are there ruined cities to be rebuilt, but a ruined civilization to be reconstructed. To no generation was there ever given such an opportunity to reshape the

plastic clay of human life after higher ideals.

4. The manifestation of a kindlier spirit toward our fallen foes. With the cooling of blood we are more inclined than we once were to leave some things for settlement in the hands of the All-wise and All-merciful, and to treat those whose great wrongs can never be redrest in a way calculated to bring that repentance without which future harmony and security can not come.

5. The evident advancement, in spite of hindrances, of social and religious reform. The year has been one of social unrest; of class war, and of relapse into racial prejudice; yet taking things in the large there has been progress. A movement toward a world-wide unity, of which the League of Nations is the most outstanding feature, has swept like a tidal wave over all the world; there has also been an awakening of the social conscience as seen in the achievement of nation-wide prohibition; a new sense of the abhorrence of war which will render future wars on a large scale "improbable if not impossible." Within the Church are found the awakening of a sense of responsibility toward the present world-crisis, an evident effort to make proper adjustments to new world conditions, a sincere desire to heal unseemly divisions, and a growing passion to carry out Christ's program of world conquest.

A retrospect of the year should carry the conviction that we are living in times pregnant with large issues; and we are poor scholars if it has not brought to us something of the eternal significance of passing events.

The Book

STUDIES IN THE LIVES OF PETER AND JOHN¹

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Dec. 7—Peter and John Asleep in Gethsemane

(Mark 14:32-42)

JESUS retired to this spot for quietness, after the supper. The passover could not be celebrated except inside the city, but he now felt the need of a seclusion which could not be enjoyed within the walls. Before the end he must be alone. So he went to this favourite quarter. In these days,

"the whole of the western slope was clothed thickly with olive-trees. Some one among the people of Jerusalem owned the little farm, grew olives there, and had fashioned within its borders a press for the extraction of the oil. He or she was a disciple of the prophet, a follower of the spiritual Messiah, and loved to have him shelter there in the deep shadows of the grey branches, taking refuge from the noisy throng, the heated controversialists, the crowding disciples, the staring day."

But he needed human sympathy as well as the calm of open air nature. He took the disciples with him, and selected two members of his inner circle to keep him company in the agony of soul that was upon him. Nature did not fail him. God breathed quiet into him as he prayed. But human nature failed him. Three times he came back from his vigil to find they had fallen asleep. They were tired, and had no idea that he needed their presence and sympathy.

Note, 1, that his reproach is for their sakes no less than for his own. "Watch and pray, that ye enter not into temptation." A severe temptation was coming, to try their courage. Jesus felt they needed all the strength of soul they could muster, if they

were to be loyal. He missed their help for himself, but he warned them that for their own sakes they were bound to keep awake and pray, as he did, for strength to do and bear God's will. What matters in temptation is the temper in which we meet it. If we are unprepared, careless about ourselves, and content to let things come, supposing that we can improvise resources, then we shall fail, as the disciples did.

2. His reason is remarkable. "The spirit is willing" (your words show that), "but the flesh is weak." Ordinarily this is taken as an excuse for failure; human nature is weak, and so its spiritual aims are handicapped. But Jesus means it quite differently. It is a warning. "Because the flesh, or lower nature, is weak, be on your guard lest it prevent you from being true to your best resolves." Prayer implies a discipline of the bodily powers.

3. The sleepiness of the disciples contrasts with the alertness of Judas. He was not asleep that evening. If only good people would show as much keenness in serving God as the opponents of religion often display in attacking the faith, there would be fewer causes for regret in looking back upon the story of the Church.

4. The difficult verse, 41, "Sleep on now and take your rest: it is enough," probably means, "Still sleeping? No more of that!" He hears the tramp of the party coming to arrest him, and wakens the slumberers up. In a moment, they ran away (verse

¹ These studies follow the lesson-topics and passages of the International Sunday-school Series.

50), scared by "the sudden Roman faces and the noise"; they had no support of prayer to check their panic.

Dec. 14—At the Trial and Crucifixion of Jesus

(John 18:15-27; 19:25-27)

Peter slunk into the house of the highpriest, half-ashamed of having deserted Jesus in the garden, and yet unable to summon up courage to take his place beside him manfully. He wished to remain unrecognized, and to see what would happen. Unluckily for him, he was challenged and recognised by a maid. Three times he denied that he knew anything about Jesus. One lie leads to another. He was desperate, as one question after another threatened to involve him. "A man's own safety is a god that sometimes makes very grim demands," says George Eliot. Peter found it so, as he sat beside the fire and through fear of being arrested himself hesitated, cursed, and swore that he had nothing to do with Jesus.

This is the point of the first passage in our lesson. Once a false position is taken up, it entangles us in undreamt-of deceits. Peter was quite confident that he would escape detection, as he assumed the indifferent guise of a mere spectator. He put himself into a situation where it was impossible for an honest follower of Jesus to remain with a clean conscience, even if he had not been recognized. He had recovered himself partly after the sudden panic, but he had not regained his strength of will, and, suddenly caught in danger, he endeavored to extricate himself by expedients which only plunged him deeper and deeper in disgrace.

Meantime, Jesus was openly confessing his mission, and enduring insults. This is the dramatic foil to Peter's pusillanimity.

The second passage shows the beloved disciple John receiving a last charge from Jesus on the cross. John's loyalty and affection led Jesus to entrust Mary to him. The incident illustrates the unselfish care of Jesus, even in his own intense sufferings. But it brings out two other points. (1) At the cross new ties are formed; the will of God brings together people in fresh relationships, and imposes on them responsibilities that are an honour and a privilege. John received Mary as a legacy of Jesus, a sacred trust that opened up new interests and duties in his life. (2) Jesus requires human sympathy in order to carry out his own loving purposes. He could no longer be a son to Mary, but he provided for her through the kindness and care of his disciples. Sometimes people are left to others in this way. In the course of providence old ties are broken, and if some lives are still to be sheltered and cherished, it must be by the loyal devotion of others beside them, shouldering fresh responsibilities as from the hand of God.

The golden text centres round the three great words of Christianity, love, faith, and life. God's love speaks in the language of pain and self-sacrifice. "God so loved that he"—sacrificed himself. Faith is man's response to this. We are saved, it has been said, not by believing we are saved but by believing we are loved by God, and the cross is the supreme proof of such a love. Then, as the end of love is the imparting of fuller life, life is the result of this faith evoked by the divine love.

Dec. 21—At the Empty Tomb and With the Risen Lord

(John 20:1-21:5)

No reproach came from the risen Jesus to the disciples who had failed him at the end. Doubtless they had

been reproaching themselves bitterly. But the first word about them is "my brothers." Mary is told to go and "tell my brethren, I ascend unto my Father and your Father, and to my God and your God" (20:17). He had never called them "brethren" before. This is a new name, and it carries with it not simply the assurance that he overlooked their past weakness but that the mysterious experiences of the recent hours had not removed him from them. This was no ghost, no apparition to terrify them. He revealed the supernatural world beyond death as a state in which he and they were one, one household of God. He gave them a gospel in this single word. It convinced them—that their interests were safe with him, and that the relations between the Master and themselves were not going to be altered in the direction of distance. On the contrary, he and they were united, despite all that had occurred.

The revelations in the upper room suggest two thoughts. (1) The message of "peace" comes on the back of the assurance that they were to be sent as he had been sent (20:21). The peace he offered was not the safe shelter in any room from outward disturbance, but the moral peace which comes in all places from the sense of being at one's post, under orders from God. Such was the peace he had enjoyed in the most stormy hours of his life, and he passes it on to them. Their future life, as it opened up, would be serene just as they set themselves to carry out God's will, not their own. They need have no anxieties about their cause or about themselves, so long as they were in the service. The (2) other thought is thrown up by the revelation to Thomas. He doubted, not because he was sceptical, but because he had a curiously realistic nature. He represents the people to whom anything intangible is apt to be unreal. It is

a temper which exists even among Christian people. Jesus meets it, though he gently upbraids it. The gospel of the risen Christ appeals to all temperaments. Some do not find it as easy as others to understand it; their minds hesitate, where others find no difficulty. There is a place for such people in the Church. Their special needs can be met, and ought to be met.

The closing scene, beside the lake, reveals again the difference of temperament between Peter and John, the former impetus, the latter quick in insight. But the final episode is the restoration of Peter to his position, with extraordinary delicacy. The test of love, we learn, is obedience. Peter's genuine affection for his Lord has to be shown in devotion to the interests of the weaker members of the society. He seems to have felt rather hurt that Jesus doubted his protestations and required a triple assurance. But it was intended to fix upon his conscience the essential demand of service. Love to Jesus easily becomes sentimental, even in natures which, like Peter's, are not emotional. And, as Jesus hints in the last solemn words of prediction, the manifestation of true love dries up any thought of self-importance—Peter's besetting sin. He had natural gifts of leadership, but he must learn to be led, to be passive, to be helped by others before his initiation was perfect.

Dec. 28—Review: The Training of Peter and John

(I John 1:1-9)

Successful training depends largely upon the material at the disposal of the instructor. Some learn more quickly than others. This is to some extent a matter of individual temperament. But, apart from this, as anyone knows, for example, from the

recent military training, if men are keen to learn, if they are determined to concentrate their energies upon the discipline, they can learn in months what it would take them years to grasp in ordinary moods. Jesus had Peter and John for a year or two beside him. They were quick pupils, but they had to revise practically all their estimates of life, to empty their minds of a dozen prejudices, and to accept the words of Jesus at their full value for life. The wonder is that they progressed so far as they did. It seems, at the crucifixion, as if they had proved poor material. Yet they rallied soon, and the history of the early Church shows how rapidly they matured under the power of the Spirit of Jesus. Their courage, insight, and practical sagacity show us new men. And yet they were the same men. For they had learned more than they realized during the earthly fellowship with Jesus. Despite their crude views and inconstant moods, they had absorbed the essential truth about him, and it was to mould them into servants who could be trusted to carry on his work.

These qualities were, primarily, (1) the sense that he had a right to all their lives. Their first call was to follow him. Not to do this or that, but to surrender their lives to him that he might take command. When men have learnt this lesson, they have gone far. Before any definite orders, before any specific instructions, there must always be the readiness to obey at all costs. The beginning of discipleship is a readiness to place our wills at the command of the Lord. Then (2) these two men were friends, very different in natures as most friends are, but for that very reason able to learn from one another. Christianity does not destroy individuality; it does not do away with such influences as friendship. (3) A third feature

of these two men was their sincerity. They were blunt and frank in their aberrations. Religion often tempts people to seem better than they are, to affect a language or to pretend to experiences which really are not theirs, but which are supposed to be the right thing. Now, both Peter and John made mistakes. They had to be re-proved, sometimes severely, by their Master. But never for pretence! They were blunt and frank in their very faults. And natures of this sound kind can be trained into high characters.

The golden text corresponds with the passage chosen. The essence of "witnesses" is that they have a story to tell; they have seen something or heard something, and on that their value depends. The disciples did not come before the world as discoverers, except in the sense that they had discovered what was open to anyone to discover. They were not inventors. The gospel they brought was a message they had received. It was about a Person, and they had personal experience of him, an experience which they wished others to share. Christianity never exists in order that its preachers and adherents may call attention to themselves. If they do, Christianity disappears under their patronage. The object of Jesus in training his disciples is always to make them absorbed in their message and mission, till they forget about their own credit or reputation. They have a historical basis behind them, a spiritual power over them; that is all, and it is everything.

"Heaven doth with us as we with torches do,
Not light them for themselves"—

neither to call attention to themselves nor to enjoy themselves. The gospel is not something to be put in such a way as to evoke admiration of our skill; nor is it a monopoly of our set and civilization.

Social Christianity



THE NEW INTERNATIONAL ORDER¹

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Dec. 7—International Relations in History

SCRIPTURE LESSON: The Biblical expression of the ideals after which men are consciously or unconsciously striving is found in such passages as Isa. 2:2-4; 11:1-10; I Cor. 13.

The world is remaking itself. Civilization is in flux. After the volcanic eruption of a war that has disturbed every stable element of life, mankind is again preparing to tread the paths of normal existence.

There is a new international order. Every one knows that. And every one is affected by the prophets of its multifarious theories. Democracy, nationalism, are the bywords of the day. Few knew their real meaning, but the demands in their name are legion.

Convenience and science both suggest that political institutions be the basis of our examination; for political institutions mirror all human activities. The morals of a time are reflected in its laws, its social ideals are embalmed in them, its vital purposes emphasized and made possible by them. If they fall short of the most progressive ideas, they insure, nevertheless, the enjoyment of all past gains; and they have only the vitality of public opinion as their lease of life.

Centuries ago in the Justinian code of the Roman Empire a sound basis of government was formulated: "Whatsoever pleases the prince has the force of law, since by the law from which he derives the right to rule the people confer on him his rank and power." Substitute "president," "cabinet," "parliament" for "prince" in that formula, and you have the true fundamental idea of any democratic government. In 1158 Frederick Barbarossa, to whom William II of Hohenzollern traces his lineage, summoned the doctors of the Roman law to Roncaglia and demanded of them the scope of his power as emperor. He asked

Martinus the question and received the answer: "Whatsoever pleases the prince has the force of law." Bulgarus, however, quoted the whole of Justinian. Frederick, being pleased with Martinus, gave him the horse he was riding. "I lost a horse, because I told the truth," commented Bulgarus philosophically.

The first step toward "rule by right divine" was taken. Europe passed through its stage of feudalism—a painful progress toward larger units of government—which resulted in the general emergence of the king—Carlyle's "the man who can." The nobility of feudalism made war profitable, because victory a count or duke could annex territory of the vanquished. When kings placed themselves above the dukes, they needed, in addition to the forced allegiance due to the conqueror, the support of minds. The fiction that they were ordained to superior dignity by God was a persuasive argument to the mind.

But the theory, bolstering up the false dictum of Frederick's medieval pundit, outdid itself. The divine-right kings overdid their Creator, for God's world is marvelously checked and balanced. They knew no checks nor balances and ran their gamut to destruction in the French Revolution and the Napoleonic adventure, which found 236 sovereignties in Europe in 1789 and left but 36 in 1815. And four centuries earlier there were 2,000!

What had happened was that the people had decided to rule rather than be ruled. America first successfully tested the French thesis in its revolution. And since then until to-day the sun of democratic government has steadily risen. It found a handmaiden and a test in nature during the nineteenth century in nationalism—likeness of race, language and culture, which formed the only nuclei around which peoples of unhappy political condition could coalesce successfully.

¹The writer of these lessons found it convenient for his purpose to depart from the outline as printed in the prospectus issued.

Political progress is never in a right line. Divine-right rulers presided at the birth of the rules of public conduct which we call international law; their chancelleries practised these rules, gave form and character to them, and molded them frequently to their own ends. Their greatest crime was to disregard the advice of Grotius that "war is undertaken for the sake of peace." They made war a dynastic attribute, for dynastic purposes, and only too readily developed the Grotian conclusion from the facts of his time that—

"any one whatever, engaged in regular and formal war, becomes absolute proprietor of everything which he takes from the enemy."

In the middle of the eighteenth century came the industrial revolution by the application of power to manufacturing. Innumerable improvements inevitably followed. When civilization began to depend upon machinery instead of manual labor, more education was requisite in the workman, and with more education his needs and influence increased in his community. Laboriously the common man struggled toward securing the rights which he felt in his heart should be his, and he has not in the long run been found lacking in a sense of duty commensurate with his new position in society.

With internal government established, even before the war, upon service to all elements of the community—with a tendency to cater to the most numerous elements—the way was open for the conduct of international affairs on principles that would emphasize the general good of all rather than the bald advantages of dynasties, personages, or even sovereign States. Interdependence existed socially, economically, intellectually.

It did not exist politically. There were two reasons: All the evils of the past, rejected by peoples elsewhere, had been artificially kept alive in central Europe (1) by the determination of the Austro-Hungarian government to maintain its prestige at the expense of popular rights, and (2) by the preservation of pure autocratic forms in the German Empire. The second reason was a corollary of the first. The practise of international relations and the development of international law had not kept pace with the spirit dominant in other human affairs. To be sure, progress was being

made, but Austria-Hungary and Germany were brakes to its wheel both in self-defense of their archaic systems and on account of their constant disturbance of international waters. They dragged down forward-looking States by action which their opponents were forced to meet in kind, and they were able to veto improvements which would hamper the exercise of their peculiar and anachronistic genius.

The war came, and liquified the world. It is now hardening into a new form, with a new set of principles dominant. One might look in a thousand places to find those principles, but it is believed that those most certain to give direction to the new international order are in a single document—the treaty of peace with Germany, which for a generation at least will be the basis upon which international action will rest. The principles of a permanent character in the treaty are chiefly to be found in its Part I, the Covenant of the League of Nations.

The preamble of the Covenant states that it was drawn up "to promote international cooperation." We assume that the principle was enunciated in good faith and will be so pursued; for at the present moment Germany is excluded from the League of Nations because she has not as yet demonstrated that she "can be relied on to promote its objects." It must, therefore, be assumed that the admitted members can be so relied on.

International cooperation is a new phrase in practical international affairs. No textbook on international law has anything really worth while to say concerning it. There is very little concerning it even in national law. And yet here is the declared basis of the new order—the proclaimed goal of future relations throughout the world. Fortunately, there need be no doubt as to the meaning and implication of the term.

Cooperation literally means working together. The word is exclusively employed of such work in the beneficial sense. The members of the League are, therefore, solemnly to work together for their mutual benefit. The purpose so declared is unlimited as to form, but certain of its methods are sketched roughly in the preamble itself.

Granting that the details and other principles of the treaty reasonably correspond with the idea of the preamble, the world

has been set right about face. Before the war the essential purpose of international relations was advantage. It had to be under the circumstances. The nation satiated respecting territory and raw materials was the only one that could afford to be peaceful, and its hold on peace was uncertain. In a world otherwise interdependent, it maintained its political position by its own strength; and each nation knew that war might be made against it on trumped-up allegations, and that, in case of defeat, the victor had the whole gamut of conquest to play against it. No one can even claim that the partition of Poland or the rape of Alsace-Lorraine were illegal in their time; they were simply unjust. Knowing such possibilities, even the most peaceful of States had to look to their frontiers, seek private national supplies of raw materials, reach out after coaling stations and naval bases, maintain armed forces sufficiently large in practise to protect against the theoretical possibilities of attack—and, in general, conduct themselves in the world whose watchword was "beware" and whose only universal passion was fear. It is perfectly obvious that forty-five States can not co-operate in the future and find such conditions either necessary or profitable.

The direct results of international co-operation will be no less significant than the indirect. Before the war there was wide cooperation among the peoples in social, economic, scientific, intellectual, and other fields of human interest and activity. Altogether more than 500 international societies and associations represented that working together; and even the governments had responded to the demands of the time by establishing international arrangements on some sixty matters of common interest, more than half of which were administered by permanent offices. But these activities were not co-ordinated, and no systematic set of international organs existed to promote their development. By Article 24 of the treaty all official offices, past and future, are consolidated, and provision is made for the secretariat-general to "render any other assistance which may be necessary or desirable." The inchoate cooperation of the past has now become organic and institutional.

Two instances of what this means to the world may be cited.

"The members of the League," says Article 25, "agree to encourage and promote the establishment and cooperation of duly authorized voluntary national Red Cross organizations having as purposes the improvement of health, the prevention of disease, and the mitigation of suffering throughout the world."

In mid-July officers of the International Agricultural Institute and the International Statistical Congress conferred with the preliminary office of the League of Nations in order to map out plans for a general international statistical system, including both compiling and publishing, for the whole world.

Dec. 14—War and Its Prevention

The most that the most careful students of international affairs before 1914 were able to say concerning war was that it was abnormal, that peace was the normal status. It was not illegal; it was nobody's business, except that of the participants, and it took only one to make a war, because recorded history did not bring to light a State which, when attacked, had refused to fight. To be sure, the practice of innocent bystanding had developed under the name of neutrality, but it is scarcely inaccurate to say that neutrals became necessary because States could not participate in everybody's quarrels, considering the number of their friends. Serious effort had, however, been made to control the conduct of war, and public opinion generally was solidly behind that effort. But the salient fact remained that it was perfectly proper and lawful for a State to make war whenever, wherever, and on whatever pretext it chose, and, in case of success, it could do whatever it pleased, from satisfying the *casus belli* to absorbing its enemy. There were only two deterrents: the public opinion of the world and the finding of an adversary that could surely be conquered.

That day is past: The forty-five States constituting the League of Nations individually and collectively accept "obligations not to resort to war." They set up a Council and an Assembly either of which "may deal at its meetings with any matter . . . affecting the peace of the world." They recognize the necessity of the "reduction of national armaments to the lowest

point consistent with national safety and the enforcement by common action of international obligations." They "agree in no case to resort to war until three months after "an arbitral award or report of an inquiry respecting a dispute.

"Any war or threat of war . . . is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations."

And if any member should resort to war in disregard of its engagements to exhaust methods of peaceful settlement of its disputes,

"It shall *ipso facto* be deemed to have committed an act of war against all other members of the League, which hereby undertake immediately to subject it"

to a complete boycott. Furthermore, a war-making State that ran the gauntlet of all these handicaps to the profession of arms and, in the end, was a victor would find itself at a loss to gain an advantage, for all

"members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League."

In other words, it would have another fight on its hands if it attempted to exercise the right of conquest, the immemorial perquisite of success in battle.

On this showing war is henceforth more likely to be the phenomenal status rather than merely the abnormal. Note that these engagements are taken by the States themselves. They do not say that the League shall adhere to these principles and see that they are fulfilled; they individually and directly promise these things each for itself.

No international control over armaments existed in the old days, and the conditions sent armaments up an ascending spiral. Each State assumed that it would have to fight under the most unfavorable circumstances, and prepared its equipment of men and munitions accordingly. It conceived a possible attack by more than one adversary. It therefore looked favorably upon alliances, and then raised its armament to meet the most unfavorable circumstances of such a double adversary. Keeping within the theoretical possibilities, the State saw that on occasion it could win in given conditions by making the first move: so that

"defense" was denatured by the doctrine that some times "attack" is the best defense." Armament being relative, the increases due to such considerations among the most militant States forced their neighbors in concentric circles through the world to follow their lead up the spiral.

Germany, the core of the old system, has had her dragon's teeth pulled, only an army of 100,000 being permitted her "in order to render possible the initiation of a general limitation of the armaments of all nations." National safety has become a "matter of concern to the whole League," because it is involved in any breach of the peace. And every State not only promises to settle all its disputes peaceably in court or by conciliation but, if it disregards that promise, finds itself facing an automatic boycott as a prelude to war itself. The world has surely called "thumbs down" on armaments.

Another provision is that there shall be no secret treaties. It was upon them that armaments were pyramided in the past.

Thus from several points of approach the pressure of circumstances has been shifted from the encouragement of armaments to driving them down. But in the long run it was political conditions that determined the level of armament. Those conditions were frankly based upon the principle that every State must stand for itself, gaining prestige and territory as it could. Cooperation is the new order. Colonial ventures are a thing of the past, for the League of Nations will assume a trusteeship over peoples not able to govern themselves. Conquest is ruled out by the famous Article X. Peaceful settlement of all disputes is strictly enjoined.

War has not been entirely forbidden, but even the foregoing does not exhaust the list of hurdles erected in its path. Even the new German constitution now provides that "declaration of war . . . shall be subject to national law." Most other established governments have similar constitutional provisions, so that war in future, after hurdling the international obstacles to its beginning, must be fought with the sanction at the outset of representatives elected by universal suffrage, including that of women. There probably exists nowhere in the world to-day—nor is there likely so to exist in future—a government by clique which could start a war through its control of a

national government and then win the support of the people for its act. The wars of the future must be voted in public by representatives of the mothers and fathers of the boys who would fight.

The wars of the future will have still another hurdle to make. Experience has proved that it is difficult enough to persuade a democratic people to enter upon a war, notwithstanding that their orators and fiery patriots have done their best to bring their ardor to flame in what has only too frequently been a vital national interest. But the new order of the League of Nations puts against any national warlike enthusiasm that may be aroused the cold, disinterested forces of world opinion. Either the Council or the Assembly may deal with any matter "affecting the peace of the world." The future nation which makes up its mind for war will therefore certainly have to do so in the fact of the advice of the rest of the world. That is obviously a deterrent, because sympathy from the innocent bystander is essential to what we call morale.

Moreover, the advice of the world in such a case is quite likely not to be platonic. At least, it will not be within a period of nine months of the time when the dispute arose. For the members of the League bind themselves not to go to war while the dispute is in the hands of a court or board of conciliation—six months—nor for three months after the decision or report. They further pledge themselves not to go to war with that party to a dispute which accepts the award or the report thereon. If the disputant fails to abide by these pledges, it finds itself boycotted or in actual hostilities with all members of the League, instead of merely its adversary.

Not to be optimistic concerning the abolition of war, we may confine our conclusion on its future possibility to the following formula. Assuming that no State nor any half-dozen members of the League—Germany will eventually be admitted—would care to fight the rest of the world, the way to have a war in the future will be to have a dispute bad enough to yield an adverse decision by an international court or council and yet good enough from a nationalistic point of view to secure a declaration of war from a popular parliament nine months after the dispute became acute. Nothing fulfilling the conditions

occurs to me at the moment, especially when I recall that even autocratic Germany in 1914 is on record as having declared that she would have refrained from war if she had been certain that only the British Empire would join her enemies.

The other way to have war in the future is not to have forty-five States keep their pledges. To assume that is a counsel of despair, an admission that the unmoral Germany of 1914 has won the war spiritually.

Dec. 21—Settlement of International Disputes

Differences among men are signs of life and the vehicle of progress. Among States in the past they have been too often the prelude of war itself, to threats of hostilities, to international ill-feeling, to political crises. Those international disputes of the past which were of magnitude and were peacefully settled by judicial methods—the normal practice between men—became milestones in the history of international affairs. The *Alabama* claims, the Venezuelan preferential claims, the North Atlantic fisheries dispute, are famous because they removed international differences from controversy by the trial of wits, which spells justice, rather than by shaking of fists.

Just before the war arbitration was extensively practised, but it was usually confined to minor matters. It was an aid to the foreign offices, a method of solving questions of little importance, for the most part, which took the over-strain of many problems off the shoulders of diplomacy. But the really serious problems—those in which States could allege a "vital interest"—were reserved for the complicated game of chess known as diplomacy, in which swords too often turned the scale of justice.

In 1911 President Taft had proposed, and the next year would have carried through but for the reactionary attitude of the Senate, two treaties which, while confining arbitration to matters capable of solution by judicial processes, provided that all matters not settled by negotiation should be examined impartially and that war should not occur before the report of the examination was made. Secretary of State Bryan in the next administration proposed and successfully carried through treaties including the conciliatory feature of the Taft program,

leaving arbitral settlement as it was by virtue of twenty-eight active treaties.

The world begins its new era with all the members of the League of Nations—the world—agreeing each for itself

"that if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or to inquiry by the Council," and also agreeing "in no case to resort to war until three months after the award by the arbitrators or the report by the Council."

The Council is furthermore to arrange for the establishment of a permanent court of international justice.

It was possible—nay necessary—to write a treatise before the war to give the reader a clear idea of the scope of methods of pacific settlement. The requisite distinctions as to the proper jurisdiction of cases exhausted the rarefactions of logic. It is all done in the peace treaty in a single sentence. The future's formula simply is: You States either settle your disputes between yourselves, or farm them out to men.

Before the war only two or three treaties existed between pairs of minor nations or between those widely separated which provided for the settlement of all disputes by peaceable methods. No statesman, even of Germany, has raised his voice even to criticize the unlimited provisions of the treaty in this respect.

But the best time to settle disputes is not when they are grown up but before they are born. Civilization is largely a process of contriving for things not to happen. Civilization has gone to the remote origins of physical and social diseases and by such methods as draining swamps has wiped out yellow fever. Politically the treaty of peace follows the trail which science blazed.

The League of Nations sets up a Council consisting of representatives of nine States, the five great powers whose interests are so diverse and so large that they can scarcely escape being affected by any disturbance in the world, and four lesser powers representative of different parts of the world, different cultures, and different languages. It sets up an Assembly, composed of three representatives of each member of the League, chosen as the nations see fit and changed as often as the nations wish.

In general, the Council is the executive committee of a world working on the job of

peace. Also in general, the Assembly is the whispering gallery of world affairs. Specifically each of them "may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world." The Council shall meet at least once a year, but the Assembly shall meet only at stated intervals; though both may meet "as occasion may require" in addition to regular convocations.

These organs will accomplish various purposes, but we are at the moment interested in their ability to mollify differences. The Covenant provides that anything affecting the peace of the world is within their competence, but the reader may be skeptical about the value of that, seeing that they advise, recommend, or report, and do not command and order. Long-continued study of international affairs has convinced qualified experts that wars breed in the festering sores of antions, not in the healthy friction of mere differences. "Sunlight kills germs" is a phrase no less true in prophylaxy than in politics.

The trouble with the world of 1914 was that it was based on intrigue. International relations were not open; sovereignty as then understood opposed a bar to suggestions from peaceable States in case of disputes; each State was for itself; and in Europe almost all of them held the skeletons of others in their closets for use in their own interests. If a difficulty arose and it seemed useful to some State to keep it in diplomatic stock as a running sore, that was done; only too frequently, as witness the Balkans, Albania, Morocco, the Bosphorus, the Sanjak of Noir Bazar, the Macedonian question. Intrigue naturally thrived when portions of other people's property were sequestrated so that outsiders might have a field in which to play the game of advantage.

The subtleties of courtesy become very refined when you are constantly engaged in watching your opponent's intention with his weapons. No disinterested State interfered in these fields of the game of advantage, and those having interests interposed only so far as their interests extended. *Laissez faire* was the safe motto; Europe was not its brother's keeper.

But now there is an international forum to which any State may bring any question it desires and, at the very least, have it aired. It is the same principle that we ob-

serve in society. "What will the neighbors say?" is probably a more potent force for personal righteousness than all the laws on the statute books. The business man's regard for his personal credit probably prevents more crimes than the penal code. If it "affects the peace of the world" it is within the competence of the Council or the Assembly of the League of Nations, either of which is sure to throw the sunlight of world opinion upon the matter. Disputes of international character are not hardy when they are young, and here the method is to put them out of the way in infancy.

Beyond that, there is this deterrent: The dispute that grows up must come to the bar. It is left to the disputants to take the normal initiative to bring a dispute before the League, but it is essential to remember that when the League does get it, the resources of settlement by the principals have failed.

So much for the disputes that will not be born into the international family. Those that do arrive will come upon the world stage under conditions entirely different from those of 1914. Then a dispute created a crisis, and a crisis meant potential war, with all of its effect upon armaments. As already stated, only the exceptional ones were settled by judicial methods. But hereafter there will be a forum for any dispute that may come into being. The League of Nations is to have a court that will render judicial decisions; there will be arbitration under treaties and the League; and there will be the method of investigation. The first two methods involve decisions; the third a report of the facts, and probably recommendations of means of settlement.

Dec. 28—The Social Cooperating World

The foregoing program represents nothing very new, though it is more complete and rounded out than even the soundest of propagandists were accustomed to call for before the war. But the last third of the covenant of the League of Nations and other sections of the treaties embodying the peace settlement not only set new standards but blaze new trails in international affairs.

It should interest the reader to know that influential negotiations of the Peace Treaty consider the social reorganization provided

in these parts of the treaty more important than the rest of it. The reason for this attitude is that in these provisions for the first time extensive social guarantees have been given to the world. That is what the President had in mind when he defined the treaty as a people's treaty, not a statesman's treaty.

In brief, the center of political gravity has been shifted from the interests of the "State" to the welfare of the citizen. It is difficult to give a clear conception of the change and all that it implies in a few paragraphs, but a summary, if read with a little imagination, will not be amiss.

The international contracts in the form of treaties must be registered and published. Some understanding of what this means in throwing the light of world opinion upon national transactions may be gathered from the fact that in the four years of the first Wilson administration, 1913-1917, the United States concluded one-tenth as many treaties as were made by it in 124 years, 1789-1913. Only one or two of these treaties related to political affairs. The great majority of them were directed to bettering the condition of citizens at home or abroad by reciprocal privileges granted or obtained. The members of the League pledge themselves to take no engagements inconsistent with the terms of the Covenant. Protective measures, like the Monroe Doctrine, are recognized as valid.

While those provisions make for the improvement of general relations, the individual is given his innings also. The securing and maintenance of fair and humane conditions of labor for men, women, and children are stipulated. Besides a bill of rights relating to labor, an international labor office and an annual international labor conference are provided for. Probably the most significant thing about these organizations is the character of their make-up. In each of them the governments have a representation equal to that of the employers and the employees combined. It is generally admitted that the public is principally affected by labor conditions. This representation corresponds with that interest. This plan of organization goes further in that it makes employers equally responsible with employees for improvements. And thus co-operation of the public, employers, and employed in working out labor problems, is world-wide.

Nearly a half of the people in the world at the present time are not self-governed. They belong to native races which have had no guarantee of justice except as the colonial policy of a European State might recognize justice. Now each member of the League undertakes "to secure just treatment of the native inhabitants of territories under their control." That relates to peoples over whom the controlling State has not been changed by the results of the war. But those natives who were formerly unfortunate enough to be under the domination of our recent enemies now find themselves fortunate in becoming the first wards of the world. "The well-being and development of such peoples form a sacred trust of civilization," according to the Covenant, and henceforth they are placed under the tutelage of advanced nations generally deemed capable of assuming the responsibility, not in their own right but "as mandatories on behalf of the League." The mandates will, of course, differ in details, but there should be a great satisfaction to every one to realize that the first mandate issued, over former German Southwest Africa, takes adequate precautions to keep the twin evils of fire water and firearms from the natives, while it takes equal pains to provide an educational system for the Herrero tribesmen whose skins a few years ago were being made into gloves for titled Teutons. We are thus to have a future world in which people govern themselves as soon as they are able and until then are minors in charge of the world at large.

To be sure, this does not completely guarantee all peoples in their rights, for here and there among the nations are populations alien to the majority of the country, some of whom have been assigned by the dominant race to the leading of dogs' lives in their home towns. In every case where such populations came under the control of the powers their racial rights have been safeguarded. Take the case of Poland. German nationals habitually resident there acquire Polish nationality without any formalities. German nationals in the territories added to Poland or Poles in Germany are given the right to choose their future nationality, the choice of a family head covering families. In the provisions of the Germany treaty, which estab-

lish and recognize Poland, she accepts "such provisions as may be deemed necessary by the powers to protect the interests of the inhabitants of Poland who differ from the majority of the population in race, language, and religion."

A treaty with Poland specifies those obligations in detail. Czecho-Slovakia, the Serb-Croat-Slovene State and all States which have acquired additional populations in the peace settlement, such as France, Belgium, Greece, and Roumania, have taken similar engagements.

Thus from every point of view and every condition human rights are at last guaranteed to the inhabitants of the world.

In 1864 the instincts of mankind definitely provided in the Geneva Convention for the humane care of the wounded on the battle field. In 1919, fifty-five years later, the League of Nations invites the Red Cross to take general supervision over the "improvement of health, the prevention of disease and the mitigation of suffering throughout the world," in peace as well as war. Moreover the members of the League themselves "will endeavor to take steps in matters of international concern for the prevention and control of disease." Thus the cordon of both science and philanthropy may be drawn tighter and tighter around sickness and disease.

Such are some of the fundamentals of the new international order. It is not to be expected that they will bring the millennium; but they have materially advanced the peoples of the world toward the solution of the problem of peaceably living together. The principles described are henceforth operative, some of them not for the first time, but the new international order has this advantage over any similar attempt in the past—in the League of Nations is a continuing institution whose duty it will be to alter and amend and perfect as the need arises. It is an institution to provide for the processes of growth which are inevitable in the world. Its success will depend upon good will; good will depends upon the citizenry, and through the democratic forms of government now universal in civilized States citizens have an opportunity to make their own good will more effective than ever before. "That day has come when force and right—terribly separated hitherto—are to unite for the peace of peoples in travail."

Sermonic Literature

ON EAGLE'S WINGS

The Rev. GERALD H. BEARD, Bridgeport, Conn.

How I bare you on eagle's wings, and brought you unto myself.—Ex. 19:4.

PRESIDENT WILSON made current the fine phrase, "Forward-looking men." We need such men. But even more we need men of the upward look. Indeed the most effective forward-looking men are the men that get their strength and inspiration from on high.

It is natural to aspiring men to look up. The life that is governed by ideals we have come to call the higher life. When we worship in the humiliation of confession we bow down; but when we chant our hallelujahs we look up. Our artists portray the men of physical scientific research, with their intuition, dissection, and analysis, looking down, and that is well. But see those figures that stand for faith, hope, and love. They look up, and that is better. Here is a value superior to geography and space relations. Someone may remind us that to look up in America is to look down in China; that if we move heavenward by way of Greenland we shall miss it by way of Patagonia. For all that, the spirit knows its own expressions. When we behold visions, and seek ideal ends, and approach God, we still look up. So it is true of every real nobleman and leader of men, as of the poet of whom Markham sings,—

"His home is on the heights . . . his voice
Still goes the upward way. Rejoice!"

Something of this feeling, one may be sure, lay back of the thought of the Hebrew writer of these Exodus words in which God is made to say: "How I bare you on eagles' wings, and brought you unto myself"—the feeling, that is, of the delivering, uplifting, exalting, and so emancipating power which comes from on high. For it was the far heights of the eagle's flight, the range of his vision, the glory of the nest that is built on high, that imprint the Hebrew imagination. You

find it several times. In Job Jehovah is represented as challenging man with the question, "Is it at thy command that the eagle mounteth up and maketh her nest on high?" "Three things," says one of the proverb-makers, "are too wonderful for me, nay four which I know not." And the first of the four is, "The way of an eagle in the air." The promise in Isaiah to those who trust in Jehovah is, "They shall mount up with wings as eagles," and in Obadiah the warning to those who would exalt themselves apart from the ways of God is, "Thou shalt mount on high as the eagle, and thy nest be set among the stars, I will bring thee down thence, saith Jehovah."

Perhaps none of our modern men of vision has more fully given utterance to this uplifting, upholding, divine power in life than Walt Whitman. Rough though he often is, and sometimes coarse, his ideal is yet large, massive, electric. John Burroughs, who calls Whitman's work "The Flight of the Eagle," reminds us that it is not only the sweet, musical songbirds—the thrushes and finches and song sparrows of our gardens and groves—that have a message for man, but also the great, powerful vultures and eagles. Here are strength, freedom, grace, spiritual suggestion, vast and unparalleled. And he cites in illustration of this,—a citation of which he says rightly, I think, that no music of rhyme or uniform measurement of rhythmic feet could add to its truth or power:

"This day before dawn I ascended a hill
and looked at the crowded heaven;
And I said to my Spirit, When we become
the enfolders of those orbs, and the
pleasure and knowledge of every-
thing in them, shall we be filled and
satisfied then?
And my Spirit said, No, we but level that
lift, to pass and continue beyond."

Borne on eagles' wings, then, we children of the spirit may feel the upward

pull in the vastness of the fathomless spaces, typical of the yet vaster regions of the spirit which bring us into fellowship with the uplifting and sustaining power of God.

This brings for our help, first, the old reminder, which in the stress of these days we are so often needing, that this great Father-God of ours will bear us up above the levels on which temptations ply us. I do not mean only or chiefly above those disreputable sins which, for all our goodness, now and again stare us in the face with their tempting; but also, and more constantly, above that low level of living toward which the world is seeking to pull us down day by day.

"The prince of the world cometh" said Jesus, "and he hath nothing in me." Therein Jesus expressed his emancipation from the slavery of wrong doing. There was no yielding answer in himself to the temptation. God was lifting him, by his own chosen fellowship with God, above it. Men to-day, too, may find a like sustaining power, making possible for them the world's overcoming. Some of you may recall the letter which, in James Lane Allen's *Choir Invisible*, John Gray wrote late in life to the friend of his youth, Jessica Falconer:

"As I have clung to myself," he wrote, "despite the evil, so I have clung to the world despite all the evil there is in the world. To lose faith in men, and not in humanity; to see justice go down, and not believe in the triumph of injustice; for every wrong that you weakly deal another, or another deals you, to love more and more the fairness and beauty of what is right; and so to turn, with ever-increasing love, from the imperfection that is in us all to the perfection that is above us all, the perfection that is in God: that is one of the ideals of actual duty that you once said were to be as candles in my hand . . . My candles are all beginning to burn low now . . . If I have kept unbroken faith with any of them, thank you and thank God."

He was borne by the power of divinely lighted ideals above the world's standards that surrounded him.

Or you will find the same thing in a sentence or two from a letter written out of the everyday life of one of our own business men, speaking of a service he had been rendering his city.

"In the city work the year has indeed been difficult. I had no idea that a man

having an absolutely disinterested purpose could be so damnably misunderstood. Men say there will be a reaction, and I believe it. But I assure you the way has not been easy. Kipling's 'If' has been very much to the point. I have tried, while 'being lied about, not to give way to lying' and while 'being hated, not to give way to hating.'"

I think, don't you? that if Jesus Christ were standing by that business man, he would say of him, "He has learned my secret, 'The prince of the world cometh, and he hath nothing in me.'" That man has been borne on eagles' wings of the spirit, above the level of temptation's power.

God bears us also above anxiety, and all the weakness and fears and restlessness that come with our anxious moods. Was there ever a time when life, as reflected in our daily newspapers, was in such turmoil as it is to-day! Feuds, strikes, assassinations; the cupidity of grasping wealth, on the one hand, and the violence of grasping labor on the other, until, in nearly every one of us, whatever one's occupation or economic rank may be, there is more or less of restlessness, discontent, and fearsome wonder. Nothing but weakness and further woundings of the spirit can come of this; and so, we have real need that God should say to us, "I will bear you on eagles' wings above all this anxiety."

I do not know whether the disciples of Jesus were right in thinking there was any direct connection between his word in the storm on Galilee's sea and the sinking of the waves to calm. It may be that the word just reflected that ruling providence which holds all billows in its keeping. But I am very sure that the chief message was to those anxious men themselves, crying in their excitement of fear, "Save, Lord, or we perish!" "Peace, be still." Is not all our past experience of God's sustaining keeping in our hour of anxious need repeating that word to us to-day, "Peace, be still"? "Fear thou not, for I am with thee; be not dismayed, for I am thy God." "How I bare you on eagles' wings" to that realm of the spirit which, however much the body may be caught in the tangle and stress and called upon to bear and to do, is always above the storms where lightnings flash and thunders crash, and where, therefore, is al-

ways found the real power through repose.

There is one thing greater than that, tho it grows out of that. God will bear us, if we will let him, above even sorrow and dismay of death. This is the supreme overcoming. As Paul says, "Who delivered us out of so great a death, and doth deliver; on whom also we have set our hope, and still will he deliver us." God has delivered; he does deliver; we may trust him then that he will deliver.

It is this buoyant note of confident overcoming of the king of terrors that has been one of the renewed gifts to us all from the finer spirits among the men of the great war. One sees it reflected well in such a volume as Winifred Kirkland's *The New Death*. That deals with the old, old problem of loss and death. The new thing about it is the regained assurance that there is something personal beyond, that "death is really but the breaking away of the last cloud, and the letting of life out to its completion." It is not Private Peet's shallow assumption that death on the field of battle itself becomes a passport to heaven. It strikes deeper than that. The consciousness it describes is of an awakening accentuated by ten million deaths in the mass, so to say; but an awakening essentially due to the reality of self-sacrifice, to the heroic meeting of death's challenge, to a sharpened insight into the sort of an experience that is actually eternal; to a face to face intimacy with the importance of death and the victoriousness of the spirit.

A single example from many noble ones may give us an inkling of this exaltation in the thought and feeling of these genuine boys. It is from Charles Sorley, himself dead at twenty:

"Earth that never doubts or fears,
Earth that knows no death, not tears,
Earth that bore with joyful ease
Hemlock for Socrates,
Earth that blossomed and was glad
'Neath the cross that Christ had,
Shall rejoice and blossom, too,
When the bullet reaches you.
Wherefore, men, marching
On the road to death, sing!
Pour your gladness on earth's head,
So be merry, so be dead."

This is "indomitable joy" in truth. Over such boys death had no more dominion. God

had borne them up, as on eagles' wings, and given them the victory.

And yet all this may be very little to us unless we accept the ultimate aim and end of it all,—“How I bare you on eagle's wings, and brought you unto myself.” God would bring us to himself through the mastery of these experiences. Temptation and anxiety and sorrow and death are not good in and of themselves; they become good when, refusing to be enslaved by them, we let God bring us to himself by means of them as we become “more than conquerors through him that loved us.”

We have been very glad of the gift of the divine gentleness,—“the Spirit like a dove”; we have been grateful for the gift of the divine protection,—“as a hen gathereth her chickens under her wings”; and we need those gifts. But even more, the hard testing and the fierce struggle, through their overcoming, in which we become spiritual masters and not slaves, bring us into fellowship with God himself, and all the power and joy of that fellowship.

An illuminating incident from bird life, taken from a chapter in William J. Long's *Wilderness Ways*, may gather up for us the meaning of our meditation. Dr. Long describes there the way in which Cloud Wings, the mother eagle, taught her eaglet to fly. To the nest near the top of a cliff, he says, the old eagle again and again brought tempting food where the young one could see it and smell it, and then, sailing herself down into the valley, would call to him that it would be his if he would come for it. A dozen times he spread his wings for flight, but each time folded them again,—the plunge was too awful.

“Suddenly, as if discouraged, she rose well above him. I held my breath,” says Dr. Long, “for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together. He was afloat now, on the blue air in spite of himself, and flapped lustily for life. Over him, under him, beside him, hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly he lost

his balance and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders, between the wings. He righted himself, rested an instant, found his head; then she dropped from under him, leaving him to come down on his own wings. When I found them again with my glass the eaglet was in the top of a great pine, and the mother was feeding him."

And then there came to the watcher, as there comes to us now, a clear vision of the meaning of that old verse from Deuteronomy, itself a significant interpreter of our word from Exodus:

"As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions.
Jehovah alone did lead him."

GOD'S ETERNAL LOVE

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Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee—Jer. 31:3.

WITHOUT doubt the primary application of these words is to God's ancient people, during their Babylonish captivity. Their exile was long, their hardships were great, and their sorrows were many. There was danger that they might lose heart and hope, and suppose that God had utterly forsaken them during this painful experience. In his loving kindness and tender mercy, God was pleased to send them this gracious message: "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." It is almost impossible for us fully to realize what comfort these words must have brought to the exiled people of God.

The years pass, and the words become still more significant, beautiful and tender. We are standing near the cross of Calvary. The heavens are darkened, the earth is quaking, Jesus is dying. He bowed his head upon his breast; and, if we listen well, we shall hear him virtually say: "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." Eternity dawns; the quick and the dead stand before the great white throne. On the right of the Judge are the redeemed; on his left, the condemned. We hear him say to those on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And, as we listen, we seem to hear him say, in tones of matchless tenderness: "Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee."

Attention is called to the characteristics of this unspeakable love, as they are described in this beautiful text. You will

observe that it is a personal love: "I have loved thee." It is personal in a twofold sense; it is the love of a personal God, and it is love to an individual person. God is not simply as Matthew Arnold taught us, a force making for righteousness; God is a person. God is not simply a Creator; God is a Father. This love is personal, also, in its subjects: "I have loved thee with an everlasting love."

It is most interesting to see how the personal pronouns appear in the promises of God. If you were to remove this personal element from the Bible, you would rob it of many of its most tender and beautiful promises. It is interesting, also, to see how the personal element appears in the earthly life of our Lord. If you were to remove from the New Testament all Christ's conversations with individual men and women, you would strip the New Testament of many of its most instructive parts.

Christ dealt very largely with individual souls. You remember his conversation with Nicodemus. He had then an audience of only one, and yet he poured out his soul to Nicodemus with a fulness and freeness and faithfulness never surpassed during his earthly ministry. When you want to know the part which each Person of the blessed Trinity performs in the work of human redemption, you must turn to our Lord's conversation with Nicodemus. It was a nocturnal interview. It had been sought by Nicodemus himself. He was an intelligent hearer, notwithstanding his ignorance regarding the spiritual birth. We wish he had come by day rather than by night, altho it has been recently suggested that he went by night because he was in such haste to converse with Jesus that he could not wait until morning. I wish I could fully believe

that explanation. But we are glad that he went at all; he stands conspicuous, among the men of his class, for having gone in any circumstances to Jesus Christ.

Remember our Lord's conversation with the woman of Samaria. There they were at Jacob's well, under the burning heat of a Syrian noonday sun. Christ opens his heart in a marvelous way to that woman. He makes a fuller revelation of himself to her than, up to that time, he had ever made to any human being. She said: "I know that Messiah cometh (he that is called Christ); when he is come, he will declare unto us all things." Then Jesus uttered this wonderful sentence: "I that speak unto thee am he." To that woman he uttered this other notable truth: "God is a Spirit; and they that worship him must worship in spirit and in truth."

Think how our Lord cared for Peter. Remember the remarkable passage in Luke, 22:31. Our Lord said: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat." He asked to have all of them; we have the plural there. And then our Lord turns at once and gives us the singular form of the pronoun: "I made supplication for thee." The Lord Jesus turned away from all the disciples; turned away from the whole world for the minute, and, if we may so say, threw his arms around Peter, took Peter to his heart, and lifted Peter in prayer before God. He saw Peter on the edge of a terrible precipice, and he rushed forward, and protected him by his prayer. The familiar version says: "Satan hath desired to have you." The word desired is a very inadequate translation of the Greek. The Revised Version correctly renders it: "Satan asked to have you." He went far beyond a desire. In some mysterious way, as in the case of Job, Satan demanded to have all the disciples for trial. But Peter was especially exposed, and for him Christ, in a personal way, made supplication. This is one of the sweetest touches in the Bible.

You remember what his prayer was: "I made supplication for thee, that thy faith fail not." For years I had trouble with that verse, because it seemed as if Peter's faith did fail; but lately I received light on this Scripture, as the result of special examination; for I discovered that the Greek word translated "fail not" is not

the ordinary Greek word, *leipo*, but it is *ekleipo*, the word from which our word eclipse comes; and that what the Lord prayed for was "that thy faith do not utterly, completely, entirely fail." That prayer was answered. Peter's faith did partly fail; it failed temporarily; but it did not fail utterly, completely, entirely. Christ's prayer was answered so that he could truly say: "The Father heareth me always." How blessed is that personal element in our relations to Christ! How many times during the years some of us have stood upon terrible precipices, over which we might have gone! It makes one's heart glad and grateful when he thinks of the dangers escaped, because Jesus placed his arms around us, and lifted us up in prayer, saying: "O Father, let not their faith utterly fail."

There is time only to mention our Lord's conversation with the two disciples on the way to Emmaus. He gave in that personal conversation a fuller revelation of himself in the prophecies and in the psalms than he gave during the three years of his ministry. I have no doubt that much of the teaching found in the epistles is simply echoes of the conversations of Christ with his disciples, during the forty days between his resurrection and his ascension. Thank God, his love is personal!

Christ's love is a perpetual love: "I have loved thee with an everlasting love." It is perpetual in that it goes backward through the eternities. This is a dateless love. When did it begin? "I have loved thee"—march out on that verb; travel over thousands and thousands and tens of thousands of years, and you will never get to the end of that verb. His love did not begin on the cross; that was the noon-day splendor of eternal love. His love did not begin in the carpenter shop; that was the rough manifestation of a love that, like himself, was without beginning and is without ending. His love did not begin in the manger; the manger was the note first heard on earth of a song of eternal love, that had been singing in ages beyond human thought.

It is perpetual, also, so far as the future is concerned. It is the only thing that does abide. We talk of the "everlasting hills"; but they are not everlasting. We talk of *terra firma*; but the earth is not firm. What is the meaning of earthquakes? Why do earthquakes so startle us? Because they

are an apparent reversion of all the ordinary laws of life. Nothing on earth abides. God has written across the face of every rock and mountain, "Dust thou art, to dust returnest." All the mountains are growing lower; all the valleys are becoming higher. Some of you will remember Ruskin's experiment in the stream that flows from the Mer de Glace; in Chamouni. He dipped a glass into the water, and noticed the amount of powdered granite which settled at the bottom of the glass; then he reckoned the volume of the stream, and the number of thousands of tons of powdered granite that come down annually into the Valley of Chamouni. The quantity was enormous. Continents are changing; one side is becoming deprest, and the other is becoming elevated.

Stand a moment at Niagara Falls, and learn again the lesson of the change in all things earthly. Once the Falls were at Lewiston. The Niagara River is thirty-three miles long, and the volume of water which enters the river is 280,000 cubic feet each second. It is the common channel of the water of the drainage of Lake Superior, Lake Michigan, Lake Huron, Lake St. Clair, and Lake Erie. Once the water from those upper lakes found its way to the sea by other channels. Now it goes through the Niagara River into Lake Ontario. Lake Erie, where the Niagara River leaves it, is 326 feet higher than Lake Ontario, where the Niagara River enters it. Careful calculation shows that on the American side there is a recession every year of six inches, and on the Canadian side, in the Horseshoe Falls, the recession is from three to five feet. If the present degree of recession had been maintained from the beginning, it would have taken 7,000 years for the river to plow its way from Lewiston to the present Falls.

There have been enormous changes during the ages, and even within a hundred years, by the falling of masses of rock. Table Rock was once a striking feature of the Falls; now it has almost entirely disappeared. In 1818, great masses of rock fell on the American side, and in 1828, and in 1855 still other masses fell from the Horseshoe Falls. Niagara Falls are by no means the highest falls in the world. Victoria Falls, the cataract on the middle Zambesi, in Rhodesia, a few miles below the Kwando Confluence, are much higher. The river is

nearly a mile wide at this point, and it suddenly plunges into a chasm 400 feet deep and only 100 to 300 feet wide. Dense clouds of vapor arise; these clouds, as they condense, darken the atmosphere so as to give it the appearance of smoke. This fact has given rise to the native name of the falls, Mosi-wa-Tunya, "Thundering Smoke." This was the native name of the falls when discovered by Livingstone in 1855. He named them Victoria Falls in honor of Queen Victoria.

But Niagara Falls are especially famous for the enormous volume of water which plunges over them on its way to Lake Ontario, and finally to the ocean. Some day there will be no Falls where the Falls now are. There is a bed of Niagara limestone thirty feet deep that the river is wearing away; right beneath it there is a depth of sixty feet of Niagara shale, and beneath that there is a mixture of various materials; the erosion of the shale causes the granite to fall and to crumble, making what geologists call the talus, the heel, a pile of broken stones, and they are constantly wearing away. The day is coming when there will be no Lake Erie. The Falls will have disappeared, and the waters of the lake will pour themselves out, and there will be great cities and rich farms where Lake Erie rolls its waters to-day. God has all eternity at his command, and God, the Artificer of the universe and the Architect of heaven and earth, is hewing out a new heaven and a new earth, wherein shall dwell everlasting righteousness.

The Hudson River has been called a "drowned river." It takes a block of wood three weeks to float from Albany to New York. It floats down with the current and is carried back by the tide. Once a much larger volume of water was carried by the Hudson to the sea than is carried now; that larger volume is carried by the St. Lawrence. Once the Hudson flowed back of the Palisades. I have found shells beyond the Palisades which belong to the region of Lake Superior. Long years ago the Hudson emptied its waters into the sea at Perth Amboy. The Almighty has carved out a new track for this glorious river. Nothing earthly abides.

A few years ago, I visited the superb Taj Mahal in Agra, India. It is generally considered to be the most perfect building in

the world; it is certainly the most splendidly poetic building on the earth. This mausoleum was built by the emperor Shah Jahan in memory of his favorite wife, the beautiful Mumtaz Mahal. During the reign of Shah Jahan, the Mogul power attained its greatest prosperity. His reign, 1627-1658, was the golden age of Indian architecture. He erected the Pearl Mosque at Agra, and the palace and great mosque at Delhi. The celebrated "Peacock Throne" dates from his reign. But the Taj Mahal surpasses all his other buildings. It is of white marble; at its center rises a vast dome; there are smaller domes at each of its four corners. Four tall minarets rise from the marble terrace, one at each corner. The Taj is a dream in marble; it is a prophecy of eternity. Its perfect symmetry and aerial grace make it architecturally the wonder of the world, as it rises into the azure sky. Lord Roberts says, a sight of the Taj is well worth the journey to India.

The Mumtaz Mahal was loved by Shah Jahan as few wives were ever loved. Often they sat in the garden where the Taj now stands and he told her the story of his love. He promised to build her a palace so beautiful that men and women would come from the ends of the earth to see it. Then she went down for the eighth time to the mysterious and holy land of motherhood. The babe was brought to Agra motherless. Seated by her dead body, her husband said: "O, my beautiful Mumtaz, you shall have your palace, but now it must be your tomb." Architects were sought in many lands. It was long supposed that the chief architect was Austin de Bordeaux of France, but it is now believed that he was Ustad Isa, a Byzantine Turk, or a native of Shiraz in Persia. Twenty years pass, and the glorious Taj is complete at enormous cost, even at the low price of labor in India. I saw it first in the soft moonlight, also in the dazzling splendor of an Indian morning, and also in the short gloaming of an Indian evening. Beneath its lofty dome I repeated the translation of the inscription on the tomb: "To the memory of an undying love." I listened to the echo. The word "love" rolled around the dome. Softer and sweeter it rolled, the second time. Still softer and sweeter it started on its third journey—love, love, love; then the sound wave broke in a shower of melody sweet as the music

of a choir of angels. My heart was tender; my eyes were moist. I was far from all I loved most on earth. Never can I forget the emotion of that hour. But Shah Jahan was mistaken; his love was not undying. He was dethroned by his cruel son, Aurangzeb, and imprisoned in the citadel of Agra until his death in 1666. He sleeps in death by the side of the wife he so much loved. I tell you of a Lover who ever lives, and of a love which never dies—the love of God in Christ Jesus, which is from everlasting to everlasting.

Nothing abides but God and his love. He is the same yesterday, to-day, and forever. Oh, what comfort there is in such a God! Friends come and friends go, children are born and children die. You leaned on your husband, and now he is gone; you trusted in your wife, and now she is gone; in your father and mother, and now they are gone. But God abides, with a heart tenderer than a father's, and a pity gentler than mother's. He whispers, amid all the trials of life: "I have loved thee with an everlasting love."

It is a powerful love. This last thought is to me a very sweet one: "With loving kindness have I drawn thee." Power is in God, power is in truth, power is in love. The gospel has won through all the ages. Nothing was wanting to give the cause of Christianity the appearance of helpless and hopeless weakness when the great commission was given by Christ to his disciples on the unknown mountain in Galilee. If he were not divine, he must have been insane when that command was given. These men were commissioned to conquer the world for their Lord and Master. They were without an army, without a sword, without money, and without any of the munitions of war. Could any project possibly be more hopeless? How could these men overcome the forces of evil, hoary with age and wise with practise? How could they overturn the Academy in Athens and the Capitol at Rome? How could they reach the barbarians in surrounding countries? Was ever a project so utterly unlikely of accomplishment? It is not, therefore, too much to say that either divinity or insanity must have marked the leader of such an enterprise. What was the result? Away over the rocky hills of Palestine went these preachers of the cross; away over the waters of the sparkling Ægean went the preachers of this

sublime evangel. The islands of the archipelago became the stepping-stones for the feet of the "sacramental host of God's elect." Soon Paul is preaching to the Athenians, with Mars Hill as his pulpit. Soon the messengers of the cross are in Rome. From Paul's prison cell in the Eternal City went out truths that have girdled the world. With the cross as their only weapon, the evangelists overthrew the ancient philosophies of Greece and the heathen mythologies of Rome.

Wonderful are the words of the Apostle Paul, when he said in Romans 1: 16, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." We should have been perfectly satisfied to take the apostle's words at their face value, even if he had not assigned a reason for his desire to preach the gospel in Rome. But he gives this reason with the utmost fulness of statement. He declares

that the gospel is the power of God unto salvation. A wonderful word is this Greek word translated power. It is the word from which our word dynamite comes.

The gospel of Christ is the remedy for all the ills of humanity. It is the hope of civilization in all the broad ranges of its influence. It is the mightiest deterrent from sin; it is the divinest impulsion toward righteousness. It is the inspiration to all that is noblest in science, literature, and art. The mightiest force known among men is love. Love is stronger than logic; love is irresistible among men. You can love men into the kingdom of God. But the sublimest love known to men or angels is the love of God in Jesus Christ our Lord. The sweetest song which ever echoed through the ages is the song of God's personal, perpetual, and powerful love, as heard from his own august and gracious lips: "I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee."

THE MEANING OF ADVENT

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"JESUS could say while here on earth that he was always in heaven; that he dwelt in the haven of the Father's love and from thence projected his efforts in perfect harmony with the eternal will. Some of you know what it is to have your bodily presence in Brooklyn and your hearts in France. So it is with him, and more so. Paradise was within reach of the blood-stained cross; its effulgence shone on the stable at Bethlehem. Those who thus believe are, properly speaking, peculiar beings. The man of letters has looked with Homer on the plains of Troy and walked with Virgil on the Aventine slopes; he sees with Milton the grey England of the Puritan and with Dante the translucent skies of Italy. His life passes into the realities these men portrayed. Likewise Christ's disciples are not themselves alone; they are themselves plus the glory of his advent; in its radiance they bathe as flowers in the sun. The age may be prodigal; it may have come to the last stage of rebellion and weakness, its ease of body and sloth of soul stripped off, its painted face washed white by tears of woe.

The anniversary of the divine birth may find the race dragged through the depths of a hell we were assured was no longer pos-

sible. Notwithstanding these calamities—nay, because they are so palpable, so widespread—we shall cling to the promise of that mighty intervention from above, and believe that the worst we know can be regenerated and the prodigal brought back to home and peace and purity. The gospel of the incarnation has always raised humanity to its noblest heights, and quickened its moral capacities. But it was never so precious as it is now. Its chief word is grace, its chief function mercy, its chief prerogative forgiveness and spiritual endowment. I ask you in candor to consider what the world is, what it experiences, what it needs, and then ask yourselves if any program for its betterment can equal that of Jesus. His approach as the Son of God was made in defiance of our precedents. He commenced the most vital and astounding miracle of religious history in obscurity and helplessness, concealing his riches beneath poverty, his wisdom beneath simplicity. His great adventure was not sought in the mirage of a golden future, but in a quiet yet passionate devotion to the current events of a remote province. Through the manger, the carpenter's shop, the village assembly he found an abundant entrance to his

dominion. He pitied, healed, comforted, ate with sinners, defended the hapless, upraised the fallen, cheered the faint, mourned over the cities and the nations; lost no opportunity of mingling with the despised and abject populace, which was as sheep without a shepherd.

The era in which he manifested himself was strangely similar to our own. It moved toward an overwhelming judgment which the wisest could forecast, but could not explain. Force was clamant and brutal, religion had lost its restraining faculties, morals were at their lowest ebb; the tyrant and the anarchist, who breed each other, were active and abroad; grave thinkers solemnly predicted the deserved damnation of a worthless epoch, and wondered what, if anything, would follow in its train. It is for the encouragement of our brightest hopes that at this crisis our morning star appeared. Viewed solely as a historical occurrence, that appearance sanctions the rational belief in a God who will not let us slip down into the bottomless abyss which yawns at our feet. Since the first advent Jesus has dwelt with men, enscathed in their worship and their affection. The kingdom of his holiness has contained his blest presence, a constant, sustaining, guiding, admonishing, inspiring power. In the steady progress of goodness, the conquest of the bogs of moral rottenness, the growth of civilized society, the spread of truth, the diffusion of a wholesome faith, you can trace the controlling genius of the Christ.

When the Roman Empire fell, and in its fall we lost far more than prejudiced scholars acknowledge, the Church took over the remnant that was worthy and refashioned it to the purpose of her Lord. It is easy to say that she lost virginity in the process. Yet what would have happened had she not stood in the breach? In the mis-called dark ages she spoke to fierce and lawless warriors of the gentle Nazarene and compelled them to adopt his teachings and wear his sacred insignia. Her architecture instructed rude boors to worship God aright and covered the emblems of his undying sacrifice with the splendors of the Gothic fane. The Renaissance was vibrant with Christ's adoration and ideals. Its art in Southern Europe and its ethics in the northern nations were bent to his aims. Now that Christendom lies bleeding and desolate, self

persecuted and tormented, he will not forsake us, nor relinquish the ageless investment he has made in this drastic evolution.

Meditate on these outstanding facts; set them over against the terror of the times, yield them your obedience, cling to the deity slumbering on Mary's breast and laboring in the Judean hills. If this is your confidence, no man among you, however commonplace, can fail to gain illumination for his most dismal plight; he will feel the plenitude of a conscious, intelligent divinity which shapes our ends, rough hew them as we may. In every one of us advent can unfold the hidden manhood which transcends doubt and fear and rides on resistlessly to its appointed goal. The touch of the Child is the dedication of the saint and the warrior for righteousness. Literature teems with the words and deeds of prophets of his order. What else were those of St. Paul, St. Augustine, St. Teresa, St. Francis or John Bunyan and Wesley and Beecher and Gordon and Newman? Their bright succession runs into the rough business of war. The best advent messages, apart from those of the evangelists, have been sent to us in modern days by soldiers like Hankey, Dawson, and Connor. They can be read in the last letter a mother treasures, in the Testaments, crucifixes, volumes found in the grasp of brave men who fought for the higher existence and won it; men who could say as they fell, "It is accomplished." In the heat and hurry of their grim engagements they heard the music of the white robed victors and received sweet anticipations of the rest that remained. The glow of the upper room, the serenity and resolution in front of death were theirs. As advent fortifies them, so does it fortify us, feeding our souls with the living bread, and when the pressure comes celestial fires flame out of our own dull clay. Indeed, it is pressure that explains the regnancy of Jesus; by its thrust he was perfected. The unlikeliest individuals undergo its discipline and emerge resplendent. I read recently of a corporal in the British army who was seldom sober when at the base. His last offense was to stop an officer passing his way and take his uniform and wear it himself. The military court gave him nine months in prison. "Send me to the trenches," he cried. There he went, and while in deadly peril conducted

himself so gallantly that they offered him promotion and released him from punishment. Under pressure his muddy mixture became a jewel. Such jewels flash on the breastplate of the high priest of duty. Of course, we query if that devotion is possible to us. Can we realize advent? Can we possess an unabridged citizenship in God's commonwealth? Can we have that mind which is beyond the range of our ghostly enemies? My fellow men, for exactly this

gift in you Jesus was born of Mary. "When he had overcome the sharpness of death he opened that kingdom to all believers." Press in with your sons who are distant from you. Oh! enter! enter now! Then altho here in pilgrimage, with them and with the Christ you have already made your tryst and presently you shall arrive and be a member of the grand fraternity of the first-born and see the King in his beauty, the Lamb that is afar off.

WORK¹

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I must work the works of him that sent me while it is day.—John 9:4.

In any occupation or course of life there will come occasions of doing good. "It was as Jesus passed forth from thence he saw a man named Matthew (9:9) sitting at the receipt of custom, and he saith unto him, Follow me. And he arose and followed him." It was as Jesus passed by he saw a man which was blind from his birth,—“and he prescribed a way for his recovery and he washed and came seeing.” In both these instances what Jesus saw, in the most casual way, gave direction to his action. In the one case he won a soul for his service, in the other he brought relief to a sufferer. So he lived his life, taking advantage of circumstances as they arose to fulfil his mission of mercy and grace. As he passed along he found the occasions of his greatest service.

It may be so with us, if we only have something to give out and are watchful for the opportunity to do so. But if we pass along with our eyes closed and our souls empty, if we are either barren or blind, we lose the chances of doing good that are ever opening as we go.

As you or I pass by is anyone the better for it? You pass this way but once, what springs of action are you touching? What footprints are you leaving behind you? Are you awakening in your companion any thrill of holy purpose? Are you putting out your hand to check him in a career of recklessness and folly? We touch other lives as we go by, and by silent influence, or conscious act, or timely word, we may, like Jesus, bless them for both worlds. Whether we will or not will depend on

whether or not we catch the spirit of our Master and model our lives after his. What earnestness is exprest here! What depth! What intensity! What compulsion of love! As he passed along, at sight of a poor blind man, the impulses of a love that passes knowledge already stirring within him, he says to his disciples,—“I must work the works of him that sent me while it is day, for the night cometh when no man can work.”

These words indicate that Jesus recognized,

I. The necessity of work. He says, “I must work.” That was the law of his being—the impulse of his unspoiled nature, that had never been lethargized by sin.

All nature is busy. Matter is inert, we say; yet there is not a particle that does not gravitate toward and act upon its fellow. And what abounding activity we see in all forms of life! The seed sown reaches out threadlike hands to appropriate the elements of the soil for its development; it reaches upward through the sod and toward the sky; it responds to the embrace of the air and the kiss of sunlight; it shoots forth and buds, and blossoms, and bears fruit. How all nature seems to leap in the spring-time into myriad forms of blade, and leaf, and flower, covering the fields with fragrance. A giant spirit awakes and, with invisible hands more deft than any woman's, weaves a covering of beauty for the earth. Everywhere there is movement, and energy, and victory.

All forms of animal life begin, too, to creep or fly forth after the long sleep of winter. The lambs play upon the hillside, and the forests become vocal with the songs

¹ From *Baccalaureate Sermons*. R. G. Badger, Boston.

of the birds. "All nature seems at work. Slugs leave their lair, the bees are stirring, birds are on the wing, and winter, slumbering in the open air, wears on his smiling face a dream of spring, and I, the while, the sole unbusy thing, nor honey make, nor pair, nor build, nor sing."

Shall this word of the poet be exemplified in the life of any one of us? Shall men or women be the "sole unbusy thing," in this busy world of God? Let it not be so! Rather let nature shame us into activity. Let it stimulate us to purposeful, laborious work that exceeds the bounds of nature herself. It is a false sentiment that makes idleness respectable, that makes one shrink from honorable labor. To the simpering, shallow boast—"I do not need to work," Jesus answers—"I do need to work—I must work." He emphasizes the teaching of nature, that idle hands and idle minds are a monstrosity in a universe like ours. He reannounces the old command of the decalog—"Six days shalt thou labor." He prepares us to hear the command of Paul that, "If any will not work, neither let him eat."

The first work of Jesus of which we hear was work with the hands. Like every young Jew, he learned a trade and worked with his father at the carpenter's bench. He was reared according to the rabbinical principle that, "Whoever does not teach his son a trade is as if he brought him up to be a robber." He was the carpenter and the carpenter's son. Every tradesman may walk the earth with a loftier step because of his fellowship with Jesus in manual labor. One of the recent English poets describes the feeling of kinship with Joseph, the carpenter, in the following homely verses:

"Isn't this Joseph's Son?—ay, it is He;
Joseph, the Carpenter,—same trade as me,
I thought as I'd find it—I knew it was
here,
But my sight's getting queer.
I don't know right where as His shed must
ha' stood,
But often as I've been a-planing my wood,
I've took off my hat just with thinking of
He
At the same work as me.
He wa'n't that set up that he couldn't stoop
down
And work in the country for folks in the
town,
And I'll warrant he felt a bit pride, like
I've done,
At a good job begun.

I think of as how not the parson hissen
As a teacher and father and shepherd of
men,
Not he knows as much of the Lord in that
shed,
Where he earned his own bread."

Nothing could be more fitting than that Jesus should appear in such a form. Had he appeared as a king or a courtier, a priest, or a Dives, how different the relation he would sustain to men. He would be separated from them by the conventional barriers of rank and place. It is easy enough for the king to descend to the humble toilers, but not so easy for the toiler to be unembarrassed in approach to the king. Jesus was conspicuous only by his worth. He stood forth in the dignity of his own noble nature. He thus put honor upon common manhood—upon the lowest as well as the highest. How can any follower of Jesus think or speak disparagingly of those on whom Jesus himself puts honor by his own toil? How silly is that pride of idleness—looks down upon the man or woman that serves by honorable labor—that gives not sympathy but scorn to those who—

"Work—work—work,
From weary chime to chime,
Till the heart is sick and the brain be-
numbed
As well as the weary hand."

Let the Christ spirit prevail and a wider sympathy will bind every man to his fellow, and unite all in a common brotherhood, showing itself in a mutual service.

At the age of thirty he entered upon a new line of work. He became a teacher, a preacher, a philanthropist. It was no uncommon thing, Edersheim tells us, "for the rabbis to rise from the humble walks of life. Hillel was a wood-cutter; his rival, Shammai, a carpenter, and among the celebrated rabbis of aftertimes we find shoemakers, tailors, carpenters, sandal-makers, smiths, potters, builders—in short, every variety of trade." Jesus' previous life of manual labor seasoned him for the higher employment. He learned patience and perseverance—he grew in wisdom and in readiness for his work. When he entered upon it, it was with no misgiving, no need of experimenting, no retracing of mistaken steps. He plunged into it like one thoroughly equipped, with a plan fully developed in his own mind and a purpose fully formed. He wrought with untiring zeal to the end of his course. If there were days of retirement and

rest, they were but the husbanding of strength for further labors, and were taken for others' sake rather than his own. He might be weary at the side of the well of Sychar, but not too weary to enter into conversation with a sinful woman and guide her footsteps heavenward. He gave the night as well as the day to his beneficent ministry, and, therefore, Nicodemus was welcome to the interview that settled his destiny. He was preaching in the synagog, or by the lakeside, or in the court of an Oriental house; he was entering into the distresses of men and women, of heart-wrung fathers, and widowed mothers, and orphaned sisters, of the blind, and halt, and diseased, and demonized. It may be all summarized in the phrase, "He went about doing good."

Yes, the example of Jesus magnifies work. It pours contempt on the idler. It rebukes the man or woman who squanders like in doing nothing. Would that every one among you might breathe in the spirit of Jesus and be impelled by it to say—"I must work." I am an immortal being, endowed above the sloth and the butterfly; I feel within me the instincts and aspirations of a human soul pressing for expression—"I must work." I see a world in need, that lays just claim to the service I am able to render; that abounds in ignorance, want, and sin; I can not look out upon it without aroused sympathies and a sense of shame if I put forth no exertion for its relief—I must work. Work is the nourisher of self-respect, the source of well-being as well as of wealth; close of kin to everything lofty in human experience.

"All true work," says Carlyle, "is sacred; in all true work, were it but hand labor, there is something of divineness. Labor, wide as the earth, has its summit in heaven. Sweat of the brow, and up from that to sweat of the brain; sweat of the heart,—up to that, 'agony of bloody sweat which all men call divine.' O brother! if this is not worship, then I say the more pity; for this is the noblest thing yet discovered under God's sky."

II. These words declare the fact that Jesus was conscious of a divine mission. His work was an allotment of the Father. "I must work the works of him that sent me." Our Savior is himself divine. His works of infinite power and mercy are his own as well as the Father's. The distinct personality of each is implied in the words, "him that sent me." But they are one in sub-

stance and one in purpose. In the account of the healing of the impotent man on the Sabbath day, the Jews are represented as persecuting Jesus for his merciful deed because it was done on the Sabbath, thus making the Sabbath a fetter instead of a blessing. Jesus answered them in a way that increased the offense to their blinded eyes—"My Father worketh hitherto, and I work." They understood him to assert his own equality with God, and sought the more to kill him. But he rose higher with each attack declaring with tremendous emphasis—"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth; and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him."

To no mere creature could these mighty works be committed. They require the resources of the infinite for their fulfillment. Yet it is as a voluntary subordinate—a willing mediator—a Son in the assumed relation of a servant that all these mighty works are done by him. They are the workers of one sent—sent by the Father.

How often he refers to his appointment in the discourses recorded in the gospel by John. "I seek not mine own will but the will of him that sent me" (5:30); "The witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me" (5:36); "I came down from heaven not to do mine own will but the will of him that sent me" (7:29); "I know him; because I am from him, and he sent me." I have counted nineteen times in which he speaks of himself as one sent.

Who can describe the mission of Jesus? Who can measure its tremendous sweep? We may say as of no other, that we read his life and know fully what his mission was, for he fulfilled it perfectly. It was not

for his own generation only, but for all the generations of men. It was the opening of a fountain that has been pouring blessing through all ranks and times and climes. It was the germination of a seed that has shot forth branches which extend inviting shelter to all the nations and races of the world. Tho we can not fathom its meaning and follow it out to its farthest reach of application, we summarize it in fitting expressions from the word itself. He came to do God's will—"Lo, I come to do thy will, O God." He came to fulfil all righteousness by personal obedience to the divine law. He came to set us an example that we should walk in his steps. More than all, he came to save sinners—to seek and save the lost. His grand mission was to bring salvation to a lost world, and he could not slacken his efforts till it was accomplished. At a later hour in his life, as he is talking with the Father, we hear him exulting in the completion of it. "I have finished the work thou gavest me to do." And when at last he breathed out his life on the cross, pouring out his lifeblood on the altar of humanity, he cried with a loud voice—"It is finished! It is finished!" His mission is accomplished and the world is redeemed.

"Him that sent me"—may these words be echoed by others besides Jesus? We read of another—"There was a man sent from God, whose name was John." Can we put any man's name into that sentence and express the truth? Has God sent ordinary men and women into the world to subserve an end? Have you and I a mission to perform from which we can not escape? We may not be able to accept the view that design is intuitively discerned in everything—in the clod of the valley as well as in the wondrous mechanism of the eye. But can we deny that every man shows marks of design in his own being and in relation to the beings about him that make it manifest that he is a creature with a mission. It may be a humble one or it may be similar to many others. It may be a little niche that he is to fill; he may be a small link in a long chain. But, however lowly the service we any of us render, it is ennobled by the thought that it is that to which we are appointed. How it dignifies any work to be able to say of it—"It is the work of the Lord for me."

Some men have been used of God without

recognizing the hand that held them. Napoleon was a man of destiny, but not a man of God. Alexander did a mighty service to the world in carrying Greek civilization to the ends of the earth. The Greek language, which became the vehicle of the Christian revelation, was carried with it, and thus a channel was prepared for the spread of the gospel among the nations. He was, in an important sense, a forerunner of Christ, tho he knew it not. In fact, every man, good or bad, is under the control of God's providence, and is working out his decretive will.

But the happy men and women are they who, like Jesus, see and feel that they are sent of God. They recognize the divine hand in their lives. They are asking God the way that they may walk in it—asking God as he speaks in the predilections and powers of body and mind; asking God as he speaks to them through the providential setting of their lives, and not less as he speaks to their hearts by the still small voice of the Spirit.

Here is one of whom we say—"He is a man with a mission," or, "She is a woman with a mission," Such a one was Wilberforce, or Howard, or Florence Nightingale, or Frances Willard. But we make a broader claim than this. To every one under God's government is assigned a place and a work. There is a service to which each one of us is sent, and a blessed thing it is to know that we have found our distinctive mission and are in the way of fulfilling it. How satisfying a thing is a life that is spent in waiting on God for orders. A letter from a sailor on board the *Olympia*, to his parents in Atchison, Kansas, written before the naval victory that made the name Dewey famous, told that the Commodore issued these instructions to his men in anticipation of an engagement,—"Keep perfectly cool, and pay attention to nothing but orders." It is the right command for the soldiers of the cross. "Be careful for nothing," is a very good Biblical equivalent for "Keep perfectly cool"; and single eyed obedience is a frequent New Testament requirement of all who love the Lord. "Ye are my friends," says Jesus, "if ye do whatsoever I command you."

I wish I could make you all see that your comfort and serviceableness and glory depend upon your cordial consent to the di-

vine mastery of your lives. There is no earthly halo that can compensate for the absence of the divine favor or approval. The real glory of every one of us is found in service to God and humanity—to humanity under the direction of God.

There is no virtue that so excites our admiration as courage. Every exhibition of it stirs the hearts of men. But, like every noble thing, it has its counterfeits and its exaggerations. I submit to you that no courage is clearly admirable that has no worthy end in view. There is a difference between mere hardihood and heroism. He who sacrifices his life to no purpose is a fool. The suicide dares to throw himself under the wheels of the locomotive—to rush unbidden away from ills of time to the uncertainties of eternity—and we call him a coward. He who risks everything on a daring venture when nothing is to be achieved thereby, is regarded as foolhardy. But he who has a mission and bravely fulfils it is a hero in the eyes of all. Lient. Hobson's fearless action in sinking the Merrimac in the channel at Santiago de Cuba received unstinted praise not merely because of his bravery but because of his brilliant success in gaining an important end. There was a reason for his attempt that justified the hazard of life and helped to make his act glorious.

Young men! Young women! There is room for heroic action in every life. And is there not the inspiration of the sublimest courage in the thought that God is behind you, that there is a mission on which he has sent you and that there is no such thing as fail as long as you keep your eye on your Master for orders.

III. These words show that Jesus recognized the limitation of his earthly activity.

It is only a day and the night is coming. "I must work the works of him that sent me while it is day; for the night cometh, when no man can work." His working time was short as compared with many others, and shows how it is possible to compress into few years more value than the accumulating centuries, with all their brave men and true, could gather. Out of that brief life flowed the stream of beneficent influence that has been ever since irrigating the waste places of the earth, and will flow on and on till the whole desert earth shall rejoice and blossom as the rose.

Not a moment of that life was idle. Every moment of it was fully and worthily spent. The coming night cast its shadow of seriousness over the whole working day.

In one respect his life differed from ours. He knew beforehand what each day and hour required. He ordered himself from day to day with strict regard to the line marked out for him. We hear him saying, "Mine hour is not yet come," and the Evangelist John declares on several occasions, by way of explanation of what occurred, "His hour was not yet come." With him, indeed, every hour was laden with a mission of its own—of duty or endurance, of sympathy or speech or power. Let the hour pass unused and it would never return, and its mission would be lost.

The same is true, in large measure, with you or me. You can not compensate for the past by cheating the present. You can not turn the mill with the water that has gone by. If days and years are lost, they can not be regained. They remain as blank spaces in the record of your lives and ground of perpetual regret. Use, then, the moments as they fly in building up a larger self, and in serving man and honoring God.

The night cometh!—comes steadily—may come suddenly. We can not afford to procrastinate concerning the thing that must be done. The work of personal salvation—the work of building up a character—the achievement you have promised yourself to make, on which your very heart is set—will you let any of these hang on the uncertain hope of coming day, when all you are absolutely sure of is coming night, when no man can work? Would you delay repentance for that fearful sin? Would you cherish still that malignant purpose? Would you count the darkness a sufficient cloak for your misdeeds? Would you do any of those things that your reason and conscience condemn if you knew that the searchlight of eternity were just at the door?

I wish for everyone of you a long working day; but I do not know, nor do you. In this very year we have been taught the old lesson that youth is no sufficient shield against the sharp sickle of death. Therefore rest not, haste not, while the light of day still shines upon you.

"The night cometh when no man can work." Jesus but recoins the golden precept of Solomon in Ecclesiastes—"What-

soever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." There is no second probation—no additional opportunity of doing the works on which hang the everlasting future.

The night cometh! Blessed be God it may be transfigured into a morning. The day of this life may close into night only to open on a brighter day beyond. It was so with Jesus, who through the gateway of death entered into his glory. It may be so with you or me if the present working day is well-spent in abiding in Christ, following after Christ and in winning others to Christ. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

How may each of you build more stately mansions for your soul as the years go by? How can you make every new year wider than the last? How can you make your

dead selves the stepping stones to nobler things? Let me commend to you the example of Jesus as we have been viewing it through his word as containing the secret of growing, expanding soul.

Work! Work under orders from heaven! Work with the energy of one who has only twelve hours to work in. Catch the energetic spirit of the Master as he says—"I must work the works of him that sent me while it is day."

And when you pass out of "Life's unresting sea" into the heaven of eternity may you be included in that happy number of whom it is written—"His servants shall serve him, and they shall see his face and his name shall be in their foreheads." May the Lord guide you every one by his counsel while you live and receive you at last into his glory.

The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace.

CHRISTMAS EVE

It did not seem like the same town. Everything was changed. The men were as cheerful as schoolboys and the women as contented as children. Everybody showed a deep concern for the welfare of others, and the spirit of good-will radiated from all. The streets were uncomfortably crowded, yet there was no complaining. The policemen had little trouble in regulating the traffic and exprest the same cheerful spirit as the people. Crowds thronged the department stores, yet even here an amiable spirit possessed the people. All were buying for others. None was making purchases for himself. The clerks were oppressed by business, but they seemed bigger than their job, and did not lose their control in the rush. In the street cars men cheerfully gave up their seats to women, without asking why the corporation did not provide seats for all. The conductors graciously accepted the fares and registered the receipt of each nickel in a less vicious way than usual. In the suburbs children talked to one another in confidential tones. They all seemed to have a secret to impart, and games were forgotten in the anxiety to tell the wonderful something which they had learned. The

postman laughed heartily as he passed me, altho he was unmercifully loaded with letters and packages. The grocer's boy smiled as he took out his twentieth load for the day, and shouted lustily as he drove past, "Christmas to-morrow!"

It was Christmas, and everything was different. But why should everything be different? Again and again I asked myself this question, until I was repeating it aloud, "Why should everything be different at Christmas?" A voice at my side repeated the question, and I was surprised to learn that I had company. He was an old man—very, very old; yet his step was light as he walked by my side, and his tones were clear and resonant as he said, "If you will follow me I will answer your question, young man. I have lived many years and make it my business to answer questions like the one you have asked. I know why things are different at Christmas, and will be glad to reveal the secret to you."

Just why I can not tell, but I immediately replied, "I am anxious to learn, and will be glad to have you teach me the secret of Christmas."

"We will have a long walk, but I expect

it to be worth while," he said, as I kept pace by his side.

After much walking we came to a place that resembled a New England farm. I was well acquainted with the community, but did not remember ever having seen this house before. It evidently was the home of my companion, for he took a key from his pocket, opened the door and led me into the building. After closing the door he led me into a large living room on the east side of the house.

As my eyes became acquainted with the darkness of the room I saw that there was a large fireplace at the north end, in which the dying embers of a log fire reflected just enough light to show us a youth sleeping on the rug. As I wondered what relation the sleeping youth was to my aged companion he whispered, "The end of the year has come, but Humanity still sleeps by the dying embers of the fire of love. It is his duty to keep that fire ablaze, but, exhausted by the pursuit of pleasure, he sleeps as the fire goes out."

I felt that I must go forward and awaken the sleeper, but before I could move a maid stepped from the shadow of the wall and, stooping down, began to fan the dying embers on the hearth. After much effort she created a flame that rose in pathetic feebleness to kiss the magic wand in her hand. She fed the flame with light wood, and soon a healthy fire was burning before us. The heat aroused the sleeper, and, as he arose and recognized the maiden who had saved the fire from going out, I heard him say, "Hello, Gratitude! What brings you here? It is a long time since you have been in this house. Where have you been and what have you been doing?"

Sitting down on the rug Gratitude began to talk to Humanity. I expected that she would chide him for neglecting his duty, but, instead, she began to tell in kindly tones of what had impressed her most in her recent journey. She told of men who had fought fierce battles, who coaxed secrets from nature, leveled forests, built towns, established industries, erected schools, and by unceasing toil was striving to make the good better every day.

As she contrasted our privileges to-day with the privations of other days I learned that I was wealthier than my forefathers ever dreamed of being, and somehow I

began to feel that I ought to share with others the good fortune that had come to me.

While musing thus I saw Gratitude and Humanity rise to their feet and greet another maiden who, all unknown to me, had entered the room while Gratitude was talking. As I wondered who she was the old man at my side spoke softly, saying, "That is Unselfishness. She is much loved because of her wisdom and beauty. She is always inspiring people to think of others, and is ever creating some wonderful plan to help others."

As the old man quit talking I heard her say, "Yes, I spent six months in that little State and visited the Giants on the mountains and the Dwarfs in the valleys. The chief cities of the Giants are 'They,' 'Theirs,' 'These,' and 'Those.' The Dwarfs have no cities, but live in three miserable hamlets, called 'I,' 'Me,' and 'Mine.' The Giants are hospitable and welcome visitors with joy, but the Dwarfs are suspicious of all and imagine every stranger to be a thief or a faker."

Then she talked of the worthful people she had met—of a Hungarian washerwoman who supported her own fatherless children without complaint. She told of a man with a family of seven who had adopted a family of five, and of her interest in his adventure. Then she told of a wealthy man who was giving away money by the millions and who was big enough to keep his identity secret. Oh, she told so many stories of unselfish sacrifice that I began to think that, in spite of all, this world must be heaven after all.

The old man at my side whispered excitedly, "Look, here comes Joy!" A simple maiden in Quaker garb was entering the room. As the others saw her they rose in haste and ran to greet her.

"Oh, Joy, how glad we are to have you here this evening! You always come when least expected."

"That's true," whispered my companion. "Those who seek Joy never find her, but those who search for sorrow in order that they may relieve it often meet Joy. To get her you must forget her. She is a timid maiden and always hides from those who go around hunting for her."

Without any ceremony they all left the room together and entered the dining-room, where we saw that an elaborate meal had been prepared. Humanity sat at the head

of the table, and, as I watched the expression on his face and listened to the tones of his voice, he seemed strangely familiar.

Surely I had seen that face before. His voice certainly was familiar. Where had I met him? Who was he?

I remembered. He looked like the policeman at the downtown crossing, and he also resembled the postman in the suburbs. He talked like the conductor in the street car, and like the floorwalker in the department store. Why, he looked and talked like all the jolly people I had been mingling with on the crowded city streets. He was Humanity.

And as I sit in my room to-night making a record of the experiences of the day I know why everything is different at Christmas-time. It is because Humanity becomes the Host of Gratitude, Unselfishness, and Joy.—SAMUEL MACAULAY LINDSAY, in *The Brooklyn Eagle*.

A Christmas Prayer

"My God, who hast mercifully and patiently led me through this busy year, giving me more than I have deserved or even desired, give me at this Christmas time the grace of Jesus Christ.

"Let the gracious spirit of Jesus—the spirit of the little child—as it knocks to-day at the hearts of men enter my life and bless it. Let duty become touched with beauty, and justice be forgotten in love.

"At other times I ask that I may do my duty; to-day I ask for more: That obligation may be changed to opportunity and duty done with joy.

"At other times I ask that I may walk uprightly. To-day I pray for grace to bow myself to others' needs. Let my ears hear the cry of the needy; and my heart feel the love of the unlovely. Give my hands strength, not to do great things, but to do small things graciously. Let my gifts to-day be not a sacrifice but a privilege. Let me accept kindness with humility. Heal the wounds of misunderstanding, jealousy, or regret that scar my heart, and let the gentler air of the Christmas spirit touch my life as the cold of winter is touched by the gentler days of spring.

"As the old year ends and the new year begins, grant me peace with the world and peace in my own heart, that those I love and those whom I may help may have sweet joy and rest. Amen."—FRANCIS GREENWOOD PEABODY.

THE CHILDREN'S SERVICE IN-AS-MUCH CHRISTMAS STORY

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Inasmuch as ye have done it to one of the least.—Matt. 25: 40.

CHRISTMAS is near, almost here. On Christmas Eve we expect a visit from an old friend of the family. His name is Santa Claus. Who is he? He is Christ's representative, the home visitor. What dear old Santa does is really what Christ is doing for you and me. Uncle Sam, whose picture you so often see, represents the United States. He is not the United States, but is the make-believe man who represents the country we love so well. In like manner we have Santa Claus, who is not Christ nor the kingdom of God, but he represents the wonderful giver of all our gifts. England loves John Bull because he represents their country. We of the States love Uncle Sam because he represents the United States. All Christians love Santa Claus because he

represents the kingdom of God. You and I are Christ's Santa Claus when we take gifts to the poor and needy. We represent Christ and his kingdom. There is something more wonderful I have to tell you. Do not listen real hard, for this thought is so great it will be easy to hear. It is coming to your ear for you to hear. Christ uses his humble poor people to represent him. Isn't that wonderful? When we help one of his loved ones we are doing it for him. Christ hides in the heart of the one we help and is looking at us. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ is with us, sees us, but we do not see him. I will now give you a story I found in my brain box, where I file good stories.

Tolstoy, the great Russian novelist, tells

of a poor peasant who was a devout Christian. The peasant had a vision. It seemed to him that the figure of the Saviour came to him while he slept, and told him that he would come to his poor cabin the next day. His heart burned within him, for he felt certain that it would come to pass and that he would see the Master. The day was stormy and bitter cold and a biting sleet was falling. He dusted and swept the little chamber, replenished the logs in the rude fireplace and put on the customary pot of cabbage soup. He hed part of a loaf of bread, and this, with the soup, constituted his larder. But poverty was nothing; he was rich in the promise of the Master's coming.

So he watched from his window, hour by hour. The village street was well-nigh deserted. Presently he saw a peddler, half frozen and numb, struggling under his pack, fighting the stinging blast. Seeing the man about to fall, the peasant flung open the door and was just in time to catch the tottering figure. He pulled the peddler into the cabin, set him by the fire, warmed him back to life and fed him with the cabbage soup; then, when he was fully restored and refreshed, he set him on his way again. Next, a poor woman—a bedraggled creature—awoke his sympathetic heart. Her, too, he took in and warmed and fed, and dried her tattered garments and, wrapping his coat about her, sent her away stronger and happier.

Day wore on toward late afternoon and, in the growing dusk, he perceived a child lying prone on the street, overcome by the

storm. The peasant ran out, gathered the little one, cold and unconscious, up in his wide blouse and took him in. It was a long struggle to revive the half-frozen child, but at last he succeeded. With a small pan of warm milk and the remnants of his loaf of bread, he fed this little sufferer until the child fell asleep, smiling and contented, in the settle before the blazing logs.

"Ah!" sighed the peasant, as he looked out of the window to the street, "the Master! the Master said he would come, and it is nearly night."

He sat down and gazed long at the happy face of the sleeping child. Presently he fell into a doze. Suddenly the room seemed to lighten about him. Looking up, he saw that he was not alone with the sleeping child. There stood the Master, white-robed and gazing down upon him with a smile. "Ah, Master!" he said through half-open lips, "I have waited and watched, the long day, blessed Master, but thou didst not come, and now 'tis night."

The Master spoke in soothing tones: "Three times to-day have I visited thy cabin. That poor peddler whom thou rescued and fed—that was me; she to whom thou gavest thy coat, that also was me; and this child whom thou hast saved from death, that is me; for inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The vision faded; the peasant sat upright. He was alone with the sleeping child, who still smiled in his sleep; but he knew that the Christ had come to his cabin that day.

HOW AN ICE CREAM CONE WORKED A MIRACLE

"I WANT a cherry on the top of mine," said little Marion as the drug store man handed her an ice cream cone. He laughingly placed a large red cherry in the very center and questioned:

"And why should you consider that of such importance?"

"Because I like a cone mostly for the cherry."

Marion's brother, Donald, a boy of fifteen, was with his sister, and her remark impressed him very much as they walked home together. He looked about the streets of the town. For the first time in his life he

noticed how untidy they looked—papers here and there, walks unswept, yards without care and without flowers. How sordid it all looked to him! Then he saw his own yard—strewn with his tools, a heap of rubbish in the corner and a well worn grass plot. Far from beautiful indeed!

The next day he began his labors, and gradually the yard took on a more respectable look. As he worked, he thought of the many yards in town that might well add to the glories of the place instead of remaining so unsightly. It suddenly dawned upon him that he might "kill two birds with one

stone," as he exprest it. He therefore told his professor at school about the scheme and obtained that individual's hearty approval.

This was his plan: Every boy and girl was to clean up his own yard first, and then they were to advertise that other yards would be cared for by these Junior Red Cross members at a nominal sum.

That spring every yard in town was not only as thoroughly cleaned as the Juniors could make it, but there were more flower gardens than the town had ever before boasted, and trees were planted by each child in the school. The trees and the flowers were what Donald called the "cherries on the ice cream cone."

The Junior Red Cross is proud to relate how a visitor came to their place when all was in bloom and exclaimed: "What a beautiful city! It looks as tho everybody who lives here just loves it. It makes me want to stay longer. Always there will remain in my memory the pictures that confront one on every hand—the green lawns perfectly kept, masses of flowers and vines and rows of trees, all contributing to the perfect melody of color and cleanliness that seems no less than inspired."—*American Red Cross (Juvenile.)*

A Prayer of Appreciation of Little Children

AMONG the multitude of Thy gifts, good Father, we would thank Thee especially for the little children Thou hast entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and de-

pendence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lie unexplored beyond even the wisest of us.

We would learn the lessons Thou dost teach us through their lips. We would read the deep truths of life Thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of Thee, O Thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if Thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if Thou hadst made us sharers with Thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which Thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom.—*Amen.—The Christian Century.*

CHRISTMAS SERMON OUTLINES

Giving to the Christ

They offered unto him gifts, gold, and frankincense and myrrh.—Matt. 2: 11.

GIVING enriches the giver more than it does the receiver. It causes a glad stir of the soul. It makes the heart chords sing with peculiar joy. Christ takes pride in all that we give to him and for him. The Wise Men offered their three-fold gift to Jesus. The world owes much to its "wise" men because they have given richly of them-

selves (their wisdom and example) to the world. "They presented gifts" (A. V.).

I. Gold. This was tribute to a King. We must recognize as did the men from the East, the kingship, the sovereignty, of Christ over our whole lives. All that we are, all that we have, we should surrender to him. Gold indicates that which is costly. Our religion is worth nothing if it costs nothing! Christ is worth nothing, if he be not costly to us. It costs us our time, our substance, and ourselves! Give these to

Christ and Christ becomes all things in their place. Gold signifies purity. Dedicating our life and our thoughts to Christ, we purify and ennoble them.

II. Frankincense. This was a sweet sacrifice, an offering to God. The Wise Men recognized in Jesus God himself. Paul calls on us to offer our bodies to God, "a sweet-smelling savor"—a living sacrifice, better than gold or frankincense. Christ does not demand that we die for him, but that we live for him. If we dedicate our life to making life a bit sweeter, happier, smoother, and easier for those about us, this is a high tribute to Christ. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

III. Myrrh. This was a costly and fragrant gum resin. It was a "preparation for his death." Turn the attention to the question of why Christ was born (knowing he must die). It was that we might be "bought with a price." It was that we might be emancipated. It was that we might be made happy. It cost him his life that this should be so. David says, "Neither will I offer to the Lord that which doth cost me nothing." Let us render to God that which is purest, that which is sweetest, that which is costliest. By thus doing we shall find in him all fulness of joy forever.

Why Christ Came

I came that they may have life, and that they may have it abundantly.—John 10: 10.

Christmas ushers in, primarily, thoughts of the Christ. Why did he come? What practical significance has the advent of the Savior for me? Why do we celebrate Christmas? These thoughts are legitimate always, more especially at the Christmas season.

I. Views of life. (1) Materialist: All facts explained by matter and motion; psychical explained by physical and chemical changes or processes in the nervous system. (2) Pragmatist: Lays emphasis on the useful, the purposeful, mediating between extreme idealism (imagination?) and ultra-materialism. (3) Rationalist: Laying emphasis on pure reason, denying knowledge through any source than reason ("free thinking"), denying view of life set forth

in Bible and in revealed religion. (4) Idealist: Laying emphasis on abstract perfection, concerned with imagination and ideals in the abstract. (5) Epicure: Emphasizing pleasure. (6) Hedonist: Pursuing selfish indulgence. (7) Stoic: Manifesting indifference to joy or pain. None of these views in last analysis satisfies.

II. The Christian View. Abundant life. Christ came to show us how to live, to make us throb and pulsate with abundant divine energy. The Christian philosophy ignores neither the physical, the pleasurable, nor the useful, unless it be hurtful; nor the mental, intellectual, emotional, rationalistic, or reasonable, unless it confine life's interpretation to the mental or material view. The physical, the purposeful, the reasonable, the ideal, are consummated in the true Christian view of life. There can be no abundant life in the purely material (to the exclusion of all else) nor yet in the ideal. One is all matter, the other all dreams. Christianity correlates the two and combines them into the abundant life in Christ.

III. The Christian Corrective. Life is like a book (in its physical sense). It may be marred and scarred and "blotted." Christ would correct and "rewrite." Life is like a picture (in its mental sense—imagination). It may be "out of perspective," lacking in tone and purpose. Christ is the corrective, putting in beauty, perspective, purpose, art. Life is like a song (in its spiritual sense). If it lacks harmony, sweetness, rhythm, Christ supplies these. Christ is all in all. Christ is our divine sufficiency in all things.

Reconstruction

For if I build up again those things which I destroyed, I prove myself a transgressor.—Gal. 2: 18.

I. The world has gone to pieces through bad material, and demands reconstruction. In apostolic days this was evidenced when Barabbas was preferred to Christ. In our day the shell-holed area is a reflex of the moral and political world.

II. Faulty materials are to be discarded in its reconstruction. Every nation requires a destructor with many departments for the elimination of moral, social, political, and economic worm-eaten stuff.

III. The superior materials to be employed in its reconstruction. Sermon-on-the-Mount morality, real education, eugenic parentage, enlightened and above-board diplomacy, and international good-will.

IV. The temptation to employ old material in this reconstruction. It is cheaper, ready to hand, familiar, endeared by long association. We are all born conservatives, and are ruled by precedents and habits.

V. The criminality of employing dis-

credited material in the work of reconstruction. It would mean the stultification of our nobler selves, sin against light and knowledge, the perpetuation of evil, imposing an evil legacy on our children.

VI. The concerted action demanded in this work of reconstruction. There is needed community of sentiment, diversity of talent, coordination, unity of command. Happily East and West to this are deeply pledged.

ILLUSTRATIONS

Working Wisely

As we passed along the street the other day we saw a street cleaner shovelling snow into a city cart. The snow had caked, and the man, in trying to handle a large shovelful, would get so much on his shovel that before he could get it into the cart nearly half of it would fall off the shovel. He really had to lift perhaps a third of the snow twice. He meant well, but he would probably have done more work if he had been content to do less. You can't always measure a man's efficiency by the size of his shovelful. It isn't what you take off the street which counts; it is what gets into the cart.

And there are scores of hard-working men and women who are evermore trying to do too much, and whose efficiency is lessened by their eagerness to work. We have known women who would always try to add to the day's work one or two more duties than they could possibly perform, and some of the work would consequently have to be done over again the next day, or else the extra load would so use them up that the day's extra task would mean a day in bed, sick. And we have known the preacher take on so many extra duties that sermon, visiting, study, and everything else paid the penalty for his folly. And we have known the farmer to add acre to acre until the task of his large farm was so illy done that some of his neighbors would get more off their fifty acres than he would off his two hundred acres.

The excuse in most cases is that the work is there and some one has to do it; but this excuse is wide of the point, as the work does not get done, but rather the extra load which the man or woman has assumed

lessens and does not increase the daily output. Efficiency demands that we do our very best, but it does not demand, but rather forbids, attempting to do more than our strength or ability will permit us to do well. Forcing the pace, speeding up, carrying a full head of steam, may sometimes be wise, but when it means loss of working efficiency it is not wise. Every worker has a right to ask himself how much of his activity is really wise and useful. We should work, but we should know how to work wisely and how to rest wisely.—*The Christian Guardian*, Toronto.

Nature's Automatic Adaptive Processes

"In health the solid constituents of the blood vary within strictly narrow limits; but they have the power of adjusting themselves to new conditions. For instance, if a person who lives habitually at the sea level is transported to the summit of a lofty mountain and lives there for some time, certain changes occur in his blood which enable him to adapt himself to his new surroundings.

"On a mountain top the atmosphere is more rarefied than at the sea level, and consequently it is necessary to breathe more rapidly to obtain the same amount of oxygen in a given time. The oxygen is conveyed from the lungs through the central and peripheral circulation by the red blood corpuscles or erythrocytes, each of which acts as a sort of cargo boat, taking up in the lungs a load of oxygen, conveying it through the body, unloading it where it is required, and bringing back to the lungs a freight of carbonic acid gas, one of the by-products of the activities of life. The whole process is a beautiful and fascinating piece of physiological adjustment. If we ex-

amine with the microscope a drop of blood taken from a healthy person living at sea level, we shall find that each cubic millimeter of blood contains approximately five million red corpuscles. If, after he has resided for several days on a mountain top we again examine his blood, we shall find that there has been a striking increase in the number of red cells. A moment's thought will give a clue to the reason for this adjustment. The oxygen of the air has to be conveyed rapidly from the lungs to those parts of the body which are crying for it. As, at each inspiration, the mountain dweller can obtain only a proportion of the oxygen accessible to the dweller at sea level, it is necessary that the transport of the precious cargo from the lungs to the other organs and the periphery should be hastened, and the method adopted in the human economy to secure this end is to increase the number of cargo boats. When the temporary mountain dweller returns to the plains his superfluous cargo boats, of which he has no longer any need, are scrapped in the shipbreaking yards of the liver."—R. W. McKENNA, in *The Adventure of Life*.

God Is Everywhere

I was reading the other day that the Arabians, who are Mohammedans, have a saying among themselves: "Within the Kaabah it matters nought whither men turn."

The Kaabah is their national shrine, and occupies the same position as the Temple did to the Jews. And just as the Jews believed that the Temple was the special revealing place of Jehovah, so the Kaabah is the most sacred shrine on earth for the Mohammedans; they believe that in some special way the invisible presence of their god abides in it. In many of our churches, we try to sit facing toward the altar at the east end of the church; we pray toward it; there is one direction in which we think our hearts should be turned, and the altar is the most sacred of all. But the Mohammedans say: "Within the Kaabah it matters not whither men turn," for, whether north, south, east or west, God and heaven are there. That is the best attitude of all, "every spot is hallowed ground," church or no church. So

when I stand facing the bleak problems coming from the north, I will still believe that God is there. When I am in the dark night with my face to the east wind I will there look for the dawn of a new and better morrow. When I am frail and delicate, and need help and encouragement and cheer and strength, I will turn to the fertilizing, verdure-bringing south, and I will find a gate to God there. And when I come to the last scene of all and life is westering, then I will be most sure of all that God is there to "receive me" unto himself. Then in that West gate I will find that the Temple and the Kaabah have merged, and it will matter no longer whither men may turn.—JAMES LEARMOUNT.—*Christian World Pulpit*.

The Final Potency of Unselfish Love

This story comes from a rescue mission in New York. "On New Year's Eve a man wandered into the mission. He was a 'down-and-out,' but he was attracted by the music of a familiar hymn. During the meeting he found the Savior and told the Superintendent how he had run away from his New England home years before and had never communicated with his parents since that fateful day. He resolved to go back the next day and gladden the hearts of his parents, if they were living, by the fact of his conversion and the coming of a real New Year.

"When he reached home in the evening his father heard a footstep on the walk and came out. The son entered and found a plate laid for him at the supper table, and his own room warmed and ready for his occupancy. When he expressed surprise, coming as he had, unexpectedly, his father said, 'My boy, it is thirteen years since you left us, but there has never been a meal since that day when a place was not set for you at table, and never a night when your room was not ready. We knew that some day you would come back in answer to our prayers.'"

Here is the same yearning love in the heart of a father in Maine, in the heart of Hosea of old, in the heart of Christ when he cried. "O Jerusalem, how often!" and in the heart of God! "How shall I give thee up, O Israel! How shall I give thee up!"—CHAS. R. BROWN, in *The Congregationalist*.

Watching the Fishers

I stand in wonder by this inland sea,
Watching the fishers plying to and fro;
As He stood on the shores of Galilee,
In Palestine the blessed, long ago.

I will go down along the white sea-wall,
Mayhap young Peter's at his nets again,
Musing and waiting for the Master's call:
"Come, follow me, I'll make you fish for men."

Ah, shall he wait and mend his nets alway,
And shall his night-toil in the deep be vain?

Shall the wild tempest rage with none to say
"Peace!" O Lord Christ, wilt Thou not come again?

The little home at Bethany is drear,
Stricken with grief for one whose grave is sealed;

The widow weeps beside a hopeless bier,
The blind, the dumb, the lame ones go unhealed.

The world of men is heavy-laden, Lord;
Weary with labor and relentless strife:
Come with Thy magic touch, Thy mighty word—

Bring us Thy Peace and Thy abundant Life!

—J. LEWIS MILLIGAN, *The Graphic*.

BALLADE OF CHRISTMAS WEEK

Thou shalt not, in the coming week,
From poverty withhold thine hand;
Ten thousand children's voices speak,
To mind thee of the Lord's command.
Poor babes! How can they understand
Why cold should bite and hunger gnaw!
(O Lord, have mercy on us, and
Incline our hearts to keep this law!)

Thou shalt remember, when the meek
Christ's birth is hailed throughout the land,
How as a child he came to seek
This wide-eyed, hopeful, helpless band.
Not for thyself this day was planned,
But these, that feel the purer awe—
(O Lord, have mercy on us, and
Incline our hearts to keep this law!)

Thou shalt search out where dwellings bleak
Make revenue for dwellings grand—
Where noisome courts and alleys reek
And stamp us with greed's shameful brand;
Childhood is there! Whose wo has spanned
The years since he lay in the straw—
(O Lord, have mercy on us, and
Incline our hearts to keep this law!)

Thou, who with equal eye hast scanned
Both plutocrat and pariah,
O, Lord! Have mercy on us, and
Incline our hearts to keep Thy law!
—EDWIN MEADE ROBINSON, in *Mere Melodies* (David McKay, Philadelphia).

A Test of Education

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they could say "Yes" to every one of fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend to yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Do you look on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle of mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

"For of such is the kingdom of heaven."—
Christian Advocate.

The Need of Art

What Chicago lacks, what all our new American cities so deplorably lack, is a background. Our traditions are all before us. Our homes, our streets, our lives are casual. We need something to give us greater solidarity—to put a soul into our community—to make us love this place above all others. This art alone can do. Jane Addams has understood it when she wrote:

“— After all, what is the function of art but to preserve in permanent and beautiful form those emotions and solaces which cheer life and make it kindlier, more heroic and easier to comprehend, which lifts the

mind of the worker from the harshness and loneliness of his task, and by connecting him with what has gone before, free him from the sense of isolation and hardship?”

Such is the value of monuments; such is the potency of this ancient awfully permanent art of sculpture. It bears its message through the ages, reaching a hand in either direction, binding together, as it were, the generations of men. On moldering stone and corroded bronze we read the aspirations of a vanished race. In the same materials we send our greetings to myriads of souls unborn. There is elation in the thought. It is immortality.—LEONADO TAFT.

Preachers Exchanging Views



“A Need for Agreement”

Editor of THE HOMILETIC REVIEW:—

Church union and unity are in the air just now. Every ecclesiastical gathering gives time to the discussion of the problem. The religious and secular press publish columns on the subject. Opinion differs both as to need and method.

While the realization of all such discussion seems far off, yet the objective can be approached by reaching agreements on small matters that are fundamental to all evangelical churches.

There are two expressions of faith and belief that are common to all Protestant churches, namely, “The Lord’s Prayer,” and the “Apostles Creed.” Yet it is impossible for congregations of different denominations to unite for worship and use either of these two articles of faith without discord. The union meetings held in increasing numbers all over the country these past two summers have emphasized this difference.

When an attempt is made to recite “The Lord’s Prayer” in concert all goes well until the clause, “Forgive us our debts, as we forgive our debtors,” is reached. The leader

naturally uses the phrase that is in common use in his denomination. Others repeat, “Forgive us our trespasses, as we forgive those who trespass against us.” Others distracted by the confusion remain silent. The effect of a united prayer is destroyed, and the petty differences of the churches is given an undue and unjust emphasis. The worship of the service is thus marred.

A clause in the Apostle’s Creed causes similar confusion. “He descended into hell”—or “He descended into the grave,” are the common variants. An increasing number of churches omit the clause entirely in their use of the creed. This lack of uniformity in usage prevents the effective use of this noble expression of Christian faith in union services.

It would seem that a committee from the Federal Council of Churches should suggest some common phraseology in these two articles of faith, and submit them to the churches for ratification. Then when we unite for worship our common unity in the faith could be expressed without halting or confusion.

Erie, Pa.

HARRY BURTON BOYD.

Notes on Recent Books

The Christian Approach to Islam. By JAMES L. BARTON. The Pilgrim Press, Chicago, no date. 8 x 5½ in., xvi-316 pp.

There is more in this volume than appears in the title. It is in three parts dealing with External History (of Islam), Mohammedanism as a Religion, and Relations to Christianity. It therefore proceeds in logical order, assuming that evangelical Christian effort should be preceded by accurate knowledge of the history and the character of the faith. Indeed Dr. Barton's attitude toward Christian missions is just this—a real and penetrating acquaintance with Mohammedanism, recognizing its strong as well as its weak characteristics, is an indispensable condition prior to Christian work among its adherents.

The first part is a fair sketch of the rise and subsequent fortunes of the religion, preceded by a chapter on the importance of the subject. We have said "sketch," for this is not a history in the ordinary sense of the word. Only the salient features are touched on—the founder and his work, the spread by conquest, the principal battles (like those of Ohod, Yarmuk, Tours, and Vienna), the relations of the Turkish government, Pan-Islamism, and the Great War. In the second part the author had some help from Dr. George A. Barton of Bryn Mawr, but the main part is his own. The ordinary information (as to the Koran, tradition, the five pillars, the doctrine of God—a comparison with Christianity, estimate of its inadequacy) and an account of the Moslem's own discontent, with the reason for its failure so far as it does fail both politically and as a faith, are the subjects treated in the second part.

In part three Dr. Barton comes to the theme of his title, showing what attempts have been made by Christians to propagate their faith among Mohammedans. He sees a progressive decrease in the hostility that once marked the Moslem's attitude to Christianity. And he advocates a more appreciative, conciliatory, and diplomatic approach on the part of Christian missionaries. There is one notable chapter on

"Concessions Required" (i. e., from evangelists), and he combats the quite common and exceedingly firm contention that the task of converting Mohammedans is hopeless. In the following chapter—The Christian Message to Moslems—he advocates the deferment of certain Christian doctrines to later periods in the work of preaching and teaching. In this chapter we come across the following curious sentence:

"Foremost among these (doctrines which may be deferred) are the doctrines concerning the person of Jesus Christ, like the immaculate conception, his sonship, divinity, his death and resurrection."

Did Dr. Barton write this or is it a stenographer's or printer's error. He must know that the doctrine of the "immaculate conception" concerns the person of Mary, not of Jesus Christ. It is, moreover, not a doctrine of Protestant or of Greek Christianity, being exclusively Roman Catholic and modern, dating back only to Dec. 10, 1854. Probably Dr. Barton wrote, or intended to write, "miraculous conception."

The volume is unusually interesting and informing as well as particularly timely—while we are waiting to see what is to come of the Turkish empire and government.

The Second Period of Quakerism. By WILLIAM C. BRAITHWAITE. The Macmillan Company, London, 1919. 8½ x 5¼ in., 668 pp.

"Thou, O Christ, convince us by Thy Spirit; thrill us with Thy Divine passion; drown our selfishness in Thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervor of the early Church! So only can our message be delivered. Speak to the children of Israel that they go forward."

These words so descriptive of the inwardness of this great moment come at the close of a volume which covers seventy-five years of Quakerism and is a sequel to the *Beginnings of Quakerism* published in 1912. It completes after fourteen years the author's contribution to the History of the Society of Friends projected by the late John Wilhelm Rowntree.

The divisions are, Book I, The Struggle

for Religious Liberty, with chapters on the following subjects: The Restoration Settlement, Persecution, 1662-1669, The Second Conventicle Act, 1670-1673, The Later Days of Persecution, The Dawn of Toleration, The Toleration Act, The Aftermath of Toleration. Book II, with chapters on: Internal History and Problems, 1660-1668, The Settling of Monthly Meetings, Women's Meetings and Central Organization, The Wilkinson-Story Separation, Conceptions of Church Government, The Work of the Travelling Ministers, Formulation of Faith, Quaker Colonization, The Passing of the Leaders. Book III, with chapters on: The Closing Years of the Century, The Quaker Way of Life, Problems of Education and the Ministry, The Church and Social Questions, The Church and the State, The Church and the Kingdom of God.

It has been among the aims of this history, the author says, "while giving full place to the commanding personality of Fox (George) to discover both to Friends and others the great company of children of the Light, who contributed to the struggle of the Quaker movement."

The excellent chapter on "The Church and the Kingdom of God" has these timely and truthful words:

"We have sought unity through agreement in doctrines and in institutions; and the track of Church history, like some road through the desert, is strewn with the parched skeletons of our failures. The time is come for finding that the Divine Light rejoices to paint the world with manifold hues, and that, amid all our differences, in that Light we may be one."

Professor Rufus M. Jones, of Haverford College, contributes an able introduction to an equally able and illuminating production.

Hygiene and Disease in Palestine in Modern and in Biblical Times. With Two Appendices. By E. W. G. MASTERMAN, M.D., F.R.C.S., D.P.H. Palestine Exploration Fund, London, 1919. 8½ x 5 in., 69 pp.

The approach to a study of disease in Palestine as represented in the Bible is naturally and probably best made by way of investigation of modern conditions. For the conditions of modern life in Palestine in many respects, especially in sanitary methods, perpetuate those of tens of centuries ago. Dr. Masterman recognizes three classes of population which by reason of

habit and habitation have different liability to disease. The nomads, poverty-stricken, suffer from malaria, tuberculosis, and epidemics (typhus, smallpox, &c.). The fellahs (villagers), poor in physique, suffer from dyspepsia and bowel troubles caused by lack of sanitation. The townsfolk also suffer from intestinal diseases caused by the infected water systems, from enteric fever and epidemics like cholera. In fact in the towns the water supply is naturally the chief source of the spread of infection. To this and to climate a chapter is given. In the chapter on "The Common Diseases" malaria is described as the most characteristic, spread by mosquitoes breeding in the cisterns and pools. Enteric fever, smallpox, dysentery, cholera, erysipelas, rheumatism, and tuberculosis are frequent scourges; leprosy, while not common, affects all classes. Intestinal worms are a grave source of trouble, and skin and eye diseases are rife. The means of cure and theories of disease reveal superstitions that are the accretions of many ages; the former include visits to shrines. One short chapter describes what archeology has revealed as to conditions in early times.

When the author comes to the "Diseases of the Bible," he shows how little can be learned from the Old Testament terms. He regards the Pentateuchal legislation of taboos and the like as ritual rather than purposely sanitary; in many cases he concedes beneficial results, in others he sees disadvantages both to health and to society. In the case of the New Testament he feels that the physician has more precise terms and better data to go on in identifying the diseases. He denies the specifically neurotic or hysterical element as particularly abundant, their healing by Jesus as therefore to be accounted for by suggestion, and so favors the "miraculous" in the cures by Jesus and the apostles. "Most of the cases reported in these (gospel) narratives are just those which are the despair of the modern medical man." He examines many of the instances of healing one by one, and the conclusion just noted seems to him best justified.

One of the most interesting items in the book is Appendix I, in which is narrated the story of the new water supply for the city of Jerusalem by which there is provided a capacity of 500,000 gallons daily. This

supply is entirely pure, free from infection, and was completed within six months of the entry into the city by General Allenby by the operations of the British Engineer Corps. Thus, for the first time in history, Jerusalem has a pure water supply delivered by gravity after being pumped from wells and springs.

That this book is by a physician of long practice and wide travel in Palestine and Syria and that it is sponsored by the Palestine Exploration Fund give it an authority and value somewhat above the usual.

The War and Religion. A Preliminary Bibliography of Material in English. Compiled by MARION J. BRADSHAW for the Committee on the War and the Religious Outlook. Association Press, New York, 1919. $8\frac{1}{4} \times 5\frac{1}{2}$ in., 136 pp.

Bibliographies are seldom held at their true values—is it because they suggest additional labor? The reverse should be the case, for they are a means of immensely increased power and range of action. As sources of suggestion for those whose needs are inspiration and material, they are incomparable. We would urge upon preachers particularly a closer attention to books of this character and a more constant use of them.

The war has in some directions, particularly in religious matters, been a great stimulus. An immense flow of articles and books marked the response to fundamental impulses. The compiler of the volume before us has recorded probably the majority of really significant articles and volumes evoked by the conflict. These he has classified under the following nine heads:

- I. General Influence of the War on Religion.
- II. Religion in the Army.
- III. Christianity and War.
- IV. The Church and Its Task in the Light of the War.
- V. Christian Belief as Affected by the War.
- VI. Christianity and Social Problems.
- VII. Christianity, the State, and Internationalism.
- VIII. The War and Education.
- IX. Collections of Sources.

Many of the volumes and articles cataloged deal with themes that are perennial, and so the volume deserves a place within easy reach of the preacher's hand.

The School in the Modern Church. By HENRY FREDERICK COPE, A.M., D.D. George H. Doran Company, New York, 1919. $7\frac{1}{2} \times 5$ in., 290 pp.

It may be news to some of our readers to be told that there are employed in the United States and Canada at the present time over two hundred trained men and women as Directors of Religious Education. These Directors

"differ from the so-called paid superintendents in that their work includes all the educational task of the Church. They differ also in that they have been especially trained for this vocation."

Such news is most heartening, and gives much promise of a better day for the Church school.

Slowly but surely the Church is coming to recognize the need for the application of modern educational principles to the work of the schools of the Church.

The author is the secretary of the Religious Educational Association, and has given here, as he has in his other books, much helpful material on the question of religious education.

This book is described as

"a series of discussions of those problems which have developed in actual practise as certain schools, distinctly of the 'average' type, have sought to apply modern methods. It is designed to direct those schools that desire to go forward, to encourage and aid the schools that are conscious of new ways and the new days and to help them to enter into both."

The Burden of the Lord. Aspects of Jeremiah's Personality, Mission and Age. By W. R. THOMSON, B.D. James Clark & Co., London. $4\frac{3}{4} \times 7\frac{1}{4}$. 239 pp.

JUST such volumes as this mark one prime difference between British and American preachers. Few scholars in American pulpits would give their time to producing a study on the life and work of a prophet so often treated as is Jeremiah. It is a similar bent which marks the difference in the pulpits of the two peoples, British excelling in textual and Americans in topical sermons.

This is not at all a "life" of "the weeping prophet." It is rather a series of twenty studies of episodes of that life and of individual messages called forth by successive historic occasions. The first chapter, on The Impassioned Man of Anathoth, besides characterizing Jeremiah, gives a re

view of the principal literature available on the subject and the judgments of the prophet therein formulated. The chapter heads are often suggestive—A Dedicating Spirit, Breaking Ground, Jeremiah and the Covenanters, Jeremiah and the Ascetics, are some of them. Sound scholarship and a sincere sympathy with the historical spirit mark the discussions. As a suggestive basis for topical or textual sermons the volume has high value.

On to Christ. The Gospel of the New Era. By EDWIN A. MCALPIN, JR., D.D. George H. Doran Company, New York, 1919. $7\frac{1}{4} \times 5$ in., 180 pp.

When a man has advanced to the point that he can say from his innermost being that "true orthodoxy is a spirit and not a set of definitions," he has surely placed his feet on solid ground. This declaration by the author may serve as an index to the spirit if not the scope of the book, which is

"to bring home to all thoughtful minds some of the problems of the Church in dealing with the opportunities of the New Era. An effort is made in the first half of this book to point out the failures of the past, and then in the last half we try to show how the Church can meet these problems in a practical way."

The book has a modern turn, as may be judged from the following paragraph in his chapter on "The Need of a Practical Christianity."

"The Church can not afford to eliminate from the field of her activities the economic life of men, as the greater part of a man's time is spent in earning his living. The conditions under which he labors and the amount he earns affect his mind and soul. True religion can not ignore these questions. This brings the Church face to face with the conflict between labor and capital."

The thought contained in the title of the book is the one steady influence needed in all the work before the Church to-day.

The Religious Experience of Israel. By WILLIAM J. HUTCHINS. Association Press, New York, 1919. $6\frac{1}{2} \times 4$ in., 519 pp.

The viewpoint of these Old Testament studies is modern and the presentation is particularly attractive. They have been prepared

"at the request of the Commission on Bible Study and Other Christian Education Books of the International Committee of Young

Men's Christian Associations, and the work connected with them has been done in general co-operation with that Commission. They are intended both for use in Bible study classes of adults and young people in Christian Associations and churches, and for personal study. The request was for a book which would form an introduction to the study of the Old Testament and give a guide to a general survey of the material."

They form an analysis of the great historical periods and messages characteristic of them are given.

The studies

"have been arranged to cover the daily readings of half a year. But it is hoped that this scheme may be a guide and not a chain. Often it will be wise for a student or a class to spend a good deal of time upon a single study, irrespective of the arrangement of the text."

Between Two Worlds. JOHN HESTON WILLEY. Association Press, New York. 160 pp.

Out of the flood of books on the other world we pick this one as typical: an army of poets and prose-writers is marshalled to show us the reasonableness of the belief in the life beyond the grave. There is nothing in death to dread; the Christ, whose second coming occurs every day in all the uplift and service of the age, is preparing the world for a glorious consummation; immortality is the glory of God and his children. All the findings of the volume are avowedly scriptural, based upon texts which are subject to diverse interpretations; hence the conclusions are offered tentatively, as by a learner to learners.

Baccalaureate Sermons. By R. G. FRAGUSON. Richard G. Badger, Boston, 1919. $7\frac{1}{2} \times 5$ in., 281 pp.

The author of these twenty-one sermons is a veteran of the Civil War, he served two Presbyterian congregations for eighteen years, was president of Westminster College twenty-two years, and professor of Biblical literature for eight more, before he became emeritus in 1915. The abbreviated story of his life only hints at the character of the discourses, at the wealth of wisdom and sound advice that are treasured in them. Lest, however, the sermons should be thought technical and scholastic, let it be said that not one of them is unsuitable for the ordinary congregation. Here and there is a paragraph or a conclusion that

points specifically to the graduating occasion. Apart from that, the addresses are those of a wise and fatherly counsellor to his people—whether old or young. They treat such themes as Individuality, A Young Man's Courage, "And who is My Neighbor?" Obedience, The Importance of Words, Work, and Decision *vs.* Drifting.

In another department of this issue we give one of the sermons.

That One Face. Studies of the Place of Jesus in the Minds of Poets and Prophets. By RICHARD ROBERTS. Association Press, New York, 1919. 6½ x 4 in., 199 pp.

The effort here made to show the face of Jesus Christ "as certain great souls have seen it" will be appreciated. The selection of great souls are, Dante, Shelley, William Blake, Browning, Tennyson, Francis Thompson, Savonarola, Mazzini and John Ruskin; and as the author states they were selected because he "happens to have learned more from them than from many others." He is of the opinion that if other lists of the same kind were made by other men the total result would not be appreciably different.

The aim is set forth thus: "to help men and women to reach a true judgment of Jesus." We think that one would need to go further afield than the scope indicated by the author in order to get this judgment. If what men "see in Jesus is influenced by their own mental background" how about studying the background of Jesus' life and the conditions prevalent in his time. A "true judgment" we think would necessitate covering this ground.

The Literary Style of the Prophetic Books of the English Bible. By DAVID HENRY KYES, Ph.D. Richard G. Badger, Gorham Press, Boston. 185 pp.

The style and contents of this book are hardly worthy of the subject, and the treatment is quite mechanical. The prophets are taken in turn and in each of them their figures of speech are illustrated according to a rather monotonous scheme which embraces simile, metaphor, personification, allegory, synecdoche, metonymy, epigram, interrogation. When treated thus the burning words of the prophets do not become either more precious or more intelligible. One who really understands Amos would hardly be inclined to deplore what Dr. Kyes calls his "dis-

agreeable bluntness." Nor has modern criticism been assimilated, or we should hardly have had a sentence like this: "With keen prophetic vision Zechariah sees the opening events of the week in which Christ was crucified."

Asoka. The Heritage of India Series. By JAMES M. MACPHER, M.A., M.D. Oxford University Press, New York, 1919. 7¼ x 4¾ in., 88 pp.

Asoka (king in North India 273-242 B.C.) is known in the West, if he is known at all, mainly as the man to whom, next to the founder, the success of early Buddhism was due. He became a convert, and was so earnest that he not only sponsored a highly successful mission movement to spread the faith but embodied in the laws for the kingdom the fundamental tenets of that faith. Thus one of his rock inscriptions reads:

"Father and mother must be obeyed; similarly respect for living creatures must be enforced; truth must be spoken. These are the virtues of the Law of Duty (or 'Piety,' *dharma*) which must be practised. Similarly, the teacher must be revered by the pupil, and proper courtesy must be shown to relations.

"This is the ancient standard of duty (or 'piety')—leads to length of days, and according to this men must act."

Aside from this he was one of India's great kings, creating by conquest a realm 1600 miles long by 1200 wide, and ruling it with wisdom, firmness, and philanthropy. He has been compared, to his credit, with Constantine, Marcus Aurelius, King Alfred, Charlemagne, Akbar, and Cromwell.

This little volume in *The Heritage of India* series, is an excellent summary of Asoka's life and services to religion and mankind. Its six chapters are brief, but contain the essentials, and are eminently readable. The author, a Presbyterian medical missionary, has treated the subject sympathetically and out of exact and abundant knowledge.

The Great Christian Doctrines—Faith. By JAMES HASTINGS. T. & T. Clark, Edinburgh, 1919. 8¾ x 5¼ in., 419 pp.

We are informed by the author that this is not a treatise nor a volume of sermons but "a study of the doctrine of faith so arranged

"that each chapter can be taken by itself

and made the basis of a sermon or lecture." It is a companion to the volume on *Prayer* issued some time ago.

The material is drawn from a wide range. In connection with each aspect of faith treated there is a bibliography.

One will doubtless get a clearer and more comprehensive view of faith from this compilation but a word of dissent is here registered concerning the note sounded in the preface. The great question says Dr. Hastings "for the preacher, young preacher and old preacher alike is materials. On the contrary "the great question" is life; materials without health-giving abundant life is but dry bones. Spirit not the letter is the thing to be sought first and foremost.

A Book About the English Bible. By JOSIAH H. PENNIMAN, Ph.D., LL.D. The Macmillan Co., New York. 444 pp.

Whatever else the Bible is, it is literature, and there are some to whom the literary approach to it will specially appeal. Such will find in Dr. Penniman's value a discussion which will help them to appreciate both its contents and its history, from its very ancient origins down to the most modern English translations. Some incidental phrases and statements are scarcely in line with the results of modern critical study, but the later chapters, which deal more specifically with the history of the English Bible, are full of curious and interesting information, which could not readily be found elsewhere. There is an excellent bibliography and a full index.

The Hill of Vision. A Forecast of the Great War. By FREDERICK BLIGH BOND. Marshall Jones Co., Boston, 1919. 7¾ x 5¼ in., 134 pp.

In this volume, giving a series of messages in "automatic writing" presumably from the spirit world, the center of interest is in two predictions given March 13, and April 19, 1918, that the war would end August 24 (or 25, or 26) in victory for the Allies. The volume contains not only the messages, but the interpretation and extended comment. On the latter the attempt is made to show that the central prediction was essentially true in that between August 24 and August 26 the morale of the Germans broke and that from that day military commentators date the collapse of the Germans and the control of the offensive by the Allies.

The messages do not impress one as dif-

fering much from the usual type. They are vague, somewhat florid, and in part seem to claim to originate with "Augustus Caesar, Emperor." Neither messages nor interpretation seem conclusive.

Roger Williams, Prophet and Pioneer of Soul-Liberty. By ARTHUR B. STRICKLAND. The Judson Press, Philadelphia, 1919. 9 x 6 in., 152 pp.

What the open fire is to the body on a cold wintry day the shrine and the story of illustrious patriots and pioneers are to the souls of men. No one can read the story of this pioneer of soul-liberty without having the cockles of his heart warmed and stirred to new and nobler endeavor. And the reading of such a work is all the more needed in these days of social and industrial reconstruction. To put such a book into the hands of young people, with its finely illustrated material, is to render a service to the ideal realized by Roger Williams.

Studies in Comradeship. By THEODORE GERALD SOARES. Association Press, 1919. 3¾ x 5 in., 145, 105 pp.

This course of readings in the Old and New Testament

"has been prepared for Comrades in Service of the A. E. F. It contemplates the use of fifteen minutes each day for two months; five minutes for the reading of a short passage of Scripture, five minutes for the reading of a brief comment, and five minutes' consideration of a pointed question. At the end of each week there is a summary followed by a series of questions which may be the basis of discussion in class."

The size is such as can be carried easily in the pocket and can be studied in spare moments.

The New Opportunity of the Church. ROBERT E. SPEER. The Macmillan Company, New York. 111 pp.

Men who need assurance in these topsyturvy days—and they are numbered by the millions—will find much in this little book of good will and earnest purpose. It is all the more useful and welcome because it avoids the blare and bluster of the half-informed world-reformer, intoxicated with rosy dreams. It shows what dangers lurk in the present hour, and what responsibilities for all those who feel that the débâcle of our ideals is a common reproach on human nature. It is a missionary book with a missionary purpose, written with courage and with sobriety.

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JULY TO DECEMBER, 1919

[Ed = Editorial Comment, Ill = Illustration, O = Outline, PEV = Preachers Exchanging Views, TT = Themes and Texts, Ser = Sermons, SC = Social Christianity, PM = Prayer Meeting, ISSL = International Sunday-School Lessons, CO = Comment and Outlook, SLTT = Side Lights on Themes and Texts.]

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